

Interlinkum - Memetica Obscura - Project AngelBook-

Volume XV - Part 3



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Interlinkum – Memetica
Obscura – Project
AngelBook – Volume XV –
Part 3
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Interlinkum — Prolegomena ad Nexus

Interlinkum is not a book in the traditional sense. It is a corridor, a fault line, a pressure chamber. It exists in the interval between completed structures and emergent order, between what has already been named and what has not yet stabilized into language. If Project AngelBook is an archive of revelations, and the Book of Links is a functional network of correspondences, then Interlinkum is the chaotic transmission layer where meaning breaks apart before reassembling into something usable. This volume marks the final uncontrolled phase. Here, symbols have not yet agreed on their roles. Angels appear without hierarchies, machines behave like myths, rituals resemble algorithms, and theology collapses into interface. The content of Interlinkum is not arranged to teach, persuade, or convert. It exists to destabilize inherited frameworks so that a new connective logic can emerge. What you are reading is not doctrine; it is interference.

Interlinkum gathers fragments—gnostic echoes, esoteric mechanics, technological archetypes, cultural debris, and spiritual residue—and places them into forced proximity. The resulting friction generates insight, distortion, and occasionally revelation. This is intentional. Order cannot be linked until it has been stress-tested. Coherence cannot be trusted until chaos has exhausted itself.

Each part of Interlinkum functions as a node collapse: a moment where multiple systems briefly overlap before separating again. Nothing here should be taken as final. Names shift. Symbols mutate. Roles invert. This is the last space where contradiction is allowed to exist without resolution. Beyond this point, ambiguity becomes architecture.

Interlinkum is also a warning. Once the Links are formed, traversal becomes easier—but less forgiving. The Book of Links will not explain itself. It will not tolerate mythic drift or symbolic excess. It will operate. Interlinkum, by contrast, is indulgent, violent, playful, unstable. It allows everything in so that only what truly connects will survive.

Read this volume as a liminal artifact. Do not search for conclusions. Do not expect alignment. Let the imagery overload you. Let the systems clash. Let the chaos burn itself out. When the noise finally thins, what remains will be linkable.

Interlinkum is the last fire before the network.

After this, the connections begin.

In presenting this celebrated magical work to the student of occult science some few prefatory remarks are necessary.

NOTES:

The Key of Solomon, save for a curtailed and incomplete copy published in France in the seventeenth century, has never yet been printed, but has for centuries remained in manuscript form inaccessible to all but the few fortunate scholars to whom the inmost recesses of the great libraries were open. I therefore consider that I am highly honored in being the individual to whose lot it has fallen to usher it into the light of day.

The fountain-head and storehouse of Qabalistical magic, and the origin of much of the ceremonial magic of mediæval times, the 'Key' has been ever valued by occult writers as a work of the highest authority; and notably in our own day Eliphaz Lévi has taken it for the model on which his celebrated 'Dogme et Rituel de la Haute Magie' was based. It must be evident to the initiated reader of Lévi, that the Key of Solomon was his text book of study, and at the end of this volume I give a fragment of an ancient Hebrew manuscript of the Key of Solomon, translated and published in the Philosophie Occulte, as well as an invocation called the 'Qabalistical Invocation of Solomon,' which bears close analogy to one in the First Book, being constructed in the same manner on the scheme of the Sephiroth.

The history of the Hebrew original of the Key of Solomon, is given in the introductions, but there is every reason to suppose that this has been entirely lost, and Christian, the pupil of Lévi, says as much in his Histoire de la Magie.

I see no reason to doubt the tradition which assigns the authorship of the 'Key' to King Solomon, for among others Josephus, the Jewish historian, especially mentions the magical works attributed to that monarch; this is confirmed by many Eastern traditions, and his magical skill is frequently mentioned in the Arabian Nights.

There are, however, two works on black magic, the Grimorium Verum, and the Clavicula di Salomone ridolta, which have been attributed to Solomon, and which have been in some cases especially mixed up with the present work; but which have nothing really to do therewith; they are full of evil magic, and I cannot caution the practical student too strongly against them.

There is also another work called Lemegeton or the Lesser Key of Solomon the King, which is full of seals of various spirits, and is not the same as the present book, though extremely valuable in its own department.

In editing this volume I have omitted one or two experiments partaking largely of black magic, and which had evidently been derived from the two goetic works mentioned above; I must further caution the practical worker against the use of blood; the prayer, the pentacle, and the perfumes, rightly used, are sufficient; and the former verges dangerously on the evil path. Let him who, in spite of the warnings of this volume,

determines to work evil, be assured that evil will recoil on himself and that he will be struck by the reflex current.

This work is edited from several ancient MSS. in the British Museum which all differ from each other in various points, some giving what is omitted by the others, but all unfortunately agreeing in one thing, which is the execrable mangling of the Hebrew words through the ignorance of the transcribers. But it is in the pentacles that the Hebrew is worse, the letters being so vilely scribbled as to be actually undecipherable in some instances, and it has been part of my work for several years to correct and reinstate the proper Hebrew and magical characters in the pentacles. The student may therefore safely rely on their being now as nearly correct in their present reproduction as it is possible for them to be. I have therefore, wherever I could, corrected the Hebrew of the magical names in the conjurations and pentacles; and in the few instances where it was not possible to do so, I have put them in the most usual form; carefully collating throughout one MS. with another. The chapters are a little differently classed in the various MSS., in some instances the matter contained in them being transposed, &c. I have added notes wherever necessary.

The MSS. from which this work is edited are: -- Add. MSS., 10,862; Sloane MSS., 1307 and 3091; Harleian MSS., 3981; King's MSS., 288; and Lansdowne MSS., 1202 and 1203; seven codices in all.

Of all these 10,862 Add. MSS. is the oldest, its date being about the end of the sixteenth century¹; 3981 Harleian is probably about the middle of the seventeenth century²; the others of rather later date.

1. The British Library catalogue entry lists this as 17th century. -JHP
2. Harley 3981 is probably eighteenth century. -JHP

Add. MSS. 10,862 is written in contracted Latin, and is hard to read, but it contains chapters which are omitted in the others and also an important introduction. It is more concise in its wording. Its title is short, being simply 'The Key of Solomon, translated from the Hebrew language into the Latin.' An exact copy of the signature of the writer of this MS. is given in figure 93.3 The pentacles are very badly drawn.

3. Manuscript title reads "SALOMONIS Clavicula, ex idiomate Hebræo in Latinum traducta". The signature appears to read 'Ibau Abraham.' It was written ca. 17th century. It is bound with an second copy in Italian titled "Zecorbenei, overo Clavicola dal Re Salomone." -JHP.

Figure 93, from Ad. 10862, fol. 80v.

3981 Harleian MSS.; 288 King's MSS.; and 3091 Sloane MSS., are similar, and contain the same matter and nearly the same wording; but the latter MS. has many errors of transcription. They are all in French. The conjurations and wording of these are much fuller than in 10,862 Add. MSS. and 1202 Lansdowne MSS. The title is "The Key of Solomon King of the Hebrews, translated from the Hebrew Language into Italian by Abraham Colorno, by the order of his most Serene Highness of Mantua; and recently put into French." The pentacles are much better drawn, are in coloured inks, and in the case of 3091 Sloane MSS., gold and silver are employed.

1307 Sloane MSS. is in Italian; its title is 'La Clavicola di Salomone Redotta et epilogata nella nostra materna lingua del dottissimo Gio Peccatrix.' It is full of black magic, and is a jumble of the Key of Solomon proper, and the two black magic books before mentioned. The pentacles are badly drawn. It, however, gives part of the introduction to 10,862 Add. MSS., and is the only other MS. which does, save the beginning of another Italian version which is bound up with the former MS., and bears the title 'Zecorbenei.'

1202 Lansdowne MSS. is 'The True Keys of King Solomon, by Armadel.' It is beautifully written, with painted initial letters, and the pentacles are carefully drawn in coloured inks. It is more concise in style, but omits several chapters. At the end are some short extracts from the Grimorium Verum with the seals of evil spirits, which, as they do not belong to the Key of Solomon proper, I have not given. For the evident classification of the 'Key' is in two books and no more.⁴

4. This additional material is titled Livre Troisieme ("Book 3") and Livre Quatrieme ("Book 4"). -JHP

1203 Lansdowne MSS. is 'The Veritable Keys of Solomon translated from the Hebrew into the Latin language by the Rabbin Abognazar (?Aben Ezra).' It is in French, exquisitely written in printing letters, and the pentacles are carefully drawn in coloured inks. Though containing similar matter to the others, the arrangement is utterly different; being all in one book, and not even divided into chapters.

Mathers probably had in mind the great Sephardic scholar 'Ibn Ezra (1092-1167) author of the Sefer Hashem. The attribution would of course have to be pseudepigraphic, since Abognazar is heavily dependant on late sources. -JHP

The antiquity of the planetary sigils is shown by the fact that, among the Gnostic talismans in the British Museum, there is a ring of copper with the sigils of Venus, which are exactly the same as those given by the mediæval writers on magic.

Where Psalms are referred to I have in all instances given the English and not the Hebrew numbering of them.

In some places I have substituted the word AZOTH for 'Alpha and Omega,' e.g., on the

blade of the knife with the black hilt, Figure 62. I may remark that the magical sword may, in many cases, be used instead of the Knife.

In conclusion I will only mention, for the benefit of non-Hebraists, that Hebrew is written from right to left, and that from the consonantal nature of the Hebrew Alphabet, it will require fewer letters than in English to express the same word.

I take this opportunity of expressing my obligations to Dr. Wynn Westcott for the valuable assistance he has given me in the reconstruction of the Hebrew pentacles.

S. LIDDELL MACGREGOR MATHERS.

London, October, 1888.

INTRODUCTION.1

From Add. MSS. 10862, 'The Key of Solomon, translated into Latin from the Hebrew idiom.'

NOTES:

1. This introduction (or rather prolog) is also found in Coxe 25, VSG, Ghent, BUD 256, BnF Lat. 14075, BnF 15127, Sl. 1307, Sl. 3847, and the printed texts titled *Le Véritable Magie Noire* ("True Black Magic"), and *La Clavicola del Re Salomone* (Firenze, 1180) aka *Grimorium Verum*. Mathers inserts the Preliminary Discourse from L1203 before this. -JHP

Treasure up, O my son Roboam! the wisdom of my words, seeing that I, Solomon, have received it from the Lord.

Then answered Roboam, and said: How have I deserved to follow the example of my father Solomon in such things, who hath been found worthy to receive the knowledge of all living things through (the teaching of) an angel of God?

And Solomon said: Hear, O my son, and receive my sayings, and learn the wonders of God. For, on a certain night, when I laid me down to sleep, I called upon that most holy name of God, IAH, and prayed for the ineffable wisdom, and when I was beginning to close mine eyes, the angel of the Lord, even Homadiel,² appeared unto me, spake many things courteously unto me, and said: Listen O Solomon! thy prayer before the most high is not in vain, and since thou hast asked neither for long life, nor for much riches, nor for the souls of thine enemies, but hast asked for thyself wisdom to perform justice. Thus saith the Lord: According to thy word have I given unto thee a wise and understanding heart, so that before thee was none like unto thee, nor ever shall arise.

2. Coxe 25: Gabriel; VSG: Yachiel vel Raphael; BUD256: Homachiel; SI1307: Omadiel; SI3847: Raziel. -JHP

And when I comprehended the speech which was made unto me, I understood that in me was the knowledge of all creatures, both things which are in the heavens and things which are beneath the heavens; and I saw that all the writings and wisdom of this present age were vain and futile, and that no man was perfect. And I composed a certain work wherein I rehearsed the secret of secrets, in which I have preserved them hidden, and I have also therein concealed all secrets whatsoever of magical arts of any masters; any secret or experiments, namely, of these sciences which is in any way worth being accomplished. Also I have written them in this Key, so that like as a key openeth a treasure-house, so this (Key) alone may open the knowledge and understanding of magical arts and sciences.

Therefore, O my son! thou mayest see every experiment of mine or of others, and let everything be properly prepared for them, as thou shalt see properly set down by me, both day and hour, and all things necessary; for without this there will be but falsehood and vanity in this my work; wherein are hidden all secrets and mysteries which can be performed; and that which is (set down) concerning a single divination or a single experiment, that same I think concerning all things which are in the Universe, and which have been, and which shall be in future time.

Therefore, O my son Roboam, I command thee by the blessing which thou expectest from thy father, that thou shall make an ivory casket, and therein place, keep, and hide this my Key; and when I shall have passed away unto my fathers, I entreat thee to place the same in my sepulchre beside me, lest at another time it might fall into the hands of the wicked. And as Solomon commanded, so was it done.

And when, therefore (men) had waited for a long time, there came unto the sepulchre certain Babylonian philosophers; and when they had assembled they at once took counsel together that a certain number of men should renew the sepulchre in his (Solomon's) honour; and when the sepulchre was dug out and repaired the ivory casket was discovered, and therein was the Key of Secrets, which they took with joyful mind, and when they had opened it none among them could understand it on account of the obscurity of the words and their occult arrangement, and the hidden character of the sense and knowledge, for they were not worthy to possess this treasure.

Then, therefore, arose one among them, more worthy (than the others), both in the sight of the gods, and by reason of his age, who was called Iohé Grevis [*Toz the Greek]³, and said unto the others: Unless we shall come and ask the interpretation from the Lord, with tears and entreaties, we shall never arrive at the knowledge of it.

3. I think this is correct, but the name is very indistinctly written in the MS., which is difficult to decipher. In another copy of the Clavicle it is written Iroe Grecis, but I think this is an error. -SLM.

VSG p. 26: Toz grecus, i.e. Toz Graecus, or Toz the Greek, often cited as early as the 12th century. (See Thorndike Magic and Experimental Science II p. 226.) Ad. 10862 actually seems to read "loè Graecus" (loe the Greek). -JHP

Therefore, when each of them had retired to his bed,⁴ lohé indeed falling upon his face on the earth, began to weep, and striking his breast, and said:

4. Lat. cubiculus (bedroom). -JHP

What have I deserved (above others), seeing that so many men can neither understand nor interpret this knowledge, even though there were no secret thing in nature which the Lord hath hidden from me! Wherefore are these words so obscure? Wherefore am I so ignorant?

And then on his bended knees, stretching his hands to heaven, he said:

O God, the creator of all, thou who knowest all things, who gavest so great wisdom unto Solomon the son of David the king; grant unto me, I beseech thee, O holy omnipotent and ineffable Father, to receive the virtue of that wisdom, so that I may become worthy by thine aid to attain unto the understanding of this key of secrets.

And immediately there appeared unto me,⁵ the angel of the Lord, saying:

5. 'Mihi' in MS., but probably a slip for 'unto him,' 'ei.' -SLM

Do thou remember if the secrets of Solomon appear hidden and obscure unto thee, that the Lord hath wished it, so that such wisdom may not fall into the hands of wicked men; wherefore do thou promise unto me, that thou art not willing that so great wisdom should ever come to any living creature, and that which thou revealest unto any let them know that they must keep it unto themselves, otherwise the secrets are profaned and no effect can follow?

And lohé answered: I promise unto thee that to none will I reveal (them), save to the honour of the Lord, and with much discipline, unto penitent, secret, and faithful (persons).

Then answered the angel: Go and read the Key, and its words which were obscure throughout shall be manifest unto thee.

And after this the angel ascended into Heaven in a flame of fire.

Then lohé was glad, and labouring with a clear mind, understood that which the angel of the Lord had said, and he saw that the Key of Solomon was changed, so that it appeared quite clear unto him plainly in all parts. And lohé understood that this work might fall into the hands of the ignorant, and he said: I conjure him into whose hands this secret may come, by the power of the creator, and his wisdom, that in all things he may, desire, intend and perform, that this treasure may come unto no unworthy (person), nor may he manifest it unto any who is unwise, nor unto one who feareth not God. Because if he act otherwise, I pray God that he may never be worthy to attain unto the desired effect.

And so he deposited the Key, which Solomon preserved, in the ivory casket. But the words of the Key are as follows, divided into two books, and shown in order.⁶

6. Mathers inserts the Introduction from L1203 at this point. The first of these tables is found in the Zecorbeni manuscript bound with Ad. 10862, in M276, Sl1307, and the Lans. MSS. The second table — names of the hours — is found in L1203 (p. 17), and is apparently based on Heptameron. Compare with the lists of angels and demons in the Magic Treatise of Solomon (Harleian MS. 5596) -JHP

TABLE OF THE PLANETARY HOURS.

Sunday.

Monday.

Tuesday.

Wednesday.

Hours from

Sunset to

Sunset

Hours from

Midnight to

Midnight

Thursday.

Friday.

Saturday.

Merc.	Jup.	Ven.	Sat.	8	1	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	9	2	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	10	3	Mer.	Jup.	Ven.
Jup.	Ven.	Sat.	Sun.	11	4	Moon.	Mars.	Mer.
Mars.	Mer.	Jup.	Ven.	12	5	Sat.	Sun.	Moon.
Sun.	Moon.	Mars.	Mer.	1	6	Jup.	Ven.	Sat.
Ven.	Sat.	Sun.	Moon.	2	7	Mars.	Mer.	Jup.
Merc.	Jup.	Ven.	Sat.	3	8	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	4	9	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	5	10	Mer.	Jup.	Ven.

Jup.	Ven.	Sat.	Sun.	6	11	Moon.	Mars.	Mer.
Mars.	Mer.	Jup.	Ven.	7	12	Sat.	Sun.	Moon.
Sun.	Moon.	Mars.	Mer.	8	1	Jup.	Ven.	Sat.
Ven.	Sat.	Sun.	Moon.	9	2	Mars.	Mer.	Jup.
Merc.	Jup.	Ven.	Sat.	10	3	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	11	4	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	12	5	Mer.	Jup.	Ven.
Jup.	Ven.	Sat.	Sun.	1	6	Moon.	Mars.	Mer.
Mars.	Mer.	Jup.	Ven.	2	7	Sat.	Sun.	Moon.
Sun.	Moon.	Mars.	Mer.	3	8	Jup.	Ven.	Sat.
Ven.	Sat.	Sun.	Moon.	4	9	Mars.	Mer.	Jup.
Merc.	Jup.	Ven.	Sat.	5	10	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	6	11	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	7	12	Mer.	Jup.	Ven.

Table of the Magical names of the Hours, and of the angels who rule them, commencing at the first hour after Midnight of each day, and ending at the ensuing Midnight

Hours.

Sunday.

Monday.

Tuesday.

Wednesday.

Thursday.

Friday.

Saturday.

1. Yayn . .	Raphael	Sachiel	Anael Cassael	Michael	Gabriel
Zamael					
2. Yanor . .	Gabriel	Zamael	Raphael	Sachiel	Anael Cassiel
Michael					
3. Nasnia . .	Cassiel	Michael	Gabriel	Zamael	Raphael
Sachiel	Anael				
4. Salla . .	Sachiel	Anael Cassiel	Michael	Gabriel	Zamael
Raphael					
5. Sadedali . .	Zamael	Raphael	Sachiel	Anael Cassiel	
Michael	Gabriel				
6. Thamur . .	Michael	Gabriel	Zamael	Raphael	Sachiel
Cassiel					Anael
7. Ourer . .	Anael Cassiel	Michael	Gabriel	Zamael	Raphael
Sachiel					
8. Thainé . .	Raphael	Sachiel	Anael Cassael	Michael	Gabriel
Zamael					
9. Neron . .	Gabriel	Zamael	Raphael	Sachiel	Anael Cassiel

	Michael					
10. Yayon . .	Cassiel	Michael	Gabriel	Zamael	Raphael	
	Sachiel	Anael				
11. Abai . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael
	Raphael					
12. Nathalon . .	Zamael	Raphael	Sachiel	Anael	Cassiel	
	Michael	Gabriel				
1. Beron . .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
	Cassiel					
2. Barol . .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
	Sachiel					
3. Thanu . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel
	Zamael					
4. Athor . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
	Michael					
5. Mathon . .	Cassiel	Michael	Gabriel	Zamael	Raphael	
	Sachiel	Anael				
6. Rana . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael
	Raphael					
7. Netos . .	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
	Gabriel					
8. Tafrac . .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
	Cassiel					
9. Sassur . .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
	Sachiel					
10. Agla . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel
	Zamael					
11. Cäerra . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
	Michael					
12. Salam . .	Cassiel	Michael	Gabriel	Zamael	Raphael	
	Sachiel	Anael				

Table of the Archangels, Angels, Metals, Days of the Week, and Colours attributed to each Planet.

Days.	Saturday.	Thursday.	Tuesday.	Sunday.	Friday.	Wednesday.
	Monday.					
Archangel	Tzaphqiel	Tzadiqel	Khaniael	Raphael	Haniel	Michael
	Gabriel					
Angel	Cassiel	Sachiel	Zamael	Michael	Anael	Raphael
	Gabriel					
Planet	Saturn	Jupiter	Mars	Sun	Venus	Mercury
						Moon
Metal	Lead	Tin	Iron	Gold	Copper	Mercury
						Silver
Colour	Black	Blue	Red	Yellow	Green	Purple or Mixed Colours
						White

NOTE BY EDITOR

These tables have been collated and compared with various examples of both MS. and printed. They are to be used thus: -- Supposing the student wishes to discover the properties of the hour from 12 to 1 o'clock p.m. on a Tuesday, let him look in the 'Table of the Planetary Hours,' and having found the hour marked 1 in the column headed 'Hours from Midnight to Midnight,' he will see in the column headed 'Hours from Sunset to Sunset,' on the same line the figure 8, showing it to be the eighth hour of the day; and in the column headed Tuesday, the name Mars, showing that it is under the dominion of the planet Mars. On consulting the 'Table of the Magical names of the Hours,' etc., he will find under the number 1, the name Beron, and in the column 'Tuesday,' the name of the angel Zamael over against it on the same line, showing that the ruler of the hour is the angel Zamael, and that its Magical name is Beron. Further, on referring to the third Table he will see that Tuesday is under the rule of the planet Mars, whose Archangel is Khamael, angel Zamael, metal iron, and Colour Red. Similarly it will be found that the hour from 10 to 11 p.m. on Saturday is the sixth hour of the night, under the dominion of the Sun, that its Magical name is Cäerra, and that the angel Michael rules it; while Saturday itself is under the dominion of the Archangel Tzaphkiel, of the angel Cassiel, of the planet Saturn, and that the metal lead and the colour black are applicable to it.

The ensuing text is taken from the following MSS., collated and compared with each other.

Sloane MSS. 1307; Sloane MSS. 3091; Harleian MSS. 3981; Add. MSS. 10862; King's MSS. 288; Lansdowne MSS. 1202.

Extracts have also been made from Lansdowne MSS. 1203, which differs considerably from the others in general arrangement, though containing very similar matter.⁷

In cases where the MSS. varied from each other I have taken the version which seemed most likely to be correct, in some cases mentioning the variant readings in footnotes. I have also, wherever it was possible to do so, corrected the Hebrew names in the incantations, for these were in some cases so marred as to be hardly recognisable; e.g. Zenard, written for Tzabaoth, etc. -SLM

7. Removed from this edition. -JHP

THE KEY OF SOLOMON

BOOK I

CHAPTER I

CONCERNING THE DIVINE LOVE WHICH OUGHT TO PRECEDE THE ACQUISITION OF THIS KNOWLEDGE

NOTES:

Solomon, the son of David, King of Israel, hath said that the beginning of our Key is to fear God, to adore him, to honour him with contrition of heart, to invoke him¹ in all matters which we wish to undertake, and to operate with very great devotion, for thus God will lead us in the right way. When, therefore, thou shalt wish to acquire the knowledge of magical arts and sciences, it is necessary to have prepared the order of hours and of days, and of the position of the Moon, without the operation of which thou canst effect nothing; but if thou observest them with diligence thou mayest easily and thoroughly arrive at the effect and end which thou desirest to attain.

1. 1202 Lansdowne MSS. omits the concluding part of this sentence. -SLM

CHAPTER II

OF THE DAYS, AND HOURS, AND OF THE VIRTUES OF THE PLANETS.

When¹ thou wishest to make any experiment or operation, thou must first prepare, beforehand, all the requisites which thou wilt find described in the following chapters: observing the days, the hours, and the other effects of the constellations which may be found in this chapter.

1. This first paragraph is omitted in 1307 Sloane MSS., and in 10862 Add. MSS. -SLM

Coxe 25 p. 76; VSG p. 28; Ghent 3r; BnF ital 1524 f. 178v = Gal p. 362; Aub 24 2r; A 7v: BnF 15127 p. 5; BUD 256 p. 6. -JHP

It is, therefore, advisable to know that the hours of the day and of the night together, are twenty-four in number, and that each hour is governed by one of the seven planets in regular order, commencing at the highest and descending to the lowest. The order of the planets is as follows: ShBThAl, Shabbathai, Saturn; beneath Saturn is TzDQ, Tzedeq, Jupiter; beneath Jupiter is MADIM, Madim, Mars; beneath Mars is ShMSh, Shemesh, the Sun; beneath the Sun is NVGH, Nogah, Venus; beneath Venus is KVKB, Kokav, Mercury; and beneath Mercury is LBNH, Levanah, the Moon, which is the lowest of all the planets.

It must, therefore, be understood that the planets have their dominion over the day which approacheth nearest unto the name which is given and attributed unto them -- viz., over Saturday, Saturn; Thursday, Jupiter; Tuesday, Mars;² Sunday, the Sun; Friday, Venus; Wednesday, Mercury; and Monday, the Moon.

2. The concluding part of this sentence is from L1202. K288, H3981, and SI3091 end the sentence with "et ainsi des autres" (and similarly for the others). -JHP

The rule of the planets over each hour begins from the dawn at the rising of the Sun on the day which take its name from such planet, and the planet which follows it in order, succeeds to the rule over the next hour. Thus (on Saturday) Saturn rules the first hour, Jupiter the second, Mars the third, the Sun the fourth, Venus the fifth, Mercury the sixth, the Moon the seventh, and Saturn returns in the rule over the eighth, and the others in their turn,³ the planets always keeping the same relative order.

3. The rest of this sentence is in L1202 only. -JHP

Note that each experiment or magical operation should be performed under the planet, and usually in the hour, which refers to the same. For example: --

In the days and hours of Saturn thou canst perform experiments to summon the souls from Hades, but only of those who have died a natural death. Similarly on these days and hours thou canst operate to bring either good or bad fortune to buildings; to have familiar spirits attend thee in sleep; to cause good or ill success in business, possessions, goods, seeds, fruits, and similar things, in order to acquire learning; to bring destruction and to give death, and to sow hatred and discord.

The days and hours of Jupiter are proper for obtaining honours, acquiring riches; contracting friendships, preserving health; and arriving at all that thou canst desire.

In the days and hours of Mars thou canst make experiments regarding war; to arrive at military honour; to acquire courage; to overthrow enemies; and further to cause ruin, slaughter, cruelty, discord; to wound and to give death.

The days and hours of the Sun are very good for perfecting experiments regarding temporal wealth, hope, gain, fortune, divination, the favour of princes, to dissolve hostile feeling, and to make friends.

The days and hours of Venus are good for forming friendships; for kindness and love; for joyous and pleasant undertakings, and for traveling.

The days and hours of Mercury are good to operate for eloquence and intelligence; promptitude in business; science and divination; wonders; apparitions; and answers regarding the future. Thou canst also operate under this Planet for thefts; writings; deceit; and merchandise.

The days and hours of the Moon are good for embassies; voyages; envoys; messages; navigation; reconciliation; love; and the acquisition of merchandise by water.⁴

4. Much of these foregoing instructions is omitted in the 10862 Add. MSS., but given in a different way in the ensuing paragraphs. -SLM

Thou shouldest take care punctually to observe all the instructions contained in this

chapter, if thou desirest to succeed, seeing that the truth of Magical Science dependeth thereon.

The hours of Saturn, of Mars, and of the Moon are alike good for communicating and speaking with spirits; as those of Mercury are for recovering thefts by the means of spirits.

[Furthermore, the hours of Saturn are appropriate for calling forth souls from the underworld, but only those which died a natural death.]*

The hours of Mars serve for summoning souls from Hades,⁵ especially of those slain in battle.

The hours of the Sun, of Jupiter, and of Venus, are adapted for preparing any operations whatsoever of love, of kindness, and of invisibility, as is hereafter more fully shown, to which must be added other things of a similar nature which are contained in our work.

* So Aub 24, Ad. 10862. -JHP

5. In the French 'des Enfers,' in the Latin 'Inferis.' -SLM.

So L1202. In K288, H3981, and SI3091 this sentence reads "Les Heures de Mars a apeller Les ames de ceux qui ont été tués" ("The hours of Mars serve to summon the souls of those who were killed"). -JHP

The hours of Saturn and Mars and also the days on which the Moon is conjunct⁶ with them, or when she receives their opposition or quartile aspect, are excellent for making experiments of hatred, enmity, quarrel,⁷ and discord and other operations of the same kind which are given later on in this work.

6. Conjunction means being in the same degree of the Zodiac; opposition is being 180 degrees, and quartile 90 degrees apart from each other. -SLM

7. Lat. Lis/Litis also means legal action or litigation. -JHP

The hours of Mercury are good for undertaking experiments relating to games, raillery, jests, sports, and the like.⁸

The hours of the Sun, of Jupiter, and of Venus, particularly on the days which they rule, are good for all extraordinary, uncommon, and unknown operations.

8. K. 288 adds: "et de choses qui paraissent admirables, observant premierement tout

ce que nous dirons d'une telle matiere dans les chapitres ici bas" (and things which appear admirable, first observing all that we will say on the matter in the chapters below). -JHP

The hours of the Moon are proper for making trial of experiments relating to recovery of stolen property, for obtaining nocturnal visions, for summoning spirits in sleep, and for preparing anything relating to water.

The hours of Venus are furthermore useful for lots, poisons, all things of the nature of Venus, for preparing powders provocative of madness; and the like things.⁹

9. L1202 inserts the tables of the hours of the day and night at this point. MS. pp. 7-8. -JHP

But in order to thoroughly effect the operations of this art, thou shouldest perform them not only on the hours but on the days of the planets as well, because then the experiment will always succeed better,¹⁰ provided thou observest the rules laid down later on, for if thou omittest one single condition thou wilt never arrive at the accomplishment of the art.

10. H 3981 omits the rest of this sentence. -JHP

For those matters then which appertain unto the Moon, such as the invocation of spirits, the works of necromancy, and the recovery of stolen property, it is necessary that the Moon should be in a terrestrial sign, viz.: -- Taurus, Virgo, or Capricorn.

For love, grace, and invisibility, the Moon should be in a fiery sign, viz.: -- Aries, Leo, or Sagittarius.

For hatred,¹¹ discord, and destruction, the Moon should be in a watery sign, viz.: -- Cancer, Scorpio, or Pisces.

11. L1202 has this paragraph and the preceding one jumbled. - JHP

For experiments of a peculiar nature, which cannot be classed under any certain head, the Moon should be in an airy sign, viz.: -- Gemini, Libra, or Aquarius.

But if these things seem unto thee difficult to accomplish, it will suffice thee merely to notice the Moon after her combustion, or conjunction with the Sun, especially just when she¹² quits his beams and appeareth visible. For then it is good to make all

experiments for the construction and operation of any matter. That is why the time from the New unto the Full Moon is proper for performing any of the experiments of which we have spoken above. But in her decrease or wane it is good for war, disturbance, and discord. Likewise the period when she is almost deprived of light, is proper for experiments of invisibility, and of death.

12. i.e. New Moon. -SLM

But observe inviolably that thou commence nothing while the Moon is in conjunction with the Sun, seeing that this is extremely unfortunate, and that thou wilt then be able to effect nothing; but the Moon quitting his beams and increasing in Light, thou canst perform all that thou desirest, observing nevertheless the directions in this chapter.

Furthermore, if thou wishest to converse with spirits it should be especially on the day of Mercury and in his hour, and let the Moon be in an airy sign,¹³ as well as the Sun.

13. In Add. MSS. 10862; 'or in an earthy sign, as hath been before said.' -SLM

Aub. 24 reads likewise. -JHP

Retire¹⁴ thou then unto a secret place, where no one may be able to see thee or to hinder thee, before the completion of the experiment, whether thou shouldest wish to work by day or by night. But if thou shouldest wish to work by night, perfect thy work on the succeeding night; if by day, seeing that the day beginneth with the rising of the Sun (perfect thy work on) the succeeding day. But the hour of inception is the hour of Mercury.

14. The following paragraphs to the end of this chapter are only found in the Latin version, Add. MSS. 10862. -SLM

It is more accurate to say that these paragraphs in Ad. 10862 correspond to the opening paragraphs of the next chapter. Ad. 10862 continues with "the construction of the circle." It isn't found in Aub. 24, but most of this material is covered in book 2. -JHP

Verily, since no experiments for converse with spirits can be done without a circle being prepared, whatsoever experiments therefore thou wishest to undertake for conversing with spirits, therein thou must learn to construct a certain particular circle; that being done surround that circle with the circle of art for better caution and efficacy.

CHAPTER III CONCERNING THE ARTS.

If thou wishest to succeed, it is necessary to make the following experiments and arts in the appropriate days and hours, with the requisite solemnities and ceremonies contained and laid down in the following chapters.

Experiments, then, are of two kinds; the first is to make trial of what, as I have said, can be easily performed without a circle, and in this case it is not necessary to observe anything but what thou wilt find in the proper chapters. The second can in no way be brought to perfection without the circle; and in order to accomplish this perfectly it is necessary to take note of all the preparations which the master of the art and his disciples must undertake before constructing¹ the circle.

1. Sloane MSS. 3091 says, 'Before they come to the circle.' -SLM

Mathers is following L1202, which reads "avant de faire le cercle" (before making the circle). SI3091, K288, and H3981 all read "viene au Cercle" (come to the circle). - JHP

Before commencing operations both the master and his disciple; must abstain with great and thorough continence during the space of nine days from sensual pleasures and from vain and foolish conversation; as plainly appeareth in the Second Book, Chapter 4. Six of these nine days having expired, he must recite frequently the prayer and confession as will be told him; and on the seventh day, the master being alone, let him enter into a secret place, let him take off his clothes, and bathe himself from head to foot in consecrated and exorcised water, saying devoutly and humbly the prayer, 'O Lord Adonai,' etc., as it is written in the Second Book, Chapter 2.

The prayer being finished, let the master quit the water, and put upon his flesh raiment of white linen clean and unsoiled; and then let him go with his disciples unto a secret place and command them to strip themselves naked; and they having taken off their clothes, let him take exorcised water and pour it upon their heads so that it flows down to their feet and bathes them completely; and while pouring this water upon them let the master say:— 'Be ye regenerate, renewed, washed, and pure,' etc., as in Book II., Chapter 3.

Which² being done, the disciples must clothe themselves, putting upon their flesh, like their master, raiment of white linen clean and unsoiled; and the three last days the master and his disciples should fast, observing the solemnities and prayers marked in Book II., Chapter 2.

2. This paragraph is omitted in Lansdowne MSS. 1202. -SLM

Note that the three last days should be calm weather, without wind, and without clouds rushing hither and thither over the face of the sky. On the last day let the master go with his disciples unto a secret fountain of running water, or unto a flowing stream, and there let each of them. taking off his clothes, wash himself with due solemnity, as is rehearsed in Book II. And when they are clean and pure, let each put upon him garments of white linen, pure, and clean, using the prayers and ceremonies described in Book II. After which let the master alone say the confession. The which being finished, the master in sign of penitence will kiss³ the disciples on the forehead, and each of them will kiss the other. Afterwards let the master extend his hands over the disciples, and in sign of absolution absolve and bless them; which being done he will distribute to each of his disciple the instruments necessary for magical art, which he is to carry into the circle.

3. Note the 'holy kiss' in the New Testament. 'Greet ye one another with a holy kiss.'
-SLM

The first disciple will bear the censer, the perfumes and the spices; the second disciple will bear the book, papers, pens, ink, and any stinking or impure materials; the third will carry the knife and the craft knife⁴ of magical art, the lantern, and the candles; the fourth, the Psalms, and the rest of the instruments; the fifth, the crucible or chafing-dish, and the charcoal or fuel; but it is necessary for the master himself to carry in his hand the staff, and the wand or rod. The things necessary being thus disposed, the master will go with his disciples unto the assigned place, where they have proposed to construct the circle for the magical arts and experiments; repeating on the way the prayers and orations which thou wilt find in Book II.

4. I.e. artavus, the craft (or quill) knife. Mathers reads "and sickle" (following the French MSS), but see Book 2 chapter 7, notes 1 and 2. Note Book 2 also says that the master carries the staff OR the wand. It also says (chapter 9) that the disciple who carries the pen, ink, and paper should stand toward the East. -JHP

When the master shall have arrived at the place appointed, together with his disciples, he having lighted the flame of the fire, and having exorcised it afresh as is laid down in the Second Book, shall light the candle and place it in the lantern, which one of the disciples is to hold ever in his hand to light the master at his work. Now the master of the art, every time that he shall have occasion for some particular purpose to speak with the spirits, must endeavor to form certain circles which shall differ somewhat, and shall have some particular reference to the particular experiment under consideration. Now, in order to succeed in forming such a circle concerning magical art, for the greater assurance and efficacy thou shalt construct it in the following manner: --

THE CONSTRUCTION OF THE CIRCLE.

Take thou the knife or craft knife,⁵ consecrated after the manner and order which we shall deliver unto thee in the Second Book. With this knife or quill knife⁶ thou shalt describe, beyond the inner circle which thou shalt have already formed, a second circle,

encompassing the other at the distance of one foot therefrom and having the same centre.⁷ Within this space of a foot in breadth between the first and the second circumferential⁸ line, thou shalt trace towards the four quarters of the Earth,⁹ the sacred and venerable symbols of the holy letter Tau.¹⁰ And between the first and the second circle,¹¹ which thou shalt thyself have drawn with the instrument of magical art, thou shalt make four hexagonal pentacles,¹² and between these thou shalt write four terrible and tremendous names of God, viz.:—

[Figure 2. Magic circle from manuscript Ad. 10862, fol 14r.]

[Circle from M276.]

[Circle from The Magical Treatise of Solomon, Delatte, op. cit., pg 25.]

5. Latin artavus i.e. a craft or quill knife. Mathers reads "knife, the sickle, or the sword of magical art." Ad. 10862: "Gladium, uel Arclauum [sic]." Gladius is generally synonymous with ensis (sword), but Book 2 chapters 7 and 8 equate it with cultellus (knife). Arclavus is a mistake for artavus; later the manuscript reads arctauus, while other manuscripts read artavus (French 'artave', Italian 'artavo'). It is well attested, but an uncommon term; Mathers follows the French manuscripts in mistranslating this as "sickle." See also Book 2, Chapter 8. This section does not occur in Aub. 24. -JHP

6. Mathers: knife or with the sickle of art. -JHP

7. i.e. two circles enclosed between three circumferential lines. -SLM

8. i.e. within the first circle. -SLM

9. i.e. the four cardinal points of the compass. -SLM

10. The letter Tau represents the cross, and in 10862 Add. MSS. in the drawing of the circle, the Hebrew letter is replaced by the cross; In 1307 Sloane MSS. by the T or Tau-Cross. -SLM

11. i.e. in the outer circle, bounded by the second and third circumferential lines. -SLM

12. 10862 Add. MSS. is the only copy which uses the word hexagonal, but the others show four hexagrams in the drawing; in the drawing, however, 10862 gives the hexagrams formed by various differing interlacements of two triangles, as shown in Figure 2. -SLM

Note the interlacements mentioned by Mathers. Mathers gives the names in Hebrew characters; these are also given in Ad. 10862 but in considerably corrupted form (see

below).

The words in the middle, "Orien." (East), "Merid." (South) "Occid." (West), and "Septen." (North) indicate the orientation of the circle relative to the compass. Note also the misspelling "Tetagramaton" for "Tetragrammaton."

Mich. 276 shows the Hebrew letter Tau in place of the 4 crosses. (Mathers' version of the drawing uses both crosses and Taus.) Like Harl. 5596, the circle surrounding that has pentagrams (or pentalphas) in place of the interlaced triangles of Ad. 10862. These are between the sacred names EHEIE, ELIION, ELOA, IEOVA. In the square instead of *Tetragrammaton repeated 8 times, M276 and W show the 12 permutations of the 4 letters: (South) IHVH IVHH IHHV, (East) HIVH HIHV HHVI, (North) VIHH VHIH VHIH. (West) HHIV HVIH HVHI. The circles for the censor pots ("olla" in Latin and Italian) are drawn with double circles as in Mathers. The sacred names El, Adonay, Jah, and Agla are drawn between the circles (as in Kings 288). They also show the entrance and path to the circle ("strada per entrare nel circolo") similar to Harl. 5596. The four cardinal directions are also noted -- "settentrione, mezzogiorno, oriente, occident" (North, South, East, West).

The magic circle in the Magical Treatise of Solomon also shows pentagrams. It also show an entrance to the circle, with the magic knife blocking it. (See Book 2 chapter x where the magus is directed to place the knife upright in the ground at his feet.) Inside the circle is marked τοπος διδασκαλον (the teacher's location) and τοπος μαθητων (the disciples' location) -JHP

Between the East and the South the supreme name IHVH, Tetragrammaton;--

Between the South and the West the essential Tetragrammatic name AHIH, Eheieh;--

Between the West and the North the name of power ALIVN, Elion;--

And between the North and the East the great name ALH, Eloah;--

Which names are of supreme importance in the list of the Sephiroth,¹³ and their sovereign equivalents.

13. The Sephiroth are the ten Qabalistical emanations of the Deity. The sovereign equivalents are the divine names referred thereto. See my Kabbalah Unveiled. -SLM

Ad. 10862 is the only one to give these names in Hebrew characters (see figure below.) Mathers follows the French manuscripts, which seem to confuse the paragraph. Ad. 10862 reads: "between the East and the South, the supreme name [illegible Hebrew; it does not look like IHVH. Drawing looks like Eiin (?)]. Between the South and the West the essential name Tetragrammaton [sic] [Hebrew looks like IHVH, drawing reads Eloa], and between the West (occasus) and the North (aquilo) the lofty (celsitudinis) name [ALIVN, drawing reads Ehy] Elison [sic], and between the North and the East the name [ALH, drawing reads Teragramaton] Eloa, which is the most important (gravissimus) in the ancient Sephitos [sic] or superior illuminations (collustrationum)." The wording in

Kings 288 (and similarly L1202) is much simpler: "between East and South Tetragrammaton; between the South and West Ehey; between West and North Eleyon (H3981: Elyon), and between North and East Eloha. -JHP

[The Hebrew lettering per Ad. 10862, fol 13r.]

Furthermore, thou shalt circumscribe about these circles two squares, the angles of which shall be turned towards the four quarters of the Earth; and the space between the lines of the outer and inner square shall be half-a-foot. The extreme angles of the outer square shall be made the centres of four circles, the measure or diameter of which shall be one foot. All these are to be drawn with the knife or consecrated instrument¹⁴ of art. And within these four circles thou must write these four names of God the most holy one, in this order:—

14. Ad. 10862: arclavo; K288, L1202: instrument. -JHP

At¹⁵ the East, AL, El;

At the West, IH, Yah;

At the South, AGLA, Agla;

And at the North ADNI, Adonai.

15. The MSS. vary as to the point whereat each name is to be placed, but I think the above will be found to answer. -SLM

Ad. 10862 gives these names in corrupted Roman and Hebrew characters, but they correspond to East=EL, West=lah, South=AGLA, North=Adonay.

Kings 288 reads, "à l'orient El, à L'occident Agla, au Midi lah, au Septentrion Adonay" (at the East EL, at the West Agla, at the South lah, at the North Adonay), but the drawing corresponds with Ad. 10862 (see figure 2 from Kings 288 above).

L1202 text and drawing agree with "à L'Orient Agla, au Midi, Adonay, à L'Occident, El, au Septentrion Ah" (at the East Agla, at the South Adonay, at the West El, at the North Ah). The circles in Sl. 1307 and Ad. 36674 are quite different.

The following paragraphs (up to "Let the master now arise and place upon his head a crown") are not found in Aub. 24 or Ad. 10862. Similarly Mich. 276 is missing the same material, except for the list of Psalms and the prayer "I beseech thee, O Lord". -JHP

Between the two squares the name Tetragrammaton is to be written in the same way as is shown in the plate. (See Figure 2.)

While constructing the circle, the master should recite the following Psalms:—16

(Ps2=KJV2) Quare fremuerunt gentes (Why do the heathen rage....)

(Ps53=KJV54) Deus in nomine tuo saluum (Save me, O God, by thy name....)

(Ps112=KJV113) Laudate pueri Dominum (Praise ye the Lord. Praise, O ye servants of the Lord)

(Ps66=KJV67) Deus misereatur nostri (God be merciful unto us....)

(Ps46=KJV47) Omnes gentes plaudite manibus (O clap your hands, all ye people)

(Ps67=KJV68) Exsurgat Deus et dissipentur (Let God arise, let his enemies be scattered....)

[(Ps50=KJV51] Miserere mei Deus secundum magnam (Have mercy upon me, O God, according to thy lovingkindness)]17

16. Mathers: "Psalm ii.; Psalm liv.; Psalm cxiii.; Psalm lxvii.; Psalm xlvii.; Psalm lxviii." Mich. 276 lists 2, 47, and 68 only. -JHP

17. This only appears in Sl. 3091. -JHP

Or he may as well recite them before tracing the circle.

The which being finished, and the fumigations being performed, as is described in the chapter on fumigations in the Second Book, the master should reassemble his disciples, encourage them, reassure them, fortify them, and conduct them into the parts of the circle of art, where he must place them in the four quarters of the Earth, encourage them, and exhort them to fear nothing, and to keep in the places assigned to them. Also, the disciple who is placed towards the East should have a pen, ink, paper, silk, and white cotton, all clean and suitable for the work. Furthermore, each of the companions should have a new sword drawn in his hand (besides the consecrated magical sword of art), and he should keep his hand resting upon the hilt thereof, and he should on no pretext quit the place assigned to him, nor move therefrom.

After this the master should quit the circle, light the fuel in the earthen pots, and place upon them the censers, in the four quarters of the Earth; and he should have in his hand the consecrated taper of wax, and he should light it and place it in a hidden and secret place prepared for it. Let him after this re-enter and close the circle.

The master should afresh exhort his disciples, and explain to them all that they have to do and to observe; the which commands they should promise and vow to execute.

Let the master then repeat this prayer: --

PRAYER.

When we enter herein with all humility, let God the Almighty One enter into this circle, by the entrance of an eternal happiness, of a divine prosperity, of a perfect joy, of an abundant charity, and of an eternal salutation. Let all the demons fly from this place, especially those who are opposed unto this work, and let the angels of peace assist and protect this circle, from which let discord and strife fly and depart. Magnify and extend upon us, O Lord, thy most holy name, and bless our conversation and our assembly. Sanctify, O Lord our God, our humble entry herein, thou the blessed and holy one of the eternal ages! Amen.

After this, let the master say upon his knees, as follows:

PRAYER

O Lord God, all powerful and all merciful, thou who desirest not the death of a sinner, but rather that he may turn from his wickedness and live; give and grant unto us thy grace, by blessing and consecrating this earth and this circle, which is here marked out with the most powerful and holy names of God.¹⁸ And thee, I conjure, O Earth, by the most holy name of ASHER EHEIEH entering within this circle, composed and made with mine hand. And may God, even ADONAI, bless this place with all the virtues of Heaven, so that no obscene or unclean spirit may have the power to enter into this circle, or to annoy any person who is therein; though the Lord God ADONAI, who liveth eternally unto the ages of the ages. Amen.

18. Sl. 3091 adds, "et par le nom de Dieu EMANUEL Je te benis ó terre; Je te consacre ô terre" (And by the name of God EMANUEL I bless you, O Earth; I consecrate you, O Earth) -JHP

I beseech thee, O Lord God, the all powerful and the all merciful, that thou wilt deign to bless this circle, and all this place, and all those who are therein, and that thou wilt grant unto us, who serve thee, and rehearse nothing but the wonders of thy law, a good angel for our guardian; remove from us every adverse power; preserve us from evil and from trouble; grant, O Lord, that we may rest in this place in all safety, through thee, O Lord, who livest and reignest unto the ages of the ages. Amen.

Let the master now arise and place upon his head a crown made of virgin paper,¹⁹ on the which there must be written (with the colours and other necessary things which we shall describe hereafter), these four names AGLA, AGLAI, AGLATA, AGLATAI. The which names are to be placed in the front, behind, and on either side of the head.

19. Mathers reads "of paper (or any other appropriate substance)" following Kings 288, but Ad. 10862 reads "ex Carta Virginea" (from virgin paper), L1202 reads "de papier vierge". Ad. 10862 gives the names as "Agala [corrupt Hebrew], Agala [corrupt Hebrew], Agalata [corrupt Hebrew] Agalata [corrupt Hebrew]. L1202 reads: "Ces quatre Noms sont Agla au devant, Aglata au derrire, Aglon, Aglatay, des deux cotés de la Tête." -JHP

Furthermore, the master ought to have with him in the circle, those pentacles or

medals²⁰ which are necessary to his purpose, which are described hereinafter, and which should be constructed according to the rules given in the chapter on pentacles. They should be described on virgin paper with a pen; and ink, blood, or colours, prepared according to the manner which we shall hereafter show in the chapters on these subjects. It will be sufficient to take only those pentacles which are actually required, they should be sewed to the front of the linen robe, on the chest, with the consecrated needle of the art, and with a thread which has been woven by a young girl.

20. Ad. 10862: *Pentacula, siue Candores* [=candarii, kandariri!]; M276: "pentacoli o canderie"; H3981: "Pentacules, Canderies ou Medailles"; K288 and Sl3091: "Pentacules ou Medailles". -JHP

After this, let the master turn himself towards the eastern quarter (unless directed to the contrary, or unless he should be wishing to call spirits which belong to another quarter of the Universe), and pronounce with a loud voice the conjuration contained in this chapter. And if the spirits be disobedient and do not then make their appearance, he must arise and take the exorcised knife of art²¹ wherewith he hath constructed the circle, and raise it towards the sky as if he wished to beat or strike the air, and conjure the spirits. Let him then lay his right hand and the knife upon the pentacles or medals, constructed of, and described upon virgin paper, which are fastened to or sewn upon his breast, and let him repeat the following conjuration upon his knees:—²²

21. Ad. 10862: *gladium exorcizatum*. -JHP

22. L1202 and Sl. 3091 read, "say the following conjuration in a low voice, facing East." Aub²⁴. reads simple, "say the following conjuration." -JHP

CONJURATION.

O Lord, hear my prayer, and let my cry come unto thee. O Lord God Almighty, who has reigned before the beginning of the Ages, and who by thine infinite wisdom, hast created the heavens, the earth, and the sea, and all that in them is, all that is visible, and all that is invisible by a single word; I praise thee, I bless thee, I adore thee, I glorify thee, and I pray thee now at the present time to be merciful unto me, a miserable sinner, for I am the work of thine hands. Save me, and direct me by thy holy name, thou to whom nothing is difficult, nothing is impossible; and deliver me from the night of mine ignorance, and enable me to go forth therefrom. Enlighten me with a spark of thine infinite wisdom. Take away from my senses the desire of covetousness, and the iniquity of mine idle words. Give unto me, thy servant, a wise understanding, penetrating and subtle heart, to acquire and comprehend all sciences and arts; give unto me capacity to hear, and strength of memory to retain them, so that I may be able to accomplish my desires, and understand and learn all difficult and desirable sciences; and also that I may be able to comprehend the hidden secrets of the holy writings. Give me the virtue to conceive them, so that I may be able to bring forth and pronounce my words with patience and humility, for the instruction of others, as thou hast ordered me. O God, the Father, all powerful and all merciful, who hast created all things, who

knowest and conceivest them universally, and to whom nothing is hidden, nothing is impossible; I entreat thy grace for me and for thy servants, because thou seest and knowest well that we perform not this work to tempt thy strength and thy power as if in doubt thereof, but rather that we may know and understand the truth of all hidden things. I beseech thee to have the kindness to be favorable unto us; by thy splendour, thy magnificence, and thy holiness, and by thy holy, terrible, and ineffable name IAH, at which the whole world doth tremble, and by the fear with which all creatures obey thee. Grant, O Lord, that we may become responsive unto thy grace, so that through it we may have a full confidence in and knowledge of thee, and that the spirits may discover themselves here in our presence, and that those which are gentle and peaceable may come unto us, so that they may be obedient unto thy commands, through thee, O most holy ADONAI, whose kingdom is an everlasting kingdom, and whose empire endureth unto the ages of the ages. Amen.

After having said all these words devoutly, let the master arise, and place his hands upon the pentacles, and let one of the companions hold the book open before the master, who, raising his eyes to Heaven, and turning unto the four quarters of the Universe, shall say:—

O Lord, be thou unto me a tower of strength against the appearance and assault of the evil spirits.²³

23. Compare Psalm 60.4: "quia factus es spes mea turris fortitudinis a facie inimici" (=KJV61.3: For thou hast been a shelter for me, and a strong tower from the enemy).
-JHP

After this, turning towards the four quarters of the Universe, he shall say the following words:—

These be the symbols and the names of the creator, which can bring terror and fear unto you. Obey me then, by the power of these holy names, and by these mysterious symbols of the secret of secrets.

The which being said and done, thou shalt see them draw near and approach from all parts. But if they be hindered, detained, or occupied in some way, and so that they cannot come, or if they are unwilling to come, then, the suffumigations and censings being performed anew, and (the disciples) having anew, by especial order, touched their swords, and the master having encouraged his disciples, he shall reform the circle with the knife of art, and, raising the said knife towards the sky, he shall as it were strike the air therewith. After this he shall lay his hand upon the pentacles, and having bent his knees before the most High, he shall repeat with humility the following confession; the which his disciples shall also do, and they shall recite it in a low and humble voice, so that they can scarcely be heard.²⁴

24. So as not to interfere with the direction of the will-currents of the master. -SLM

CHAPTER IV

THE CONFESSION TO BE MADE BY THE EXORCIST CONFESSION.

O LORD of Heaven and of Earth, before thee do I confess my sins, and lament them, cast down and humbled in thy presence. For I have sinned before thee by pride, avarice, and boundless desire of honours and riches; by idleness, gluttony, greed, debauchery, and drunkenness; because I have offended thee by all kinds of sins of the flesh, adulteries, and pollutions, which I have committed myself, and consented that others should commit; by sacrilege, thefts, rapine, violation, and homicide; by the evil use I have made of my possessions, by my prodigality, by the sins which I have committed against Hope and Charity, by my evil advice, flatteries, bribes, and the ill distribution which I have made of the goods of which I have been possessed; by repulsing and maltreating the poor, in the distribution which I have made of the goods committed to my charge, by afflicting those over whom I have been set in authority, by not visiting the prisoners, by depriving the dead of burial, by not receiving the poor, by neither feeding the hungry nor giving drink to the thirsty, by never keeping the Sabbath and the other feasts, by not living chastely and piously on those days, by the easy consent which I have given to those who incited me to evil deeds, by injuring instead of aiding those who demanded help from me, by refusing to give ear unto the cry of the poor, by not respecting the aged, by not keeping my word, by disobedience to my parents, by ingratitude towards those from whom I have received kindness, by indulgence in sensual pleasures, by irreverent behaviour in the Temple of God, by unseemly gestures thereat, by entering therein without reverence, by vain and unprofitable discourse when there, by despising the sacred vessels of the temple, by turning the holy Ceremonies into ridicule, by touching and eating the sacred bread with impure lips and with profane hands, and by the neglect of my prayers and adorations. I detest also the crimes which I have committed by evil thoughts, vain and impure meditations, false suspicions, and rash judgments; by the evil consent which I have readily given unto the advice of the wicked, by lust of impure and sensual pleasures; by my idle words, my lies, and my deceit; by my false vows in various ways; and by my continual slander and calumny.

I detest also the crimes which I have committed within; the treachery and discord which I have incited; my curiosity, greed, false speaking, violence, malediction, murmurs, blasphemies, vain words, insults, dissimulations; my sins against God by the transgression of the ten commandments, by neglect of my duties and obligations, and by want of love towards God and towards my neighbour.

Furthermore I hate the sins which I have committed in all my senses, by sight, by hearing, by taste, by smell, and by touch, in every way that human weakness can offend the creator; by my carnal thoughts, deeds, and meditations.

In which I humbly confess that I have sinned, and recognise myself as being in the sight

of God the most criminal of all men.

I accuse myself before thee, O God, and I adore thee with all humility. O ye, holy angels, and ye, children of God, in your presence I publish my sins, so that mine enemy may have no advantage over me, and may not be able to reproach me at the last day; that he may not be able to say that I have concealed my sins, and that I be not then accused in the presence of the Lord; but, on the contrary, that on my account there may be joy in Heaven, as over the just who have confessed their sins in thy presence.

O most mighty and all powerful Father, grant through thine unbounded mercy that I may both see and know all the spirits which I invoke, so that by their means I may see my will and desire accomplished, by the sovereign grandeur, and by thine ineffable and eternal glory, thou who art and who wilt be for ever the pure and ineffable father of all. The confession having been finished with great humility, and with the inward feeling of the heart, the master will recite the following prayer:—

PRAYER.

O Lord all powerful, eternal God and father of all creatures, shed upon me the divine influence of thy mercy, for I am thy creature. I beseech thee to defend me from mine enemies, and to confirm in me true and steadfast faith.

O Lord, I commit my body and my soul unto thee, seeing I put my trust in none beside thee; it is on thee alone that I rely; O Lord my God aid me; O Lord hear me in the day and hour wherein I shall invoke thee. I pray thee by thy mercy not to put me in oblivion, nor to remove me from thee. O Lord be thou my succor, thou who art the God of my salvation. O Lord make me a new heart according unto thy loving kindness. These, O Lord, are the gifts which I await from thee, O my God and my master, thou who livest and reignest unto the Ages of the Ages. Amen.

O Lord God the all powerful one, who hast formed unto thyself great and ineffable wisdom, and co-eternal with thyself before the countless ages; thou who in the birth of time hast created the Heavens, and the Earth, the sea, and things that they contain; thou who hast vivified all things by the breath of thy mouth, I praise thee, I bless thee, I adore thee, and I glorify thee. Be thou propitious unto me who am but a miserable sinner, and despise me not; save me and succor me, even me the work of thine hands. I conjure and entreat thee by thy Holy name to banish from my spirit the darkness of Ignorance, and to enlighten me with the Fire of thy Wisdom; take away from me all evil desires, and let not my speech be as that of the foolish. O thou, God the Living One, whose Glory, Honour, and Kingdom shall extend unto the Ages of the Ages. Amen.

CHAPTER V

PRAYERS AND CONJURATIONS

PRAYER.

O LORD God, Holy Father, Almighty and Merciful One, who hast created all things, who knowest all things and can do all things, from whom nothing is hidden, to whom nothing is impossible; thou who knowest that we perform not these ceremonies to tempt thy power, but that we may penetrate into the knowledge of hidden things; we pray thee by thy Sacred Mercy to cause and to permit, that we may arrive at this understanding of secret things, of whatever nature they may be, by thine aid, O Most Holy ADONAI, whose Kingdom and Power shall have no end unto the Ages of the Ages. Amen.

The Prayer being finished, let the Exorcist lay his hand upon the pentacles, while one of

the Disciples shall hold open before him the Book wherein are written the prayers and conjurations proper for conquering, subduing, and reprovng the spirits. Then the Master, turning towards each Quarter of the Earth, and raising his eyes to Heaven, shall say:

O Lord, be thou unto me a strong tower of refuge, from the sight and assaults of the Evil spirits.¹

1. Compare with Psalm 60.4 (KJV Ps61.3): "For thou hast been a shelter for me, and a strong tower from the enemy." -JHP

After which let him turn again towards the four quarters of the Earth, and towards each let him utter the following words:

Behold the symbols and names of the creator, which give unto ye forever terror and fear. Obey then, by the virtue of these holy names, and by these Mysteries of Mysteries. After this he shall see the spirits come from every side. But in case they are occupied in some other place, or that they cannot come, or that they are unwilling to come: then let him commence afresh to invoke them after the following manner, and let the exorcist be assured that even were they bound with chains of iron, and with fire, they could not refrain from coming to accomplish his will.

THE CONJURATION.²

2. There is an Invocation bearing the title of 'The Qabalistical Invocation of Solomon,' given by Eliphas Lévi, which differs in many points from the one given above, though resembling it in some particulars. Lévi's is more evidently constructed on the plan indicated in the 'Siphra Dtzenioutha,' c. III.; Annotation § 5, sub. § 8, 9; while the one above more follows that laid down, *ibid.* § 5, sub. § 3. I see no reason to suppose that Lévi's is unauthentic. It will be noted by the Qabalistical reader, that the above conjuration rehearses the divine names attached to the ten Sephiroth. -SLM

O ye spirits, ye I conjure by the power, wisdom, and virtue of the spirit of God, by the uncreate divine knowledge, by the vast mercy of God, by the strength of God, by the greatness of God, by the unity of God; and by the holy name of God EHEIEH, which is the root, trunk, source, and origin of all the other divine names, whence they all draw their life and their virtue, which Adam having invoked, he acquired the knowledge of all created things.

I conjure ye by the indivisible name IOD, which marketh and expresth the simplicity and the unity of the nature divine, which Abel having invoked, he deserved³ to escape from the hands of Cain his brother.

3. In the French, 'merita d'échapper.' -SLM.

M276: "quod etiam Abel nominavit et meruit euadere manus fratris sui Caim." Aub. 24, reads "... quod etiam nominavit Seth, et meruit evadere manus fratris sui Caim" (which

SETH having named, he was found worthy to evade the hand of his brother Cain.) Ad. 10862 reads "... quod etiam Leter (?) nominavit, et meruit euadere manus Patris sui Caim" (which Leter (?) having named, he was found worthy to evade the hand of his father Caim.) -JHP

I conjure ye by the name TETRAGRAMMATON ELOHIM,⁴ which expresseth and signifieth the grandeur of so lofty a majesty, that Noah having pronounced it, saved himself, and protected himself with his whole household from the waters of the deluge.

4. Aub24 reads "Jeoua Elohim"; M276: "Jeouà Eloym"; SI3091: "Jehova Eloym"; K288 and L1202: "Jehovah Elohim"; Ad. 10862: "Je, Houa, Eloia." -JHP

I conjure ye by the name of God EL strong and wonderful, which denoteth the mercy and goodness of his majesty divine, which Abraham having invoked, he was found worthy to come forth from the Ur of the Chaldeans.

I conjure ye by the most powerful name of ELOHIM GIBOR, which showeth forth the strength of God, of a God all powerful, who punisheth the crimes of the wicked, who seeketh out and chastiseth the iniquities of the fathers upon the children unto the third and fourth generation; which Isaac having invoked, he was found worthy to escape from the sword⁵ of Abraham his father.

5. Lat. gladius.

I conjure ye and I exorcise ye by the most holy name of ELOAH VA-DAATH,⁶ which Jacob invoked when in great trouble, and was found worthy to bear the name of Israel, which signifieth vanquisher of God; and he was delivered from the fury of Esau his brother.

6. Aub24 reads "Eloha Vangaadat"; M276: "Eloha uangadet"; K288, SI3091, and L1202 read "Eloha Vagadat"; Ad. 10862: "Eloa Vagadat". -JHP

I conjure ye by the most potent name of EL⁷ ADONAI TZABAOTH, which is the God of armies, ruling in the Heavens, which Joseph invoked and was found worthy to escape from the hands of his brethren.

7. More usually the name TETRAGRAMMATON TZABAOTH is attributed to the seventh Sephiroth. -SLM

Aub24 reads: "Adonay Zeuaoth"; K288 and SI3091: "El Adonay Zevaod"; L1202: "El, Adonay, Zenard"; Ad. 10862: "Adonay Zeuahot". This paragraph is not found in M276. -JHP

I conjure ye by the most potent name of ELOHIM TZABAOTH,⁸ which expresseth piety, mercy, splendour, and knowledge of God, which Moses invoked, and he was found worthy to deliver the People Israel from Egypt, and from the servitude of Pharaoh.

8. Aub24: "Elohym Zeuad"; SI3091: "Eloym Zevaoth"; K288: "Elohym Zevaod"; L1202: "Elhoim Zenard"; Ad. 10862: "Eloim Zeuord." -JHP

I conjure ye by the most potent name of SHADDAI,⁹ which signifieth doing good unto all; which Moses invoked, and having struck the Sea, it divided into two parts in the midst, on the right hand and on the left. I conjure ye by the most holy name of EL¹⁰ CHAI, which is that of the Living God, through the virtue of which alliance with us, and redemption for us have been made; which Moses invoked and all the waters returned to their prior state and enveloped the Egyptians, so that not one of them escaped to carry the news into the Land of Mizraim.

9. K288, SI3091, L1202, Aub24 read "Saday"; Ad. 10862: "Siday." -JHP

10. Both this name and 'Shaddai' are attributed to the Ninth Sephira, and 1 have therefore put the two invocations in the same paragraph. -SLM

Instead of "EL CHAI" Aub24 and Ad. 10862 reads "Eloy"; M276: "Eloum"; K288 and SI3091: "Elohym"; L1202: "Elhoim." -JHP

Lastly, I conjure ye all, ye rebellious spirits, by the most holy name of God ADONAI MELEKH, which Joshua invoked, and stayed the course of the Sun in his presence, through the virtue of Methratton,¹¹ its principal Image; and by the troops of angels who cease not to cry day and night, QADOSCH, QADOSCH, QADOSCH, ADONAI ELOHIM TZABAOTH (that is, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory); and by the ten angels who preside over the ten Sephiroth, by whom God communicateth and extendeth his influence over lower things, which are KETHER, CHOKMAH, BINAH, GEDULAH, GEBURAH, TIPHERETH, NETZACH, HOD, YESOD, AND MALKUTH.¹²

11. The Archangel, who is called also the Prince of Countenances. -SLM

Aub. 24 (fol 75r) reads "Mittatron"; Kings 288 and L1202 read Mitraton; Ad. 10862 reads "mitatium" or "Permitatium." -JHP

12. This passage illustrates the degree of corruption of the manuscripts, as none of the copyists seems to have any grasp of the Kabbalah. M276 seems to be the most correct here: "Cheder cochmà biná Ghedulá Gheuurà tifered nezach hod Jesod e Malcud"; Aub24: "Heoeder, Hoema, Biria, Ghedula, Gheuura, Tiphered, Nod, Nezzac, Jessod, et Maliud"; Ad10862: "[...]eder, Hoema, Brica, Ghedulat, Ghercura, Tifired, Hadmerzael, lessod, et Maluid"; H3981: "Heder, Noema, Biria, Ghedula, Thipheret, Nod, Nezzac, Jessod, et Malchove"; SI3091: "Heder Noema, Biria, Ghedula, Thipheret, Nod, Nezzac, Thessod, et Malchove"; K288: "Keder, Noema, Biria, Ghedula, Tipheret, Nod, Nezzach, Ihessod, et Malchore"; L1202: "Heder, Rosina, Bria, Gladula, Thiphera, Nod, Nezziac, Chessod, Malehove". M276 regularly reduces double consonants, so it seems likely that the ninth originally read "Jessod". -JHP

I conjure ye anew, O spirits, by all the names of God, and by all his marvellous work; by the heavens; by the earth; by the sea; by the depth of the Abyss, and by that firmament which the very spirit of God hath moved; by the sun and by the stars; by the waters and by the seas, and all which they contain; by the winds, the whirlwinds, and the tempests; by the virtue of all herbs, plants, and stones; by all which is in the heavens, upon the earth, and in all the abysses of the shades.

I conjure ye anew, and I powerfully urge ye, O Demons, in whatsoever part of the world ye may be, so that ye shall be unable to remain in air, fire, water, earth, or in any part of the universe, or in any pleasant place which may attract ye; but that ye come promptly to accomplish our desire, and all things that we demand from your obedience.

I conjure ye anew by the two Tables of the Law, by the five books of Moses, by the Seven Burning Lamps on the Candlestick of Gold before the face of the Throne of the Majesty of God, and by the Holy of Holies wherein the KOHEN HA-GADUL was alone permitted to enter, that is to say, the High-Priest.

I conjure ye by him who hath made the heavens and the earth, and who hath measured those heavens in the hollow of his hand, and enclosed the earth with three of his fingers, who is seated upon the Kerubim and upon the Seraphim; and by the Kerubim, which is called the Kerub, which God constituted and placed to guard the Tree of Life, armed with a flaming sword, after that Man had been driven out of Paradise.

I conjure ye anew, Apostates from God, by him who alone hath performed great wonders; by the Heavenly Jerusalem; and by the Most Holy name of God in Four Letters, and by him who enlighteneth all things and shineth upon all things by his Venerable and Ineffable name, EHEIEH ASHER EHEIEH;¹³ that ye come immediately to execute our desire, whatever it may be.

13. M276: "Eheye esser Eheye"; SI3091 and K288: "Eheyetsser Eheye"; L1202: "Cheye, Assereye." -JHP

I conjure ye, and I command ye absolutely, O Demons, in whatsoever part of the Universe ye may be, by the virtue of all these Holy names:— ADONAI, YAH, HOA, EL, ELOHA, ELOHINU, ELOHIM, EHEIEH, MARON, KAPHU, ESCH, INNON, AVEN, AGLA, HAZOR, EMETH, YAI, ARARITHA, YOVA, HA-KABIR, MESSIACH, IONAH, MAL-KA, EREL, KUZU, MATZPATZ, EL SHADDAI;¹⁴ and by all the Holy names of God which have been written with blood in the sign of an eternal alliance.

14. I have made these names as correct as possible; as in all the original MSS. the Hebrew is much mutilated. These names are some of them ordinary titles of God; others Magical and Qabalistical names compounded from the initials of sentences, etc.; and others permutations of other names. -SLM

Regarding MTzPTz (or MAZPAZ), see Gollancz, Book of Protection, Introduction, p. xxx. This name also occurs in Book 2 as an alternate reading in SI. 1307.

Aub24: "Adonay, Jah, El, Es, Eloha Aghelion, Na, Eloym, Eheie, Maron, Caphu Innum, Euen, Agla, Zoy, Emed, Jeia, Aracita, Jaua, Issu, Hacaua, Messiah, Isma Maleche, Erez, Kuzu, Maspal, El Saday"; M276: "adonay Jah Vah El Eloa Elion hù Eloym Eheye maron Caphec Jesussimum auem Agla exorh emaeim Jeya arania iaua hochauno mesiatema melche eroz auzu malpuz El sadai"; SI3091: "Adonay, lah, Hu, El, Eloha, Ngelion, Nu, Elohim, theye, Maron, Caphu, Issu, Imnum, Even, Agla, Ezor, Emoed, Ieya, Ararita, Iova, Hacavo, Messiah, Soma, Malché, Erel, Ekusu, Malpar, El, Saday"; Ad10862: "Adonay, lah, Hoel, El, Elo, Agtelion, Na (?), Eloi, Eheie, Macon, Capha, Innum, Eure~, Agla, Zor, Emet, Cera, Anacio, Laut, Issu, Acaut, Massiah, Isma Malechi, Erey, Buzu (?-), Mazpol, Ossaday"; K288: "Adonay, lah, Hu, El, Eloha, Ngelionu, Elohim, Eheye, Maron, Caphu, Issu, Innum, Even, Agla, Ezor, Emoed, Ieya, Ararita, Iova, Hacavo, Messiah, Iomas, Malché, Erel, Escusa, Maspar, El, Sadaÿ"; L1202: "Adonay, Jau, Husset, Eloha, Nghelion, Nu, Elohim, Eheye, Maron, Caphu, Issu, Immum, Eveu, Agla, Ezor, et par les Noms de Dieu écrits avce [sic] du sang en signe d'Alliance qui sont Emod, Jahia, Avarita, Jova, Hacavo, Messiah, Joma, Malche, Eret, Elloza, Malpaz & Saday." -JHP

I conjure ye anew by these other names of God, most holy and unknown, by the virtue of which names ye tremble every day:— BAZUC, BACURABON, PATACEL, ALCHEGHEL, AQUACHAI, HOMORIONS, EY, ABBATON, CHEVON, CEBON, OY, ZOYMAS, CAYE, EHEIEH, ABBAMACHI, ORTAGU, NALE, HELECH, YEZE;15 that ye come quickly and without any delay into our presence from every quarter and every climate of the world wherein ye may be, to execute all that we shall command ye in the great name of God.

15. I give these names as they stand, they do not all appear to be Hebrew; some of them suggest the style of the barbarous names in the Graeco-Egyptian Magical Papyri. -SLM

M276: "bazuch, bacurebon, patariel alchaeghel, aquarus, homorions, ey, abbaton, cheuon, cebore oy, zoymas, caye eec abbumachi ertagunale helech Jeze"; Aub24: "Buzuc, Barubason, Pathaul, Archighel, Aquechay, Homorions, Ey, Abbaton, Chiuon, Cebeon, Ox, Zoymas, Caye Eeu, Abumachi, Ortagu, Haza, Helec Jeze"; Ad10862: "Bezuiu, Bacuburs, Pathahul, Archighel, Aquechay, Ei, Abbator, Chiuor, Cebeor, Oyzorimas, Caye, Eue, Abbimachi, Orbayri, Paza, Hebec, Tere"; SI3091, H: "Bazuc, Bacurabon, Patacel, Alcheegel, Aquacay, Homorions, Ey, Abbaton, Chevron, Cebon, OyZoymas, Cay, Eeé, Albamachi, Ortagu, Male, Helech, Ieze"; K288: "Baruc, Bacurabon, Patacel, Alcheeghel, Aquacaÿ, Homorion, Ey, Abbaton, Chevron, Cebon, Oyzoymas, Cay, Eeé, Albamachi, Ortagu, Nale, Helech, Ieze"; L1202: "Bazur, Barabon, Patacel, Etheogeliel, Agnaci, Homorion, Eu, Abbaton, Ethenon, Cehon, Oy, Zemas, Cay, Cec, Abbamalhi, Ortagiel, Nalche, Sechezze." Mathers: "BARUC, BACURABON, PATACEL, ALCHEEGHEL, AQUACHAI, HOMORION, EHEIEH, ABBATON, CHEVON, CEBON, OYZROYMAS, CHAI, EHEIEH, ALBAMACHI, ORTAGU, NALE, ABELECH (or HELECH), YEZE (or SECHEZZE)." -JHP

CHAPTER VI

STRONGER AND MORE POTENT CONJURATION

If they then immediately appear, it is well; if not, let the master uncover the consecrated pentacles which he should have made to constrain and command the spirits, and which he should wear fastened round his neck, holding the medals (or pentacles) in his left hand, and the consecrated knife in his right; and encouraging his companions, he shall say with a loud voice:—¹

1. Ad10862 and Sl.3091: "a somewhat elevated voice." -JHP

ADDRESS.

Here be the symbols of secret things, the standards, the ensigns, and the banners, of God the conqueror; and the arms of the almighty One, to compel the aerial potencies. I command ye absolutely by their power and virtue that ye come near unto us, into our presence, from whatsoever part of the world ye may be in, and that ye delay not to obey us in all things wherein we shall command ye by the virtue of God the mighty One.

Come ye promptly, and delay not to appear, and answer us with humility.

If they appear at this time, show them the pentacles, and receive them with kindness, gentleness, and courtesy; reason and speak with them, question them, and ask from them all things which thou hast proposed to demand.

But if, on the contrary, they do not yet make their appearance, holding the consecrated knife² in the right hand, and the pentacles³ being uncovered by the removal of their consecrated covering, strike and beat the air with the knife as if wishing to commence a combat, comfort and exhort thy companions, and then in a loud and stern voice repeat the following conjuration:—

2. Lat. "gladius"; Ital. "il coltello"; Fr. "le coutau". -JHP

3. Aub. 24 and Ad. 10862 add "in the left". -JHP

CONJURATION.⁴

4. This conjuration is almost identical with one given in the Lemegeton, or Lesser Key, a different work, also attributed to Solomon. -SLM

Here again I conjure ye and most urgently command ye; I force, constrain, and exhort ye to the utmost, by the most mighty and powerful name of God EL, strong and wonderful, and by God the just and upright, I exorcise ye and command ye that ye in no way delay, but that ye come immediately and upon the instant hither before us, without noise, deformity, or hideousness, but with all manner of gentleness and mildness.⁵

5. Mathers is following K288 and H which read, "avec toutes sorte de douceurs et de

Civilité"; Lat. "omni affabilitate" (all affability/courtesy). The wording in L1202 and SI3091 again agree: "toute sorte de civilité et courtoisie". -JHP

I exorcise ye anew, and powerfully conjure ye, commanding ye with strength and violence by him who spake and it was done;⁶ and by all these names: EL SHADDAI, ELOHIM, ELOHI, TZABAOTH, ELIM, ASHER EHEIEH, YAH, TETRAGRAMMATON, SHADDAI,⁷ which signify God the high and almighty, the God of Israel, through whom undertaking all our operations we shall prosper in all the works of our hands, seeing that the Lord is now, always, and for ever with us, in our heart and in our lips; and by his holy names, and by the virtue of the sovereign God, we shall accomplish all our work.

6. Aub. 24: "Vos iterum exorcizo atque potenter contestor, ac valde impero per eum qui dixit, et factum est ..." (I again exorcize you, and potently conjure you, and greatly command you through him who spoke, and it was done...) -JHP

7. This passage presents an interesting puzzle. Mathers is basically following the Colorno class of manuscripts, even though the phrase "the God of Israel" implies the original Hebrew included "ELOHE ISRAEL". The complete phrase "God the high and almighty, the God of Israel" (Lat. Dominus Deus excelsus omnipotens Deus Israel) might be rendered in Hebrew as "ADONAY, ELION, EL SHADDAI, ELOHE ISRAEL".

Aub24, Ad10862, Ad36674, and SI3847 are all closer to the purported meaning:

Aub24: "Adonay, Oghelio[n], Saday, Israel, quod est Dominus Deus excelsus omnipotens Deus Israel"; Ad10862: "Adonay, Oghelion, Saday, Iserael, quod est Dominus Deus excelsus Omnipotens Deus Israel"; Ad36674: ADONAY, ALOE, ALNON, SABAOTH, SADAY (correct to ADONAY, ELOHE, ELION, SABAOTH, SADAY) SI3847: "Adonay, heloe, heloym, Sabaoth Saday, quod est dominus deus excelsus et omnipotens rex Israel."

The prototype of the Colorno class of manuscripts probably read, "EL SHADDAI, ELOHIM, ELOHE, ZEVAOTH, EHEYE ASSER EHEYE, IAH, TETRAGRAMMATON, SHADDAI"

M276: "et saday Eloym Eloa Zeuaod Ehey esser Ehey Jah tetagramaton saday quod est dominus deus excelsur omnipotens deus israel"; SI3091: "El, Saday, Elohim, Elohé, Zevaoth, Elym, Asser, Ehey, Jah, Tetagramaton Saday"; L1202: "El, Saday, Jah, Elohim, Eohe, Zenard, Elein, Asser, Eche, Tad, Tetagrammaton, Saday"; K288: "El, Sadaÿ, Elohim, Elohe, Zevaod, Elim, Asser, Ehey, Iah, Tretragrammaton, Sadaÿ"; H3981: "El, Sadaÿ, Elohim, Elohe, Zevaod, Elym, Asser, Ehey, Iah, Tetagramaton, Sadaÿ". -JHP

Come ye at once without any hideousness or deformity before us, come ye without monstrous appearance, in a gracious form or figure. Come ye, for we exorcise ye with the utmost vehemence by the name of IAH and ON, which Adam spake and heard; by the name EL, which Noah heard, and saved himself with all his family from the Deluge;

by the name IOD, which Noah [*Abraham]^{7b} heard, and knew God the Almighty One; by the name AGLA which Jacob heard, and saw the Ladder which touched Heaven, and the angels who ascended and descended upon it, whence he called that place the House of God and the Gate of Heaven; and by the name ELOHIM, and in the name ELOHIM, which Moses named, invoked, and heard in Horeb the Mount of God, and he was found worthy to hear him speak from the Burning Bush; and by the name AIN SOPH, which Aaron heard, and was at once made eloquent, wise, and learned; and by the name TZABAOTH, which Moses named and invoked, and all the ponds and rivers were covered with blood throughout the land of Egypt;⁸ and by the name IOD, which Moses named and invoked, and striking upon the dust of the earth it became gnats infesting men, cattle, and beasts of burden of Egypt;⁹ and by the name, and in the name PRIMATON,¹⁰ which Moses named and invoked, and there fell a great and severe hail throughout all the land of Egypt, destroying the vines, the trees, and the woods which were in that country; and by the name IAPHAR, which Moses heard and invoked, and immediately a great pestilence began to appear through all the land of Egypt, striking and slaying the asses, the oxen, and the sheep of the Egyptians, so that they all died; and by the name ABADDON which Moses invoked and sprinkled the dust towards heaven, and immediately there fell so great rain upon the men, cattle, and flocks, that they all died throughout the land of Egypt; and by the name ELION which Moses invoked, and there fell so great hail as had never been seen from the beginning of the world unto that time, so that all men, and herds, and everything that was in the fields perished and died throughout all the land of Egypt. And by the name ADONAI, which Moses having invoked, there came so great a quantity of locusts which appeared in the land of Egypt, that they devoured and swallowed up all that the hail had spared; and by the name of PATHEON,¹¹ which having invoked, there arose so thick, so awful, and so terrible darkness throughout the land of Egypt, during the space of three days and three nights, that almost all who were left alive died; and by the name YESOD, and in the name YESOD, which Moses invoked, and at midnight all the first-born, both of men and of animals, died; and by the name of YESHIMON, which Moses named and invoked, and the Red Sea divided itself and separated in two; and by the name HESION, which Moses invoked, and all the army of Pharaoh was drowned in the waters; and by the name ANABONA, which Moses having heard upon Mount Sinai, he was found worthy to receive and obtain the tables of stone written with the finger of God the creator; and by the name ERYGION, which Joshua having invoked when he fought against the Moabites, he defeated them and gained the victory; and by the name HOA, and in the name HOA, which David invoked, and he was delivered from the hand of Goliath; and by the name YOD, which Solomon having named and invoked, he was found worthy to ask for and obtain in sleep the ineffable wisdom of God; and by the name YIAI, which Solomon having named and invoked, he was found worthy to have power over all the demons, potencies, powers, and virtues of the air.

7b. So Aub. 24, Ad 10862, M276, and other mss. -JHP

8. Some MSS. add, 'et furent purifiés.' -SLM

Aub. 24 adds "et computraerunt" (and rotted); Ad. 10862 misreads "composuerunt"

(they have composed) -JHP

9. So Aub24. which reads "et percutiens pulverem terræ factæ sunt cinifies in homines, et boves, et iumenta Aegyptiorum". This reading is also supported by M276 and Ad. 36674. This is based on Exodus 8:17: "et extendit Aaron manu virgam tenens percussitque pulverem terrae et facti sunt scinifes in hominibus et in iumentis omnis pulvis terrae versus est in scinifes per totam terram Aegypti" (and Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became gnats in man, and in beast; all the dust of the land became gnats throughout all the land of Egypt.) The French manuscripts misread Latin "cinis" (ashes, Fr. "cendre"), instead of Latin "cinifes" (gnats). Mathers reads "and striking upon the dust of the earth both men and beasts were struck with disease." -JHP

Some MSS. substitute, 'les hommes furent reduits en cendre, comme aussi les boeufs, betail, et troupeaux des Egyptiens.' -SLM

10. So M276, Aub24, SI3091, H3981, and K288. Ad. 36674 reads "Phaicon". This sentence is missing in Ad. 10862. Mathers follows L1202 in reading "PRIMEUMATON". -JHP

11. This is often written PATHTUMON in similar conjurations, but the MSS. before me agree in giving this form. -SLM

Aub. 24 and Ad. 10862 both read Phateon; M276: "Pantheon". -JHP

By these, then, and by all the other names of God almighty, holy, living, and true, we powerfully command ye, ye who by your own sin have been cast down from the Empyrean Heaven, and from before his throne; by him who hath cast ye down unto the most profound of the abysses of Hell, we command ye boldly and resolutely; and by that terrible day of the sovereign judgment of God, on which all the dry bones in the earth will arise to hear and listen unto the word of God with their body, and will present themselves before the face of God almighty; and by that Last Fire which shall consume all things; by the (Crystal) Sea which is known unto us, which is before the face of God; by the indicible and ineffable virtue, force, and power of the creator himself, by his almighty power, and by the light and flame which emanate from his countenance, and which are before his face; by the angelical powers which are in the Heavens, and by the most great wisdom of almighty God; by the Seal of David, by the Ring¹² and Seal of Solomon, which was revealed unto him by the Most High and Sovereign creator; and by the Nine Medals or pentacles,¹³ which we have among our symbols, which proceed and come from Heaven, and are among the Mysteries of Mysteries or Secrets of Secrets, which you can also behold in my hand, consecrated and exorcised with the due and requisite Ceremonies. By these, then, and by all the secrets which the Almighty encloseth in the Treasures of the sovereign and Highest Wisdom, by his Hand, and by his marvellous power; I conjure, force, and exorcise ye that ye come without delay to perform in our presence that which we shall command ye.

12. Note this mention of the ring of Solomon, though there is no ring described among the ritual implements. -JHP

13. Aub. 24: novem Cœlestes Kanderias. This probably corresponds to the nine Kandariri (talismans) found in Gollancz' Hebrew manuscript (fol. 49a). This sentence is not found in Ad. 10862. -JHP

I conjure ye anew by that most holy name which the whole Universe fears, respects, and reveres, which is written by these letters and characters, IOD, HE, VAU, HE; and by the last and terrible judgment; by the seat of BALDACHIA;¹⁴ and by this holy name, YIAI, which Moses invoked, and there followed that great Judgment of God, when Dathan and Abiram¹⁵ were swallowed up in the centre of the earth. Otherwise, if ye contravene and resist us by your disobedience unto the virtue and power of this name YIAI, we curse ye even unto the depth of the Great Abyss, into the which we shall cast, hurl, and bind ye, if ye show yourselves rebellious against the secret of secrets, and against the mystery of mysteries. AMEN, AMEN. FIAT, FIAT.

14. Sometimes, but as I think erroneously, written Bas-dathea. I imagine the word to mean 'Lord of Life.' -SLM

15. Deut. 11.6. Ad. 10862 misreads "Fatam and Aliram." -JHP

This conjuration thou shalt say and perform, turning thyself unto the East, and if they appear not, thou shalt repeat it unto the spirits, turning unto the South, the West, and the North, in succession, when thou wilt have repeated it four times. And if they appear not even then, thou shalt make the sign of TAU¹⁶ upon the foreheads of thy companions, and thou shalt say:—

16. Or the Cross. -SLM

CONJURATION.

Behold anew the symbol and the name of a sovereign and conquering God, through which all the Universe fears, trembles, and shudders, and through the most mysterious words of the secret mysteries and by their virtue, strength, and power.

I conjure ye anew, I constrain and command ye with the utmost vehemence and power, by that most potent and powerful name of God, EL, strong and wonderful, by him who spake and it was done; and by the name IAH, which Moses heard, and spoke with God; and by the name AGLA, which Joseph invoked, and was delivered out of the hands of his brethren; and by the name VAU, which Abraham heard, and knew God the Almighty One; and by the name of Four Letters, TETRAGRAMMATON, which Joshua named and invoked, and he was rendered worthy and found deserving to lead the Army of Israel into the Promised Land; and by the name ANABONA, by which God formed Man and the whole Universe; and by the name ARPHETON,¹⁷ and in the name ARPHETON, by which the angels who are destined to that end will summon the

Universe, in visible body and form, and will assemble (all people) together by the sound of the Trumpet at that terrible and awful Day of Judgment, when the memory of the wicked and ungodly shall perish; and by the name ADONAI, by which God will judge all human flesh, at whose voice all men, both good and evil, will rise again,¹⁸ and all men and angels will assemble in the air before the Lord, who will judge and condemn the wicked; and by the name ONEIPHETON,¹⁹ by which God will summon the dead, and raise them up again unto life; and by the name ELOHIM, and in the name ELOHIM, by which God will disturb and excite tempests throughout all the seas, so that they will cast out the fish therefrom, and in one day the third part of men about the sea and the rivers shall die; and by the name ELOHI,²⁰ and in the name ELOHI, by which God will dry up the sea and the rivers, so that men can go on foot through their channels; and by the name ON, and in the name ON, by which God shall restore and replace the sea, the rivers, the streams, and the brooks, in their previous state; and by the name MESSIACH,²¹ and in the name MESSIACH, by which God will make all animals combat together, so that they shall die in a single day; and by the name ARIEL,²² by which God shall destroy in a single day all buildings, so that there shall not be left one stone upon another; and by the name IAHT,²³ by which God will cast one stone upon another, so that all people and nations will fly from the sea-shore, and will say unto them cover us and hide us; and by the name EMANUEL, by which God will perform wonders, and the winged creatures and birds of the air shall contend with one another; and by the name ANAEL,²⁴ and in the name ANAEL, by which God will cast down the mountains and fill up the valleys, so that the surface of the earth shall be level in all parts; and by the name ZEDEREZA,²⁵ and in the name ZEDEREZA, by which God will cause the Sun and Moon to be darkened, and the stars of heaven to fall; and by the name SEPHERIEL,²⁶ by which God will come to Universal Judgment, like a Prince newly crowned entering in triumph into his capital city, girded with a zone of gold, and preceded by angels, and at his aspect all climes and parts of the Universe shall be troubled and astonished, and a fire shall go forth before him, and flames and storm shall surround him; and by the name TAU,²⁷ by which God brought the Deluge, and the waters prevailed above the mountains, and fifteen cubits above their summits; and by the name RUACHIAH,²⁸ by which God having purged the Ages, he will make his Holy Spirit to descend upon the Universe, and will cast ye, ye rebellious spirits, and unclean beings, into the depths of the lake of the abyss, in misery, filth, and mire, and will place ye in impure and foul dungeons bound with eternal chains of fire.

17. Also written Hipeton; and I believe sometimes replaced by Anapheneton, or Anaphaxeton. -SLM

18. Aub24 adds: "Et per nomen Igeon, et in nomine Igeon per quod Justi resurgent" (And through the name Igeon, and in the name Igeon, through which the Just will rise again) -JHP

19. This word is given variously in the MSS., as Oneypheon, Onayepheton, and Donecepheron, etc. -SLM

Aub24: Onaxepheon; SI3091: Oneipheon; K288: Oneypheon; L1202: Donecepheron.

-JHP

20. Or Elia. -SLM

Aub24 gives the previous name as Eloy, and this one as Elya; K288 gives them as Elohyim and Eleya; SI3091, L1202 read Elohim and Elya. -JHP

21. What is said here refers symbolically to the rooting out of the evil spirits, and shells, from the Universe by King Messiah, which is spoken of in the Qabalah. The Qabalah sometimes expresses the evil spirits by the words animals, or beasts, and creeping things. -SLM

22. Aub24: Aniel. -JHP

23. The oldest MSS. gives the above form, in the others it is changed into Iaphat, Taphat, and even Japhet. It is probably a corruption of Achad Unity. -SLM

Ad10862: Iaht; Aub24: Jahat; SI3091: Iaphat; M276, L1202: Japhat; K288: Taphat. -JHP

24. This is also the name of the angel of Venus. -SLM

M276: Arel; Aub. 24: Ariel; Kings 288: Anael; L1202: Annael. - JHP

25. So written in the oldest MS., the others give it as Zedeesia, Zedeezia, and Zedezias. -SLM

Coxe 25: Panthetrarimon; BnF ital. 1524 198v: Panthetrarimon; SSM: Pancelenon; CLM 10085: Pancrararion; M276: Zedesia; Aub24, SI3091, and H3981: Zedeezia; Ad10862: Zedereza; K288: Zedeesia; L1202: Zedezias. -JHP

26. Meaning 'emanating from God.' It is corrupted into Sephosiël, etc., in the MSS. -SLM

M276: Jephosiël; Aub24: Saphasiël; SI3091, K288, H3981: Sephosiël; L1202: Sophosiël; Ad10862: Saphatiël. -JHP

27. Iaha, in 10862 Add. MSS. -SLM

Aub. 24: Thau; SI3091, M276, K288, H3981, and L1202: Tau. -JHP

28. Meaning spirit of Iah. -SLM

Aub. 24: Ruchia; K288: M276: Rechya; Reéhia; SI3091, L1202: Rechia. -JHP

By these names then, and by all the other holy names of God before whom no man can stand and live, and which names the armies of the demons fear, tremble at, and shudder; we conjure ye, we potently exorcise and command ye, conjuring ye in addition

by the terrible and tremendous PATHS²⁹ of GOD and by his holy habitation wherein he reigneth and commandeth unto the eternal ages. Amen.

29. That is, the hidden and occult grades and links of emanation in the Sephiroth. The later MSS. have put, by mistake, *voix* for *voies*, the oldest Latin MS. gives *Semitis*.
-SLM

Aub²⁴, Ad¹⁰⁸⁶², and M²⁷⁶ read "*per terribiles et absconditas semitas Dei*" (by the frightening and hidden paths of God). -JHP

By the virtue of all those aforesaid, we command ye that ye remain not in any place wherein ye are, but to come hither promptly without delay to do that which we shall enjoin ye. But if ye be still contumacious, we, by the authority of a sovereign and potent God, deprive ye of all quality, condition, degree, and place which ye now enjoy, and precipitate ye into and relegate ye unto the Kingdom of Fire and of sulphur, to be there eternally tormented. Come ye then from all parts of the earth, wheresoever ye may be, and behold the symbols and names of that triumphant sovereign whom all creatures obey, otherwise we shall bind ye and conduct ye in spite of yourselves, into our presence bound with chains of fire, because those effects which proceed and issue from our science and operation, are ardent with a fire which shall consume and burn ye eternally, for by these the whole Universe trembleth, the earth is moved, the stones thereof rush together, all creatures obey, and the rebellious spirits are tormented by the power of the sovereign creator.

Then it is certain that they will come, even if they be bound with chains of fire, unless prevented by affairs of the very greatest importance, but in this latter case they will send ambassadors and messengers by whom thou shalt easily and surely learn what occupies the spirits and what they are about. But if they appear not yet in answer to the above conjuration, and are still disobedient, then let the master of the art or exorciser arise and exhort his companions to be of good cheer and not to despair of the ultimate success of the operation; let him strike the air with the consecrated knife³⁰ towards the four quarters of the Universe; and then let him kneel in the midst of the circle, and the companions also in their several places, and let them say consecutively with him in a low voice, turning in the direction of the East, the following:

30. Aub. 24: *cum gladio exorcizato*.

ADDRESS TO THE ANGELS.

I conjure and pray ye, O ye angels of God, and ye celestial spirits, to come unto mine aid; come and behold the signs of Heaven, and be my witness before the sovereign Lord, of the disobedience of these evil and fallen spirits who were at one time your companions.

This being done, let the master arise, and constrain and force them by a stronger conjuration, in manner following.

CHAPTER VII

AN EXTREMELY POWERFUL CONJURATION

Behold us again prepared to conjure ye by the names and symbols of God, wherewith we are fortified, and by the virtue of the highest one. We command ye and potently ordain ye by the most strong and powerful name of God EL,¹ who is worthy of all praise, admiration, honor, glory, generation, and fear, that ye delay not longer, but that ye appear before us without any tumult or disturbance, but, on the contrary, with great respect and courtesy, in a beautiful and human form.

1. So M276, Au24, Ad10862: "et in uirtute altissimi uos coniuramus atque uobis imperamus per potentissimum atque fortissimum nomen dei EI" L1202 and SI3091 misread "Et" (and) instead of "EI"; Mathers follows K288 which is further removed: "by the most strong and powerful names of God." -JHP

If they then appear, let them see the pentacles, and say:

Obey ye, obey ye, behold the symbols and names of the creator; be ye gentle and peaceable, and obey in all things that we shall command ye.

They will then immediately talk with thee, as a friend speaketh unto a friend. Ask of them all that thou desirest, with constancy, firmness, and assurance, and they will obey thee.

But if they appear not yet, let not the master on that account lose his courage, for there is nothing in the world stronger and of greater force to overawe the spirits than constancy. Let him, however, re-examine and reform the circle, and let him take up a little dust of the earth, which he shall cast towards the four quarters of the Universe; and having placed his knife upon the ground, let him say on his knees, turning towards the direction of the North:

In the name of ADONAI ELOHIM TZABAOTH SHADDAI, Lord God of armies almighty, may we successfully perform the works of our hands. and may the Lord be present with us in our heart and in our lips.

These words having been said kneeling upon the earth, let the master shortly after arise and open his arms wide as if wishing to embrace the air, and say:

CONJURATION.

By the holy names of God written in this book, and by the other holy and ineffable names which are written in the Book of Life, we conjure ye to come unto us promptly and without any delay, wherefore tarry not, but appear in a beautiful and agreeable form and figure, by these Holy names: ADONAI, TZABAOTH, EL, ELOHI, ELOHIM, SHADDAI; and by EHEIEH, YOD HE VAU HE, which is the great name of God TETRAGRAMMATON written with four letters, ANAPHODITION, and ineffable; by the God of those virtues and potencies, who dwelt in the Heavens, who rideth upon the

Kerubim, who moveth upon the wings of the wind, he whose power is in Heaven and in Earth, who spake and it was done, who commanded and the whole Universe was created; and by the holy names and in the holy names, IAH, IAH, IAH, ADONAI TZABAOTH; and by all the names of God, the living, and the true, I reiterate the conjuration, and I conjure ye afresh ye Evil and rebellious spirits, abiding in the abysses of darkness.

I conjure, I address, and I exorcise ye, that ye may approach unto and come before the Throne of God, the living and the true, and before the tribunal of the judgment of his majesty, and before the holy angels of God to hear the sentence of your condemnation. Come ye then by the name and in the name of SHADDAI, which is that of God Almighty, strong, powerful, admirable, exalted, pure, clean, glorified, virtuous, great, just, terrible, and holy; and by the name and in the name of EL, IAH, IAH, IAH, who hath formed and created the world by the breath of his mouth, who supporteth it by his power, who ruleth and governeth it by his wisdom, and who hath cast ye for your pride into the land of darkness and into the shadow of death.

Therefore, by the name of the living God, who hath formed the heavens above, and hath laid the foundations of the earth beneath, we command ye that, immediately and without any delay, ye come unto us from all places, valleys, mountains, hills, field, seas, rivers, fountains, ponds, brooks, caverns, grottos, cities, towns, villages, markets, fairs, habitations, baths, courtyards, gardens, vineyards, plantations, reservoirs, cisterns, and from every corner of the terrestrial earth where ye may happen to be in your assemblies, so that ye may execute and accomplish our demands with all mildness and courtesy; by that ineffable name which Moses heard and invoked, which he received from God from the midst of the Burning Bush, we conjure ye to obey our commands, and to come unto us promptly with all gentleness of manner.

Again we command ye with vehemence, and we exorcise ye with constancy, that ye and all your comrades come unto us in an agreeable and gracious manner like the breeze, to accomplish successively our various commands and desires. Come ye, then, by the virtue of these names by the which we exorcise ye; ANAY, GETHA, TERAMIA, ARNETH, NEGIA, JONA, PROLUCH, TITACH, JENAU, BEJA, THEIT; all which names are written in Heaven in the characters of Malachim,² that is to say, the tongue of the angels.

2. The mystic alphabet known as the 'Writing of Malachim' is formed from the positions of the stars in the heavens, by drawing imaginary lines from one star to another so as to obtain the shapes of the characters of this alphabet. -SLM

This section is missing from Aub24. M276: "Anay, Getha, Teramya, Arneth, Hegie, Jona, Prodruch [=pro**uch], Tirach, Jenau, Baya, Theyth"; H981: "Anay, Getath, Texamin, Arnet, Negia, Jona, Prolhuch, Titach, Jenau, Beja, Theit"; SI3091: "Anay, Getah, Texamin, Arnet, Negia, Jona, Protuch, Titah, genau, Beja, Theit"; K288: "Aay, Getah, Texamin, Arnet, Negia, Jona, Prothuch, Tetah, Jenau, Beja, Theit"; Ad10862: "Anau, Aechel [or Hechel], Transia, Amet, Negie, Iona, Profae, Titache, Penau, Biia, Teib"; L1202: "Anar, Golat, Negior, Taxam, Inaël, Jona, Portah, Litah, Jenan, Buia, Lheu"; Mathers: "ANAI, ÆCHHAD, TRANSIN, EMETH, CHAIA, IONA, PROFA, TITACHE, BEN ANI, BRIAH, THEIT" The Magical Treatise of Solomon devotes an entire chapter to a series of four "alphabets of the planets", resembling the "celestial

alphabet", and used for writing on talismans. -JHP

We then, by the just judgment of God, by the ineffable and admirable virtue of God, just, living, and true, we call ye with power, we force and exorcise ye by and in the admirable name which was written on the tables of stone which God gave upon Mount Sinai; and by and in the wonderful name which Aaron the High Priest bare written upon his breast, by which also God created the world, the which name is AXINETON;³ and by the living God who is one throughout the ages, whose dwelling is in the Ineffable Light, whose name is Wisdom, and whose spirit is life, before whom goeth forth fire and flame, who hath from that fire formed the firmament, the stars and the Sun; and who with that fire will burn ye all for ever, as also all who shall contravene the words of his will.

3. So H and SI3091; Ad10862: "Arcuron"; M276: "A Rimeton"; L1202: "Azineton". -JHP

Come ye, then, without delay, without noise, and without rage, before us, without any deformity or hideousness, to execute all our will; come ye from all places wherein ye are, from all mountains, valleys, streams, rivers, brooks, ponds, places, baths, synagogues; for God, strong and powerful, will chase ye and constrain ye, being glorious over all things; He will compel ye, both ye and the Prince of Darkness. Come ye, come ye, angels of Darkness; come hither before this circle without fear, terror, or deformity, to execute our commands, and be ye ready both to achieve and to complete all that we shall command ye.

Come ye, then, by the crown of the chief of your emperors, and by the sceptres of your power, and of SID, the great demon, your master; by the names and in the names of the holy angels who have been created to be above you, long before the constitution of the world; and by the names of the two princes of the Universe, whose names are, IONIEL and SEFONIEL;⁴ by the rod of Moses, by the staff of Jacob; by the ring and seal of David, wherein are written the names of sovereign God;⁵ and by the names of the angels by which Solomon has linked and bound ye; and by the sacred bonds by which ANAEL hath environed and hath conquered the spirit; and by the name of the angel who ruleth potently over the rest, and by the praise of all creatures who cry incessantly unto God, who spake, and immediately all things, even the Ages, were made and formed; and by the name HA-QADOSCH BERAKHA, which signifies the Holy and Blessed One; and by the Ten Choirs of the holy angels, CHAIOTH HA-QADESH, AUPHANIM, ARALIM, CHASHMALIM, SERAPHIM, MALACHIM, ELOHIM, BENI ELOHIM, KERUBIM, and ISHIM; and by, and in the sacred name of twelve letters of which each letter is the name of an angel, and the letters of the name are ALEPH, BETH, BETH, NUN, VAU, RESH, VAU, CHETH, HE, QOPH, DALETH, SHIN.⁶

4. M276: Songel et Aonyel; H3981, SI3091: Soniel et Aoeniel; K288: Soniel et Aaniel; L1202: Jomel & Armiel; Ad. 10862: Ionyel et Ifoniel. This section is not found in Aub24 (up to "And we conjure, oblige, and terribly exorcise ye"). -JHP

5. The rest of this paragraph is not found in Ad. 10862. Compare with a Jewish mortuary charm published in J.A. Montgomery Aramaic Incantation Texts from Nippur,

(Philadelphia, 1913): "With the Wand of Moses and the Plate of Aaron and the Seal of Solomon and the Shield of David and the Mitre of the Chief Priest I perform the spell." Cited by Raya Shani in "A Judeo-Persian Talismanic Textile" in *Irano-Judaica IV* (Jerusalem: 1999, p. 254). -JHP

6. Which letters I have, with much care, corrected, for in the MSS. the letters are jumbled together in hopeless confusion, Seym is written for Shin, Res for Beth, etc. The name is Ab, Ben, Ve-Ruach, Ha-Qadesch, Father, Son, and Holy spirit. There are two other names of twelve letters frequently employed, HQDVSh BRVK HVA, holy and blessed be he; and ADNI HMLK NAMN, the Lord, the faithful king; besides other forms. -SLM

Again, M276 seems to have the most reliable reading: "he sin daled caph he ched uau bed, nun nayn beld aleph"; H3981: "Ha, Hé, Seym, Daled, Coph, He, Thath, vau, Res, nem Jod, Zuin, Res, Aleph"; K288: "Ha, Hé, Saym, Daleth, Coph, He, Thet, vau, Res, Nun, Jod, Zayn, Res, Aleph". -JHP

By these names therefore, and by all the other holy names, we conjure ye and we exorcise ye; by the angel ZECHIEL; by the angel DUCHIEL; by the angel DONACHIEL; and by the great angel METATRON, who is the prince of the angels, and introduceth the souls before the face of God; and by the angel SANGARIEL, by whom the portals of Heaven are guarded; and by the angel KERUB, who was made the guardian of the terrestrial paradise, with a sword of flame, after the expulsion of Adam our forefather; and by the angel MICHAEL by whom ye were hurled down from the height of the THRONE into the depth of the lake and of the abyss, the same name meaning, 'who is like God upon Earth;' and by the angel ANIEL; and by the angel OPHIEL; and by the angel BEDALIEL; wherefore, by these and by all the other holy names of the angels, we powerfully conjure and exorcise ye, that ye come from all parts of the world immediately, and without any delay, to perform our will and demands, obeying us quickly and courteously, and that ye come by the name and in the name of ALEPH, DALETH, NUN, IOD, for we exorcise ye anew by the application of these letters, by whose power burning fire is quenched, and the whole Universe trembleth. We constrain ye yet again by the seal of the Sun which is the word of God; and by the seal of the Moon and of the stars we bind ye; and by the other animals and creatures which are in Heaven, by whose wings Heaven cleanseth itself, we force and attract ye imperiously to execute our will without failure.

And we conjure, oblige, and terribly exorcise ye, that ye draw near unto us without delay and without fear, as far as is possible unto ye, here before this circle, as supplicants gently and with discretion, to accomplish our will in all and through all. If ye come promptly and voluntarily, ye shall inhale our perfumes, and our suffumigations of pleasant odour, which will be both agreeable and delightful unto ye. Furthermore ye will see the symbol of your creator, and the names of his holy angels, and we shall afterwards dismiss ye, and send ye hence with thanks. But if, on the contrary, ye come not quickly, and ye show yourselves self-opinionated, rebellious, and contumacious, we shall conjure ye again, and exorcise ye ceaselessly, and will repeat all the aforesaid

words and holy names of God and of the holy angels; by the which names we shall harass you, and if that be not sufficient we will add thereunto yet greater and more powerful ones, and we will thereunto again add other names which ye have not yet heard from us, which are those of an almighty God, and which will make ye tremble and quake with fear, both ye and your princes; by the which names we conjure both you and them also, and we shall not desist from our work until the accomplishment of our will. But if perchance ye yet shall harden yourselves, and show yourselves self-opinionated, disobedient, rebellious, refractory, and contumacious, and if ye yet resist our powerful conjurations, we shall pronounce against you this warrant of arrest in the name of God almighty, and this definite sentence that ye shall fall into dangerous disease and leprosy, and that in sign of the divine vengeance ye shall all perish by a terrifying and horrible death, and that a fire shall consume and devour you on every side, and utterly crush you; and that by the power of God, a flame shall go forth from his mouth which shall burn ye up and reduce ye unto nothing in Hell. Wherefore delay ye not to come, for we shall not cease from these powerful conjurations until ye shall be obliged to appear against your will.

Aub24 resumes at this point. -JHP

Thus then, therefore, we anew conjure and exorcise ye by and in the holy name of IAH, IAH, IAH,⁷ which is interpreted and called God; by the name and in the name of EHEIEH ASHER EHEIEH,⁸ which is the true name of God, 'I am He who is'; by and in the ineffable name of four letters YOD HE VAU HE, the knowledge and understanding of which is hidden even from the angels; by the name and in the name of EL,⁹ which signifieth and denoteth the powerful and consuming fire which issueth from his countenance, and which shall be your ruin and destruction; and by the light of the angels which is kindled and taken ineffably from that flame of divine ardour.

7. Mathers reads "ON", but Aub. 24 and Ad. 10862 both read "lah, lah, lah." M276, SI3091, K288, and L1202 all omit the name. -JHP

8. So M276 and Aub24; Ad. 10862: "Ehere"; Mathers follows SI3091, K288, and L1202 in reading "EHEIEH". -JHP

9. So M276, SI3091, K288, and L1202. Aub24 and Ad. 10862 both read "Es." -JHP

By these then, and by other most holy names which we pronounce against you from the bottom of our hearts, do we force and constrain ye, if ye be yet rebellious and disobedient. We conjure ye powerfully and strongly exorcise ye, that ye come unto us with joy and quickness, without fraud or deceit, in truth and not in error.

Come ye then, come ye, behold the signs and the names of your creator, behold the holy pentacles by the virtue of which the Earth is moved, the trees thereof and the abysses tremble. Come ye; come ye; come ye.

These things being thus done and performed, ye shall see the spirits come from all sides in great haste with their princes and superiors; the spirits of the First Order, like soldiers, armed with spears, shields, and corslets; those of the second Order like

barons, princes, dukes, captains, and generals of armies. For the Third and last Order their king will appear, before whom go many players on instruments of music, accompanied by beautiful and melodious voices which sing in chorus.

Then the exorcist, or master of the art, at the arrival of the king, whom he shall see crowned with a diadem, should uncover the holy pentacles and medals which he weareth upon his breast covered with a cloth of silk or of fine twined linen, and show them unto him, saying:—

Behold the signs and holy names by and before whose power every knee should bow, of all that is in Heaven, upon Earth, or in Hell. Humble ye yourselves, therefore, under the mighty hand of God.

Then will the king bow the knee before thee, and will say, 'What dost thou wish, and wherefore hast thou caused us to come hither from the infernal abodes?'

Then shall the exorcist, or master of magical art, with an assured air and a grave and imperious voice, order and command him to be tranquil, to keep the rest of his attendants peaceable, and to impose silence upon them.

Let him, also, renew his fumigations, and offer large quantities of incense, which he should at once place upon the fire, in order to appease the spirits as he hath promised them. He should then cover the pentacles, and he will see wonderful things, which it is impossible to relate, touching worldly matters and all sciences.

This being finished, let the master uncover the pentacles, and demand all that he shall wish from the king of the spirits, and if there are one or two spirits only, it will be the same; and having obtained all his desire, he shall thus license them to depart:—

THE LICENSE TO DEPART

In the name of ADONAI, the eternal and everlasting one, let each of you return unto his place; be there peace between us and you, and be ye ready to come when ye are called.

After this he should recite the first chapter of Genesis, 'Berashith Bara Elohim, In the beginning, etc.'

This being done, let them all in order quit the circle, one after the other, the master first. Furthermore let them bathe their faces with the exorcised water, as will be hereafter told, and then let them take their ordinary raiment and go about their business.

Take notice¹⁰ and observe carefully that this last conjuration is of so great importance and efficacy, that even if the spirits were bound with chains of iron and fire, or shut up in some strong place, or retained by an oath, they could not even then delay to come. But supposing that they were being conjured in some other place or part of the Universe by some other exorcist or master of the art, by the same conjuration; the master should add to his conjuration that they should at least send him some messengers, or some

individual to declare unto him where they are, how employed, and the reason why they cannot come and obey him.

10. This paragraph is not found in Ad. 10862. -JHP

But if (which is almost impossible) they be even yet self-opinionated and disobedient, and unwilling to obey; in this case their names should be written on virgin paper, which he should soil and fill with mud, dust, or clay. Then he shall kindle a fire with dry rue, upon which he shall put powdered assafoetida, and other things of evil odour; after which let him put the aforesaid names, written on parchment or virgin paper, upon the fire, saying:—

THE CONJURATION OF THE FIRE.

I conjure thee, O creature of fire, by him who removeth the Earth, and maketh it tremble, that thou burn and torment these spirits, so that they may feel it intensely, and that they may be burned eternally by thee.

This being said, thou shalt cast the aforesaid paper into the fire, saying:—

THE CURSE.

Be ye accursed, damned, and eternally reprov'd; and be ye tormented with perpetual pain, so that ye may find no repose by night nor by day, nor for a single moment or time, if ye obey not immediately the command of him who maketh the Universe to tremble; by these names, and in virtue of these names, the which being named and invoked all creatures obey and tremble with fear and terror, these names which can turn aside lightning and thunder; and which will utterly make you to perish, destroy, and banish you. These names then are Aleph, Beth, Gimel, Daleth, He, Vau, Zayin, Cheth, Teth, Yod, Kaph, Lamed, Mem, Nun, Samekh, Ayin, Pe, Tzaddi, Qoph, Resh, Shin, Tau.¹¹
11. Which are the names of the letters of the Hebrew alphabet, to each of which a special mystic meaning and power is attached, besides its ordinary application. -SLM

By these secret names, therefore, and by these signs which are full of mysteries, we curse ye, and in virtue of the power of the three principles, Aleph, Mem, Shin,¹² we deprive ye of all office and dignity which ye may have enjoyed up till now; and by their virtue and power we relegate you unto a lake of sulphur and of flame, and unto the deepest depths of the abyss, that ye may burn therein eternally for ever.

12. The literal symbols of air, water, and fire; which are called by the Sepher Yetzirah the three mother letters. -SLM

Then will they assuredly come without any delay, and in great haste, crying: 'O our lord and prince, deliver us out of this suffering.'

All this time thou shouldest have near thee ready an exorcised pen, paper, and ink, as will be described hereinafter. Write their names afresh, and kindle fresh fire, whereon

thou shalt put gum benjamin, olibdanum, and storax¹³ to make therewith a fumigation; with these odours thou shalt afresh, perfume the aforesaid paper with the names; but thou shouldest have these names ready prepared beforehand. Then show them the holy pentacles, and ask of them what thou wilt, and thou shalt obtain it; and having gained thy purpose, send away the spirits, saying:—

13. Mathers is following SI3091, K288, and L1202 here, however Aub²⁴ and Ad¹⁰⁸⁶² both read "Sandalum citrinum et rubrum et storacem"; M276: "sandelo citrino sandolo rosso e storace"; Perhaps "sandalum album citrinum et rubrum" is intended (along with storax). -JHP

THE LICENSE TO DEPART.

By the virtue of these pentacles, and because ye have been obedient, and have obeyed the commandments of the creator, feel and inhale this grateful odour, and afterwards depart ye unto your abodes and retreats; be there peace between us and you; be ye ever ready to come when ye shall be cited and called; and may the blessing of God, as far as ye are capable of receiving it, be upon you, provided ye be obedient and prompt,¹⁴ to come unto us without solemn rites and observances on our part.

14. The phrase "and may the blessing of God ... obedient and prompt" doesn't appear in Aub. 24 or Ad. 10862, but is found in Mich. 276. -JHP

Thou shouldest further make a book of virgin paper, and therein write the foregoing conjurations, and constrain the demons to swear upon the same book that they will come whenever they be called, and present themselves before thee, whenever thou shalt wish to consult them. Afterwards thou canst cover this book with sacred sigils on a plate of silver, and therein write or engrave the holy pentacles. Thou mayest open this book either on Sundays or on Thursdays, rather at night than by day, and the spirits will come.

Regarding the expression 'night,' understand the night following, and not the night preceding the aforesaid days,¹⁵ for indeed they are creatures of darkness who hate the light.

15. So. Aub. 24. Mathers: "And remember that by day (the demons) are ashamed, for they are animals of darkness." Ad. 10862 omits the rest of this paragraph. -JHP

CHAPTER VIII

CONCERNING PENTACLES, AND THE MANNER OF CONSTRUCTING THEM

As we have already made mention of the pentacles, it is necessary that thou shouldest understand that the whole science and understanding of our Key dependeth upon the operation, knowledge, and use of pentacles.

He then who shall wish to perform any operation by the means of the medals,¹ or pentacles, and therein to render himself expert, must observe what hath been hereinbefore ordained. Let him then, O my son Roboam, know and understand that in the aforesaid pentacles he shall find those ineffable and most holy names which were written by the finger of God in the tablets of Moses; and which I, Solomon, have received through the ministry of an angel by divine revelation. These then have I collected together, arranged, consecrated, and kept, for the benefit of the human race, and the preservation of body and of soul.

1. Candarii, canderias (Ad10862), canderie (M276). BnF ital 1524 f. 206r / Gal p. 388; Coxe 25 p. 89; VG p. 63; Aub. 24 35v; BUD 256 p. 71; BNE 12707 p. 30; BnF 15127 p. 40; -JHP

The pentacles should then be made in the days and hours of Mercury, when the Moon is in an aerial² or terrestrial sign; she should also be in her increase, and in equal number of days with the Sun.

2. i.e. in Gemini, Libra, Aquarius, Taurus, Virgo, or Capricorn. -SLM

It is necessary to have a chamber or cabinet specially set apart and newly cleaned, wherein thou canst remain without interruption, the which having entered with thy companions, thou shalt incense and perfume it with the odours and perfumes of the art. The sky should be clear and serene. It is necessary that thou shouldst have one or more pieces of virgin paper prepared and arranged ready, as we shall tell you more fully later on, in its place.

Thou shalt commence the writing or construction of the pentacles in the hour aforesaid. Among other things, thou shalt chiefly use these colours: Gold, cinnabar or vermilion red, and celestial or brilliant azure blue. Furthermore, thou shalt make these medals or pentacles with exorcised pen and colours, as we shall hereafter show thee. Whensoever thou constructest them, if thou canst complete them in the hour wherein thou didst begin them, it is better. However, if it be absolutely necessary to interrupt the work, thou shouldst await the proper day and hour before re-commencing it.

The pentacles being finished and completed, take a cloth of very fine silk, as we shall hereafter ordain thee, in the which thou shalt wrap the pentacles. After which thou shalt take a large vessel of earth filled with charcoal, upon the which there must be put frankincense, mastic, and aloes, all having been previously conjured and exorcised as shall hereafter be told thee. Thou must also be thyself pure, clean, and washed, as thou shalt find given in the proper place. Furthermore, thou shouldst have the craft knife or knife of the art,³ with the which thou shalt make a circle, and trace within it an inner circle, and in the space between the two thou shalt write the names of God,⁴ which thou shalt think fit and proper. It is necessary after this that thou shouldst have within the circle a vessel of earth with burning coals and odoriferous perfumes thereon; with the

which thou shalt fumigate the aforesaid pentacles; and, having turned thy face towards the East, thou shalt hold the said pentacles over the smoke of the incense, and shalt repeat devoutly the following Psalms of David my father:5

(Ps8=KJV8) Domine Deus noster. [sic Domine Dominus noster] (O Lord our Lord....)

(Ps18=KJV19) Caeli enarrant gloriam Dei.(The heavens declare the glory of God....)6

(Ps26=KJV27) Dominus illuminatio mea (The Lord is my light....)

(Ps21=KJV22) Deus Deus meus respice in me. (My God, my God, why hast thou forsaken me?)7

(Ps31=KJV32) Beati quorum remissae sunt iniquitates. (Blessed is he whose transgression is forgiven....)

(Ps50=KJV51) Miserere mei Deus secundum magnam. (Have mercy upon me, O God, according to thy loving kindness....)

(Ps28=KJV29) Afferte [=Adferre] Domine. (Give unto the Lord....)

(Ps71=KJV72) Deus iudicium tuum Regi da. (Give the King thy judgements, O God....)

(Ps53=KJV54) Deus in nomine tuo saluum me fac. (Save me, O God, by thy name....)8

(Ps133=KJV134) Ecce nunc Benedicite Dominum. (Behold, bless ye the Lord, all ye....)

3. Following Aub. 24: "Artauum, vel gladium artis". Ad. 10862 reads "arctauum, aut gladium." M276 reads "con l' artavo dell' arte hò coltello"; Mathers follows SI3091, L1202, and K288 in reading, "sickle or knife of magical art." Ad. 10862 adds, "(tempered) with the blood of a goose and the juice of a pimpernel" as in Book 2 chapter 8. Ad. 36674 reads "A knyfe ready in goses blode, which was made on the day of Mercury." -JHP

4. Preferably those having some reference to the work in hand. -SLM

5. I have given the number of the Psalms according to the English, not the Hebrew numbers. -SLM

Mathers lists the Psalms by numbers only: "Psalms viii., xxi., xxvii., xxix., xxxii., li., lxxii., cxxxiv," whereas all the manuscripts give the opening words. Since the Psalms are numbered differently in different versions of the Bible, Mathers' method is more ambiguous.

Coxe 25 p. 90: [Ps7] Domine deus meus in te speravi [Ps18] Caeli enarrant [gloriam Dei]. <Deus deus meus> [Ps26] Dominus illuminatio mea. [Ps21] Deus Deus meus respice in me. [Ps31] Beati quorum [remissae sunt iniquitates]. [Ps50] Miserere mei Deus [secundum magnam]. [Ps28] Afferte Domine. [Ps71] Deus iudicium [tuum Regi da]. [Ps53] Deus in nomine tuo [saluum me fac]. [Ps133] Ecce nunc Benedicite Dominum.

VSG 334: Domine Deus meus in te spe[raui], 7. Domine Dominus noster, quam, 8. Coeli enarrant gloriam Dei, 18. Deus Deus meus respice, 21. Dominus illuminatio mea, 26. Afferte domino filij Dei, 28. Beati quorum remisse sunt, 31. Miserere mei Deus

secundum, 50. Deus in nomine tuo, 53. Deus iudicium tuum, 71. Ecce nunc benedicite dominum, 133. -JHP

6. Not in Mathers' list.

7. Mathers' list includes Psalm 21 instead.

8. Not in Mathers' list.

(For a convenient form of circle which may be used for preparing instruments and other things of the same kind, as well as for consecrating the pentacles, see Figure 3.)

Figure 3, from Ad. 10862, fol. 81r.9

9. Mathers gives this figure in Hebrew characters, with אגיאֵל (AGIAL) facing East, צבאות (TzBAOTh) facing South, יהוה (IHVH) facing West, and אדני (ADNI) facing North. Ad. 10862 and other manuscripts show the sacred names in Roman characters: Agÿel in the East (labelled "Oriente" in the manuscript), Sabaoth in the south ("Mezzo giorno"), Jeova in the West ("Occidentale"), and Adonay in the North ("Settentrionale").

Aub24 has two versions of this circle. The one on fol. 36v is like that in Ad. 10862. The one on fol. 74r is similar, but adds inside the inner circle the words "Quis in fortibus ut tu Deus Tetragrammaton". It also adds a third circle around the others, with the names and symbols of the four Kings between the two outer circles: Asmodel in the East, Amaymon in the South, Paymon in the West, and Aegym in the North.

The name Agiel seems to be out of place here, as all the others are names of God. Dresd. 91 p. 127 reads Agios instead. BnF Ital. 1524 (dated 1446) suggests another possibility. It reads ELION in that place (along with IOT HE VAV + LAIAIA + ADONAY). Besides being one of the oldest ms, it has the fact that the name is Hebrew (like the other 3) in its favor. -JHP

After this thou shalt repeat the following Oration:—

THE ORATION.

O ADONAI most powerful, EL most strong, AGLA most holy, ON most righteous, the ALPHA and the OMEGA¹⁰, the Beginning and the End; thou who hast established all things in thy Wisdom; thou who has chosen Abraham thy faithful servant, and hast promised that in his seed shall all nations of the earth be blessed, which seed thou hast multiplied as the stars of Heaven; thou who hast appeared unto thy servant Moses in flame in the midst of the Burning Bush, and hast made him walk with dry feet through the Red Sea; thou who gavest the Law to him upon Mount Sinai; thou who hast granted unto Solomon thy Servant these pentacles by thy great Mercy, for the preservation of Soul and of Body; we most humbly implore and supplicate thy Holy Majesty, that these pentacles may be consecrated by thy power, and prepared in such manner that they may obtain virtue and strength against all spirits, through thee, O Most Holy ADONAI, whose Kingdom, Empire, and principality, remaineth and endureth without end.

10. Mathers reads the ALEPH and the TAU, but the manuscripts all read "Alpha et Omega." -JHP

The Qabalistic word AZOTH may be substituted for 'the Aleph and the Tau.' -SLM

These words being said, thou shalt perfume the pentacles with the same sweet scents and perfumes, and afterwards having wrapped them in a piece of prepared silk cloth, thou shalt put them in a place fit and clean, which thou mayest open whenever it shall please thee, and close it again, at thy pleasure and according unto thy will. We will hereafter show thee the method and manner of preparing the aforesaid place, of perfuming it with scents and sweet odours, and of sprinkling it with the water and water-sprinkler of magical art; for all these things contain many good properties, and innumerable virtues, as experience will easily teach thee.

We have already said sufficient regarding the solemn conjuration of spirits.¹¹

11. Ad. 10862: boni Angeli (of good angels). -JHP

We have also spoken enough in our present Key, regarding the manner in which it is necessary to attract the spirits so as to make them speak. Now, by divine aid, I will teach thee how to perform certain experiments with success.¹²

12. Mathers inserts here an excerpt from L1203, "Know, O my son Roboam, that all the divine sigils ... which is why I command thee to be attentive to all that is contained in this my Testament."

CHAPTER IX

OF THE EXPERIMENT CONCERNING THINGS STOLEN, AND HOW IT SHOULD BE PERFORMED

My beloved son, if thou findest any theft, thou shalt do as is hereinafter ordained, and with the help of God thou shalt find that which hath been taken away.

If the hours and days be not otherwise ordained in this operation, thou must refer to what hath already been said. But before commencing any operation whatsoever for the recovery of things stolen, after having made all necessary preparations, thou shalt say the following oration:—

THE ORATION.

Ateh1 Adonai Elohim Asher Ha-Shamain Ve-Ha-Aretz, etc.

1. This is simply the Hebrew of the prayer which follows; but in the MS. Codices it is so

mutilated as to be worthless. -SLM

M276 may again be the least corrupt: "Atta melech Eloy asser malach bassamaym uerensar amalachim bonel uengose neagnimanù chesid lemangan asemod baruch adonay Eloyim eloe [emagro] auraam arcadiel daccon lamliel malun eya Eloyim aya arniscrater unenia machia deuradum Zachiel deol emad egem gemas." -JHP

Thou, O Lord, who hast made both Heaven and Earth, and hast measured them in the hollow of thy hand; thou who art seated upon the Kerubim and the Seraphim, in the high places, whereunto human understanding cannot penetrate; thou who hast created all things by thine agency, in whose presence are the living creatures, of which four are marvellously volatile, which have six wings, and who incessantly cry aloud: 'QADOSCH, QADOSCH, QADOSCH, ADONAI ELOHIM TZABAOTH, Heaven and Earth are full of thy glory'; O Lord God, thou who hast expelled Adam from the terrestrial paradise, and who hast placed the Kerubim to guard the Tree of Life, thou art the Lord who alone doest wonders; show forth I pray thee thy great mercy, by the holy city of Jerusalem, by thy wonderful name of four letters which are YOD, HE, VAU, HE, and by thy holy and admirable name,² give unto me the power and virtue to enable me to accomplish this experiment, and to come unto the desired end of this operation; through thee who art life, and unto whom life belongeth unto the eternal ages. Amen.

2. Sl. 1307 adds "ADONAY". -JHP

After this perfume and cense the place with good scents and sweet odours. This aforesaid place should be pure, clean, safe from interruption or disturbance, and proper to the work, as we shall hereafter show. Then sprinkle the aforesaid place with consecrated water, as is laid down in the chapter concerning circles.

The operation being in such wise prepared, thou shalt rehearse the conjuration necessary for this experiment, at the end of which thou shalt say as follows:—

O almighty Father and Lord, who regardest the Heavens, the Earth, and the Abyss, mercifully grant unto me by thy holy name written with four letters, YOD, HE, VAU, HE, that by this exorcism I may obtain virtue, thou who art IAH, IAH, IAH, grant that by thy power these spirits may discover that which we require and which we hope to find, and may they show and declare unto us the persons who have committed the theft, and where they are to be found.

I conjure ye anew, ye spirits above named, by all the aforesaid names, through which all things created tremble, that ye show openly unto me (or unto this child here present with us³) those things which we seek.

3. A child employed as a clairvoyant in the operation; as is still the custom in some places in the East. -SLM

These things being accomplished they will make thee to see plainly that which thou

seekest. Take note that the exorcist, or master of the art, should be such as is ordained in the chapter concerning the exorcist and his companions; and if in this experiment it should be necessary to write down characters or names, thou shalt do that which it is necessary to observe regarding the pen, ink, and paper, as is duly prescribed in the chapters concerning them.

For if thou dost not regard these things, thou wilt neither accomplish that which thou desirest, nor arrive at thy desired end.⁴

4. Sl. 1307 adds a second chapter on "things stolen," which invokes the "venerable intelligence ASSA" while facing East. Mathers inserts L1203, chap. 26 at this point.
-JHP

CHAPTER X

OF THE EXPERIMENT OF INVISIBILITY, AND HOW IT SHOULD BE PERFORMED

If thou wishest to perform the experiment of invisibility, thou shalt follow the instructions for the same. If it be necessary to observe the day and the hour, thou shalt do as is said in their chapters. But if thou needest not observe the day and the hour as marked in the chapter thereon, thou shalt do as taught in the chapter which precedeth it. If in the course of the experiment it be necessary to write anything, it should be done as is described in the chapters pertaining thereto, with the proper pen, paper, and ink, or blood. But if the matter is to be accomplished by invocation, before thy conjurations, thou shalt say devoutly in thine heart:—

SABOLES, HABARON, ELOHI, ELIMIGIT, GABELOY SEMITION, METINOLACH, LABALITENA, NEROMOBEL, CALEMERE, DALUTI, TIMAGUEL, VILLAGUEL, TEVEMIS, SERIE, JERETE, BARUCHABA, ATHONAVEL, BARACABA, ERATICUM;¹ through him by whom ye have empire and power over men, ye must accomplish this work so that I may go and remain invisible.

And if it be necessary in this operation to trace a circle, thou shalt do as is ordained in the chapter concerning circles; and if it be necessary to write characters, etc., thou shalt follow the instructions given in the respective chapters.²

This operation being thus prepared, if there be an especial conjuration to perform, thou shalt repeat it in the proper manner; if not, thou shalt say the general conjuration, at the end of which thou shalt add the following words:—

1. M276: "Jaboles habaron Eloy elit nigit garbeloy semition metimoluch labalitena neromobel calemere daluti timaguel uirsaguel teuemis serye Jerete baruchaba athonoual baracabá eraiscum"; Aub24: "Scaboles, Habaron, Eloy, Elimigit, Gabolti, Semitriton, Methionobal, Nabanitem, Nezemobal, Calè, Methè, Baluti, Timagul, Villaguel Teuem[is], Sereiè, Jenetè, Barucaba, Atanoual, Boracab, Earatin"; H: "Saboles,

Habaron, Eloy, Elimigit, Gabeloy, Gabeloy [sic], Semiticon, Metinolach, Cabanitena, Neromobel, Calemite, Dalut, Timaguel, Villaquel, Tevenis, Serie, Jerete, Baruchaba, Athonavel, Barachabat, Eraticum" Ad10862: "Seaboles, Arbaron, Eloy, Elimigit, Heremobulcule, Methe, Baluti, Timagal, Villaguel Teueni, Leure, Ferete, Bacuhaba, Guratim"; Mathers: "SCEABOLES, ARBARON, ELOHI, ELIMIGITH, HERENOBULCULE, METHE, BALUTH, TIMAYAL, VILLAQUIEL, TEVENI, YEVIE, FERETE, BACUHABA, GUVARIN". Sl. 1307 adds the sinister element of invoking the "ministers of invisibility" through "Lucifer your prince". -JHP

2. Aub24 omits this paragraph. -JHP

O thou ALNIRAS,³ master of invisibility, with thy ministers CHEROS, MAYTON, METAGIR, EBIROS, DIONEDIS, UGEMENOS, ABADEM, PERIBERIM, TRANGIALEM, TRANSIDEM, SUCCANTOS, ABELOY, BORED, BELAMIA, CASTORMY, DETEL;⁴ I conjure ye by him who maketh Earth and Heaven to tremble, who is seated upon the throne of his majesty, that this operation may be perfectly accomplished according to my will, so that at whatsoever time it may please me, I may be able to be invisible. I conjure thee anew, O ALNIRAS, Chief⁵ of Invisibility, both thee and thy ministers, by him through whom all things have their being, and by SATURIEL, ARCHIEL, DANIEL, BELLIE, ASIMONE,⁶ that thou immediately comest thither with all thy ministers, and achievest this operation, as thou knowest it ought to be accomplished, and that by the same operation thou render me invisible, so that none may be able to see me. In order then to accomplish this aforesaid operation, thou must prepare all things necessary with requisite care and diligence, and put them in practice with all the general and particular ceremonies laid down for these experiments; and with all the conditions contained in our first and second books. Thou shalt also in the same operations duly repeat the appropriate conjurations, with all the solemnities marked in the respective chapters. Thus shalt thou accomplish the experiment surely and without hindrance, and thus shalt thou find it true.⁷

3. So Aub24, M276, and Sl. 1307. Mathers follows Sl3091, K288, and H3981 in reading "Almiras". Ad10862: "almuas"; Ad36674: "Penerason". -JHP

4. M276: "cherus mayton metagire elyros dionedis ugemnos abadem periberem tangialem trentidim suceantos abeloy bored bilbamina castormy detel"; Aub24: "Cheros, Mayton, Metagire, Biros, Dionedis, Vgemenos, Abadin, Periburin, Tangedim, Trensdim, Sauantos, Abeloy, Bored, Belamit, Castrimi, Desoe[?]."; Sl. 1307: "Cheros, Maiton, Metague, Bires, Dionedis, Vgeminos, Abadon, Peributin, Tangedem, Tresdim, Succantes, Ebelloy, Bored, Bellamid, Castirnu, Detesel"; Sl3091: "Mayton, Metagyx, Ebyros, Dionidis, Uguemenos, Abadem, Periberim, Tanguialem, Trensdim, Succantos, Abeloy, Bored, Bellamia Castormi, detel"; H3981: "herus, Mayton, Metagix, Ebyros, Dronidis, Uguemenos, Abadem, Periberim, Tangialem, Trenlidem, Succantos, Abeloy, Bored, Bellamia, Castormi, detel"; K288: "Cherus, Mayton, Matagix, Ebyros, Diomidis, Uguemenos, Abadem, Periberim, Tangialem, Trensdim, Saccantos, Abeloy, Bored, Bellamia, Castormy, Detel"; Ad. 10862: "Cheros, Maitor, Tangedem, Transidim,

Suuantos, Abelaus, Bored, Belamit, Castumi, Dabuel"; Mathers: "CHEROS, MAITOR, TANGEDEM, TRANSIDIM, SUVANTOS, ABELAIS, BORED, BELAMITH, CASTUMI, DABUEL". -JHP

5. Ad. 10862, M276, and Sl. 1307: "ducem" (leader, also duke). This paragraph is not found in SI3091. -JHP

6. M276: "saturnelum archielem danielem belie asiemohe"; Aub24: "Saturielem, Narchielem, Damielem, Bellia, Asimonei"; Sl. 1307: "Saturielem, Harchialem, Damiele, Bellia, Assimonai"; H3981: "Saturiel, Archiel, Daniel Benie, Assem"; K288: "Saturiel, Archiel, Daniel Beniel, Asseme"; Ad10862: "Saturelem, Narchielem, Damielem, Bellia, Asimoner"; Mathers: "SATURIEL, HARCHIEL, DANIEL, BENIEL, ASSIMONEM". -JHP

7. Aub24 omits this paragraph. -JHP

But, on the contrary, if thou lettest any of these things escape thee, or if thou despiseth them, never shalt thou be able to arrive at thy proposed end; as, for example, we enter not easily into a fenced city over its walls but through its gates.⁸

8. Sl. 1307 adds another short chapter on invisibility here, which involves making a wax image with the words "Argat, Saetam" on the front. Mathers inserts L1203, chapters 24, 25, 27, 28, and 29 at this point. The first one he appended to this chapter; the rest he numbered 11-14. -JHP

CHAPTER XI

EXPERIMENT OF LOVE, AND HOW IT IS TO BE PERFORMED¹

If you wish to undertake any experiments of favor, influence, or love, for possessing the love of any person, whether man or woman, it is necessary that the operator has prepared in such a manner, as is said in the chapter concerning the exorcist (Book II, chapter 2). Then you may begin to perform the said experiment, which you may complete at any time that has been noted, but if the time and day are not mentioned, use those discussed in the chapter on the hours. And if the experiment requires an image of wax, or any other material, you must prepare it specially as described in the chapter on the same (Book II, chapter 18). Afterwards you should say the following words over the matter prepared:

Noga, Jes, Asropolim, Asmo, Couau, Zedæ, Vesabaday, Serim, Emis, Liuaria, Eurim, Babus, Jasator, Jehi, Pirus, Theut, Vereset, Lanistarod, Ladonay, Eritret, Viloparas, Tamis, Astropiel, Seriel, Accoponiel, Lucontaphoras, Latisten, Omoratos, Epicharmas, Sophtorim, Pironias, Sonotrabas, Bislorium, Inopason, Necopolites, Vsion, Omas, Cados, Moas, Sophina, Amos, Tratos, Soma, Inaso, Jesel, Aby, Galien, Inauis, Astartem, Astanimin, Darauicies, Affacum, Ara, Meli, Egeriel, Artabael, Biliach, Boncifal, Osau, Arari, Zeuper, Mador, Ariel, Zeuiet, Alnina, Latisten, Belfer, Emulzard, Aglato, Ton, Ely, Phatexion, Zelatente, Pumaton, Tucon, Nastrashit, Meri, Meauel, Genitu, Lerphoram, Caribom, Sugam, Acenide, Calrmi, Zacmeni, Bermona, Caaglaot,

Temptator, Somniator, Accusator.

I conjure you, all you ministers of love and fornication, him who cast you down to Hell, and through all his names which daily bind you, that you consecrate and confirm this wax here present, that it may have the desired virtue which it should potently gain, through the power and might of the most holy Adonay, whose Malkuth (Kingdom) endures through the ages of the ages. Amen.

Having completed these things, form the image as described in the experiment, and if it is necessary to write on the image, use the needle or quill pen and ink of the Art. If incensing or other observances are required, see the instructions in the relevant chapters. And if an invocation should be made, let it be as specified above, and at the end of your conjurations, make the fumigation, and hold the image over the smoke, saying:

O Oriens, distinguished king who reigns and rules in the East, whose rule and kingdom had its beginning in the ages, and will last until the end of the ages.

O Paymon, mighty king who rules in the western part of the sky.

O Egym, strong king, whose kingdom and rule extends to the icy North.

O Amaymon, most noble king whose domain is in the South.

I powerfully invoke and arduously implore you, through him who spoke, and it was done, and who with a word alone created all, and whom all the creation obeys, through the seat of that majesty, through his will and his name, which existed before the ages were created, and who is described in four letters, Iod, He, Vau, He, and through all the Canderias, and their virtues, and through the emblems, and the names of the Creator, so that this image here present may be appropriately consecrated and formed, that it may obtain the desired virtue. Through the most holy name Adonay, whose virtue has no beginning, and will have no end.

This done, conjure again using the conjuration specified in the experiment itself, and if the woman arrives that very hour it is well. If however she doesn't appear, put the image under the head of your bed, and within three days you will see a great wonder, for the woman will come to you at once, or else will send a message to you.

If the image is painted, or engraved in any metal, or cast in lead or tin, let it be done as said, and if the experiment requires characters or names to be written or painted, use the paper, needle, quill pen and colours (or else ink), as described in the appropriate places, observing the days and hours, and all the necessary solemnities required by the experiment.

If however the experiment requires you to touch the loved-one, or put some brief (short summary or letter), or similar thing under the threshold or other place which the woman must pass, if the experiment requires some dust to be made and strewn about, or requires something to be drunk or eaten, make sure to solemnly observe the hours ,

times, materials, and tools, as described in the relevant chapters. Afterwards, say the following oration over the dust to be scattered, or things to be drunk or eaten:

In whichever part of the world you may be, and by whatever names you may be called, I conjure and appeal to you, O daemons who have the power to be overturn the hearts of men and women, through the one who created you out of nothing, that this night you immediately convene without delay, face to face, [exerting your influence (?)] over this thing, that it become consecrated, so that thereby it may accept the virtue of binding [or gently drawing]² all men and women that I desire, with love for me.

Then perform those things described in the experiment, and with the experiment written with figures and characters in the name of whichever person, and such that she passes over it. Once the characters, figure, image of wax or other materials has been prepared or inscribed, say over those things the following conjuration:

I conjure you Anael, Renquel [or Donquel],³ Teliel, princes of love, and whomever of your ministers that have the power to ignite passion for men and women, and kindle them with the fires of love. I conjure you, I say, through him who sits above the cherubim contemplating the abyss, and through him who makes the world tremble, and whom all creations obey,⁴

so that she will choose me, and fall in love with me, desires me, yearn for me, burn for me, and care little for all others, and the whole of her thoughts may be always on me.

Afterwards bury the experiment in the crossroad, then complete the experiment [and you will see the truth].⁵

1. Translation by Joseph Peterson. This chapter was omitted by Mathers, who considered it unworthy of the rest of the text. He substituted instead L1203, chapters 25: To hinder a sportsman from killing any game.

Ad. 36674 contains an abbreviated version of this chapter. It includes a conjuration which begins "Venus, ester, Astropolyn, Asmo, Mercurius, Jupiter, Saturnus," which corresponds with "Noga Jes artphelem asmo corau sabcedes sabaday" in M276. i.e. the English manuscript recognizes Noga, Cocab, Zedeck, and Sabbathi as the Hebrew names of the planets Venus, Mercury, Jupiter, and Saturn.

Also of interest, Aub24 includes the phrase "per virtutem et potentiam Sanctissimi ADONAY cuius MARCHUD sine fine" which corresponds to "per virtu et per potentia del sanctissimo nome ADONAY il MALCUD del quale senza fine." Ad. 10862 seems to translate the Hebrew MALCHUD as it reads, "[per virtutem] et potentiam Sanctissimi ADONAY cuius Imperium sine fine" (through the virtue and power of the most holy ADONAY who RULES without end).

Note also the invocation of the four kings of the cardinal directions, given variously (generally Oriens, Paymon, Egyn, and Amaymon). Aub24 and Ad10862 start with "O

Oriens Rex egregio qui in oriente regnas"; which might be translated as "O Oriens, illustrious King, who rules in the East." Ad36674 takes "egregio" (illustrious) as a proper name and translates the passage as "O thou orient king Eggye, which reineth and ruleth in the East" M276 reads "O omnis rex egregie qui in oriente regnas"; Sl. 1307 has "O Asmodee, illustrious king who rules in the East"; Sl. 3091 and K288 read "O Asmodée, Orient tres reluisant" (O Asmodee, the East very glittering.)

In Sl. 1307 this is followed by another chapter (chap. 9) on love magic, this one using a statue of wax, invoking "Sichel, Richel, Moches, Aray, Saiatri, Amacon, Enacon." This is followed by (chap. 10), which includes "Esperimento d' Amore toccando", "Esp. d' Amore mangiando", and "Esp, d' Amore gettando" (experiments of love using touching, eating, and throwing). -JHP

2. Added in Ad. 10862.

3. Aub24 and Ad10862 read "Renquel," while M276, Sl. 1307, K288, and Sl. 3091 all read "Donquel."

4. I apologize to my faithful readers, but I am omitting part of this conjuration in response to all the people who illegally redistribute my work. Please curse them, not me. For a translation from the French, see Skinner and Rankine, Veritable Key of Solomon London, 2008, pp. 311-13. -JHP

5. The phrase in [] is found in Ad. 1082. K288: "you will accomplish your desire."

CHAPTER XII

EXPERIMENT OR OPERATION OF THE FRUIT¹

When you wish to perform the experiment of the fruit, prepare the same in the appropriate day and hour. But must be a beautiful fruit, and spotless (and when I say fruit, understand that I mean any kind of produce).²

You should therefore take it in your hand in a secret place, and before you pick it from the tree (if it still requires harvesting), sprinkle it with the water of the art. Then, in the secret place, pick it, using incense, and saying this oration over it.

O God almighty who created the Earth, and you yourself marvellously laboured to make Eve from Adam's side, who just as she had given him the fruit to eat, she caused him to sin; make it also that she who will eat or touch this fruit, will do my will always.

I conjure you, O fruit, through him who made you, and through these most sacred names EL, ELOHIM, ELOHA, EHEIE ASHER EHEIE, and through the three princes of the angels of Paradise, Michael, Gabriel, and Raphael, and through all the heavens and host of angels.

Likewise through the strength of God and his ineffable names, namely, JOD, HE, VAU, HE, JAH, AGLA, PRIMATON, SADAY, JAH, JAH, JAH, EL, EL, EL, ENSOPH, who

created all things, and even the ages in the beginning of the ages, make it such that she who will eat or touch this fruit may have no rest, unless she completely fulfils my will.

I conjure you likewise O fruit, through Kether, through Hochma, through Binah, and through all the ten Sephiroth, and also through all demons of the infernal abyss, that she (or he) to whom I will give or show you, or have touch you, may she be inflamed with the fire of love for me, so that she will not rest, unless she completely fulfils my will. And if you have to write anything on the fruit, follow the teachings of this art.³

You can also make other experiments of love, which involve gazing at the sight and eyes of the woman. In that case, such experiments are prepared with the suitable hours and times, as above.⁴

1. Translated by JHP. This chapter was omitted by Mathers, who substituted instead L1203, chapters 27: How to make the magic garters.

2. The text uses "pomum" in the chapter heading and first part of the sentence, which can mean any kind of fruit. The remark in parentheses uses the word "fructus" which can mean any kind of produce. The French manuscript K288 translates Lat. "pomum" as "pomme" (apple): "et tout ce que je dis de la pomme, je le dis pareillement de toutes sortes de fruits, comme Poire, Pêche" (and whenever I say 'apple,' I mean any kind of fruit, such as pear, peach).

3. Ad. 10862 adds: "write it with the needle, as said in the first chapter."

4. Aub24 continues with "De experimento Gratiae et Impetrationis" (the experiment of gratitude and favour), i.e. chapter xv.

CHAPTER XIII¹

THE OPERATION OF LOVE BY HER DREAMS, AND HOW ONE MUST PRACTICE IT

1. Translated by JHP. This chapter was omitted by Mathers, who substituted instead L1203, chapters 28: How to make the magic carpet proper for interrogating the intelligences.. PGM VII.407-10 gives a spell to appear to someone at night in dreams (Betz, p. 128).

This is an ineffable experiment if you desire to enjoy² a lover in a dream. Before beginning the conjuration on behalf of the one you wish to dream of, (operating in the hour mentioned in the second book), observe that the sky is clear. It may help to stand in your chamber looking into the sky, at the stars and the Moon, and humbly say in your heart:

2. Lat: coire.

AGLA, IOD, HE, VAU, HE, IAH, IAH, IAH, VA, VA, VA, IAH, IAH, HANISTAROD,

ADONAY, ELOHENO, VEHANIGLOD LANU, ULBANENO, GAALGOLAM,3 O Lord, holy and all-powerful Father who created all, and knows the hearts of men and women, I beseech you through your most sacred names mentioned above to illuminate the heart and mind of N., so that she may love me as much as I love her, and that she may be ready to do my will. And furthermore, as this present image lies with me, may N. feel that she lies in sweet embrace with me in a dream.

3. M276: "Agla Jod, hè, uau he Jah Jah Jah uah uah uah Jah Jah Jah anistarod l'Adonay eloenú ueanighlaod l'anú, ulbaneno gad olam." Michael Sidlofsky has identified this as a corruption of Deuteronomy 29:28: Hanistarot la-YHVH (Adonay) Eloheynu vehaniglot lanu ulevaneynu ad olam (Concealed matters concern the Lord our God, but revealed matters concern us and our children forever). "Rabbinic texts often cite this verse when arguing for caution in revealing mysteries (kabbalistic and otherwise) to the masses." (Personal communication). Apparently this passage is used for divination in dreams in practical Kabbalah texts (e.g. Sefer Gematriot, late 13th or early 14th century). See <http://www.atomick.net/fayelevine/pk/letters02.shtml>. -JHP

Afterwards, when you want to perform the same experiment, put the image under your pillow4 recite again the previous conjuration three times, and you will see the result. And make sure you observe everything that is laid out in the first chapter of the second book.

4. Latin (Ad. 10862): *pluminare*; French (K288): *l'oreiller*. -JHP

CHAPTER XIV

OF THE EXPERIMENT OF SEEKING FAVOUR AND INFLUENCE¹

1. This chapter is taken from 10862 Add. MSS. -SLM

In Mathers' edition this chapter is numbered 15. It also occurs in Aub24, Ad. 36674, and Sl. 1307. Mathers renders the title "*De Experimento Gratiae, et Impetrationis*" as "the experiment of seeking favour and love." -JHP

If thou wishest to perform the experiment of seeking favour and influence, observe in what manner the Experiment is to be carried out, and if it be dependent upon the day and the hour, perform it in the day and the hour required, as thou wilt find it in the chapter concerning the hours; and if the experiment be one that requireth writing, thou shalt write as it is said in the chapter concerning the same; and if it be with penal bonds, pacts, and fumigations, then thou shalt cense with a fit perfume as is said in the chapter concerning suffumigations; and if it be necessary to sprinkle it with water and hyssop, then let it be as in the chapter concerning the same; similarly if such experiment require characters, names, or the like, let such names be written as the chapter concerning the writing of characters, and place the same in a clean place as hath been said. Then thou shalt repeat over it the following oration:—

THE ORATION.

O ADONAI, most holy, most righteous, and most almighty God, who hast made all things through thy mercy and righteousness wherewith thou art filled, grant unto us that we may be found worthy that this experiment may be found consecrated and perfect, so that the light may issue from thy most holy seat, O ADONAI, which may obtain for us favor and influence. Amen.

This being said, thou shalt place it in clean silk, and bury it for a day and a night at the junction of four cross-roads; and whensoever thou wishest to obtain any grace or favor from any, take it, having first properly consecrated it according to the rule and place it in thy right hand, and seek thou what thou wilt it shall not be denied thee. But if thou doest not the Experiment carefully and rightly, assuredly thou shalt not succeed in any manner.

For obtaining grace and influence write down the following words:

SATOR,2 AREPO, TENET, OPERA, ROTAS, IAH, IAH, IAH, ENAM, IAH, IAH, IAH, KETHER, CHOKMAH, BINAH, GEDULAH, GEBURAH, TIPHERETH, NETZACH, HOD, YESOD, MALKUTH, ABRAHAM, ISAAC, JACOB, SHADRACH, MESHACH, ABEDNEGO, be ye all present in my aid and for whatsoever I shall desire to obtain.

2. This incantation is also given in 1307 Sloane MSS., page 76. -SLM

Which words being properly written as above, thou shalt also find thy desire brought to pass.

CHAPTER XV

REGARDING EXPERIMENTS TO BE MADE REGARDING HATRED AND DISCORD¹

1. This chapter was omitted by Mathers, but is included in all the manuscripts: Aub 24 32r; Coxe 25 p. 107; VSG p. 73; BnF Ital. 1524 f. 214v; Gal p. 397; BnF Latin 14075 37/71; Ghent 1024B 28r; BnF Lat. 15127 p. 50; BUD 256 p. 42.

Translation is from A.E. Waite, Book of Ceremonial Magic, pp. 298 ff. In place of it Mathers substituted L1203, chapters 29: How to render thyself master of a treasure possessed by the spirits. Sl. 1307 appends a second experiment which involves making two wax images, with the words "Apaga, Itulac, Di, Mas", and "Asgan, Artan, Alben, Apachiel, Satagel." -JHP

Experiments upon enemies may be performed in several ways, but, whether with waxen images or some other instrument, the particulars of each must be diligently and faithfully observed. Should the day and hour fail thee, proceed as already laid down, and prepare the image or instrument proper to this effect in the order and manner thereof. Fumigate with the proper perfumes, and if writing be required on the image, let it be done with the needle or stylet of the art, as aforesaid. Next recite the following words once over the said image:-

VSOR, DILAPIDATOR, TENTATORE, SOMNIATORE, DEVORATOR, CONCISOR, ET SEDUCTOR. O all ye ministers and companions, I direct, conjure, constrain and command you to fulfil this behest willingly, namely, straightway to consecrate this image, which is to be done in the name of N., that as the face of the one is contrary to the other, so the same may never more look upon another.

Deposit the image in some place perfumed with evil odours, especially those of Mars, such as sulphur and assafoetida. Let it remain there for one night, having duly asperged it, observing the proper hour and time.

Do likewise when the experiment is performed with characters and names, by touching the lovers with words, or by whatsoever other manner. But when the experiment is made by giving something to be eaten, the same must be performed on the day and hour proper to this work.

All things being prepared, place them before you, and say:

Where are ye, SOMNIATOR, VSOR, DILAPIDATOR, TENTATOR, DIVORATOR, CONCISOR, SEDUCTOR, ye who sow discord, where are you? Ye who infuse hatred and propagate enmities,

I conjure you by him who hath created you for this ministry, to fulfill this work, in order that whenever N. shall eat of like things, or shall touch them, in whatsoever manner, never shall he go in peace.

Give then whatsoever you please to the person designated, but let it be in the hour of Saturn or that of Mars, observing all things needful for such experiments.

CHAPTER XVI

HOW OPERATIONS OF MOCKERY AND SCORN SHOULD BE PREPARED¹

1. This chapter is given in 10862 Add. MSS. 3981 Harleian MSS., 288 King's MSS., 3091 Sloane MSS., and 1307 Sloane MSS., but is wanting in 1202 Lansdowne MSS., as are all the chapters of the first book after Chap. 8. -SLM

Mathers titles this chapter "How operations of mockery, invisibility, and deceit should be prepared," but I have followed Aub²⁴, Ad10862, Sl. 1307, and Ad. 36674. Sl. 1307 follows this chapter with "Esp. che un Gallo tiriuna Traue" which involves writing a charm with "Tartar, Tartarem, Retifera" on virgin parchment. This is followed by "Esp. che un Cane seguiti un Ceruo" which involves writing the name "Dalef" on virgin parchment. -JHP

Experiments relating to mockery and scorn² may be performed in many ways. When thou shalt wish to practice these experiments with regard to any person, thou shalt observe the day and the hour as we have already said. Should it be necessary to write characters or words, it should be done upon virgin paper, as we shall show farther on.

As for the ink, if it be not specially ordained in this operation, it is advisable to use the blood of a bat with the pen and the needle of art. But before describing or writing the characters or names, all the necessary rules should be observed as given in the proper chapters, and having carefully followed out all these, thou shalt pronounce with a low voice³ the following words:—

2. Mathers: "tricks, mockeries, and deceits."

3. Mathers reads "loud voice", but Aub. 24 and Ad. 10863 both read "submissa uoce" (low or submissive voice). Sl. 1307 reads "voce sommella." K288 reads "voix bas" (low voice), and Ad. 36674 reads "lowly voice". -JHP

ABBAC, ABDAC, ISTAC, AUDAC, CASTRAC, CUAC, CUSOR, TRISTATOR, DERISOR, DETESTATOR, INCANTATOR,⁴ come hither all ye who love the times and places wherein all kinds of mockeries and deceits are practiced.⁵ And ye who make things disappear and who render them invisible, come hither to deceive all those who regard these things, so that they may be deceived, and that they may seem to see that which they see not and hear that which they hear not, so that their senses may be deceived, and that they may behold that which is not true. Come ye then hither and remain, and consecrate this enchantment, seeing that God the Almighty Lord hath destined ye for such.

4. M276: "Abbac Adbdac Istac Audac Constrac Coac Scisos Tristator derisor detristator Incantator"; Aub24: "Abbac, Abdat, Istat, Audac, Castrac, Coach, Lusor, Tristator, Derisor, Destator, Incantator"; Sl3091: "Abbac abdac, Istac, audac, Costrac, Coac, Suses, Tristator, Derisor, Detestator, Incantator"; H: "Abbac, Adbdac, Istac, Audac, costrac, Coac, Susez, Tristator, Derison, detentutor, Incantator"; K288: "Abbac, Adbdac, Istac, Audac, Castrac, Coac, Suses, Tristator, Derisor, Detestator, Incantator"; Ad. 10862: "Abac, Aldal, Iat, Audac, Lustrac, Lusor, Locuch, Tistator, Decisor, Destatur" (but first word is given as "Albac" below); Ad. 36674: "Abac, Adbdac, Istac, Castac, Adach, Castas, Calsac (?), lusor, Triumphator, Derisor, Incantator." Sl. 1307: "Abac, Adbdac, Istac, Audac, Castrac, Coac, Cusor, Tristator, Derisor, Destator, Incantator"; Mathers: "ABAC, ALDAL, IAT, HUDAC, GUTHAC, GUTHOR, GOMEH, TISTATOR, DERISOR, DESTATUR". -JHP

5. Aub24 and M276: "Triviatres et circulatores"; Sl. 1307: "trecciatori et Circulatori". The first word probably means "tricksters." "Circulatores" (strollers) generally meant travelling fortune tellers or peddlars. -JHP

When this experiment is completed in this manner in the hour and time which we have shown and taught, also the foregoing words ABBAC, ABDAC,⁶ etc., should be written with the pen as hereinafter ordained; but if the experiment be performed in a different way, yet shalt thou always say the aforesaid words, and they should be repeated as before given.

6. Mathers: "ABAC, ALDAL."

If thou practicest these things in this manner correctly, thou shalt arrive at the effect of thine operations and experiments by the which thou mayest easily deceive the senses.

CHAPTER XVII

HOW EXTRAORDINARY EXPERIMENTS AND OPERATIONS SHOULD BE PREPARED

We have spoken in the preceding chapters of common experiments and operations, which it is more usual to practice and put in operation, and therein thou mayest easily see that we have told thee sufficient for their perfection. In this chapter we treat of extraordinary and unusual experiments, which can also be done in many ways.

None the less should those who wish to put in practice the like experiments and operations observe the days and hours as is laid down in the proper chapters, and should be provided with virgin paper and other necessary things. Having prepared a similar experiment thou shalt say:—

PRAYER.

O God, who hast created all things, and hast given unto us discernment to understand the good and the evil; through thy holy name, [ADONAY, and through your sacred name which the seven choirs of angels assisting before your face, ever proclaim with incessant voices,]¹ and through these holy names:— IOD, IAH, VAU, PALOS, TAFOR, SPAZOR, ZUCOR, AMATOR, CREATOR,² do thou, O Lord, grant that this experiment may become true and veritable in my hands through thy holy seal, O ADONAI, whose reign and empire remaineth eternally and unto the ages of the ages. Amen.

1. This passage is found in Aub24, Ad10862, and Sl. 1307. After "ADONAY" Sl. 1307 adds "and through your holy name CHIN," and at the end of the passage it adds "exclaiming, CADOS, CADOS, CADOS, CADOS, ELOYM, SABBAOTH" (i.e. Holy, holy, holy, the God of Hosts) -JHP

2. M276: "Jod uau Jah palos starfor spazor Zucor Amator creator"; Aub24: "Jod, He, Jah, Vau, Palis, Tafar Lapazor, Lacor (Z-?), Amator, Creator"; Ad10862: "Iod, Iah, Polis, Vau, Labant, Lacir, Amator, Creator"; Sl3091: "Jah, Vau, Dalos, Tafor, Sapazor, Zucor, Amator, Creator"; H: "Jod, Jah, Vau Dalos, Tafor, Sapazor, Zucor, Amator, Creator"; K288: "Jod, Jah, Vau Dalos, Taphor, Sapajor, Incor, Amator, Creator"; Sl. 1307: "Iod, Uau, Palos, Safur, Sapazor, Buuor, Amator, Creator"; Mathers: "IOD, IAH, VAU, DALETH, VAU, TZABAOTH, ZIO, AMATOR, CREATOR". -JHP

This being done, thou shalt perform the experiment, observing its hour, [and then you may say the following song:

ASNORIDA, DICTILORIDA, TRESAY, BESSAY, HISTAN, APASSAN, IRUSOLATOS, ENITORITOS, TERUFIEL, ACUSIEL, TANGADIAT, RIZONAT, FACULTASIM, ASTRABAIM, DARANI, ARBEI, ARFUSA, ASTARA,³ and all you spirits named, come from whichever part of the universe you be, to aid and assist us in this experiment so that through you it may be consecrated, and strengthened, and confirmed, though words be omitted. Through the most sacred name ADONAY, who lives and reigns without end, through the all the ages of the ages.][⁴

and thou shalt perfume and incense as is laid down in the proper chapter; sprinkling with exorcised water, and performing all the ceremonies and solemnities as we shall instruct thee in the second book of our Key. [And if the time is not specified, let it be in the day and hour of Mercury.][⁵

3. So Aub24. Sl. 1307: "Asmorida, Dictiel, Onda, Fressai, Bessay, Nistam, Apassam, Irusolatos, Enetoritos, Temfiel, Auinel, Tanga, Draï, Bironat, Facultaim, Abrabnim, [50v] Parani, Arbei, Arfusa, Astara"; Ad10862: "Amicida, Distida, Maessay, Bessay [Benay?], Hista~, Apassa~, Irusulutos, Enitrietos, Itaufnal, Auisiel, Tangadiac, Rizonal, Sacultaim, Astrabaim, Danuri, Arbei, Astara". -JHP

4. This passage is only found in Aub24, Sl. 1307, and Ad10862. -JHP

5. This passage is also only found in Aub24 and Ad10862. In Sl. 1307 this chapter is followed by "Esperimenti di Ligare, et altro" which includes reciting the words "Fensa, Cua, Ellaq, Amonu," and a charm with "Asmodeus, Compossas, Amuter, Somniator, Tentator." This is followed by two "Esper di Gioco" — the first with a sigil, the second using a charm with "Aron, Terni, Abar." This is followed by "Esper. dfi statua di Cera" which includes a conjuration with the words "O Asgam, O Artan, O Alben, O Pachiel, O Satagel, O Vsor, Dilapidator, Tentator, Somniator, Deuorator, Concifor, et Seductor" and invoking the four kings Amodeo [sic] (king of the East), Paymon (king of the West), Egion (king of the North), and Maimon (domini nel Mezzogiorno). Compare with chapter 15 above. This is followed by additional chapters of experiments. -JHP

CHAPTER XVIII

CONCERNING THE HOLY PENTACLES OR MEDALS

The medals or pentacles, which we make for the purpose of striking terror into the spirits and reducing them to obedience, have besides this wonderful and excellent virtue. If thou invokest the spirits by virtue of these pentacles, they will obey thee without repugnance, and having considered them they will be struck with astonishment, and will fear them, and thou shalt see them so surprised by fear and terror, that none of them will be sufficiently bold to wish to oppose thy will. They are also of great virtue and efficacy against all perils of earth, of air, of water, and of fire, against poison which hath been drunk, against all kinds of infirmities and necessities, against binding, sortilege, and sorcery, against all terror and fear, and wheresoever thou shalt find thyself, if armed with them, thou shalt be in safety all the days of thy life.

Through them do we acquire grace and good-will from man and woman, fire is

extinguished, water is stayed, and all creatures fear at the sight of the names which are therein, and obey through that fear.

These pentacles are usually made of the metal the most suitable to the nature of the planet; and then there is no occasion to observe the rule of particular colours. They should be engraved with the instrument of art in the days and hours proper to the planet.

Saturn ruleth over lead; Jupiter over tin; Mars over iron; the Sun over gold; Venus over copper; Mercury over the mixture of metals; and the Moon over silver.¹

1. This paragraph does not occur in Aub24, Ad. 10862, Sl. 1307, or L1202. -JHP

They may also be made with exorcised virgin paper [with the quill pen and ink of the Art],² writing thereon with the colours adopted for each planet, referring to the rules already laid down in the proper chapters, and according to the planet with which the pentacle is in sympathy.

2. So Aub24 and Ad. 10862. Mathers omits. Aub24 continues with "or blood or cinnabar as portrayed in the example." -JHP

Wherefore unto Saturn the colour of black is appropriated; Jupiter ruleth over celestial blue; Mars over red; the Sun over gold, or the colour of yellow or citron ; Venus over green; Mercury over mixed colours; the Moon over silver, or the colour of argentine earth.³

3. This paragraph does not occur in Aub24, Ad. 10862, Sl. 1307, or L1202. -JHP

The matter of which the pentacle is constructed should be virgin, never having been used for any other purpose; or if it be metal it should be purified by fire.

As regards the size of the pentacles it is arbitrary, so long as they are made according to the rules, and with the requisite solemnities as hath been ordained.⁴

4. Mathers inserts a section of L1203 at this point: "The virtues of the holy pentacles ... never descend into oblivion." -JHP

Adore⁵ and revere the most holy names of God which are found in these pentacles and characters, for without this never shalt thou be able to come to the end of any enterprise, nor to accomplish the Mystery of Mysteries.

5. The rest of the chapter is from 1202 Lansdowne MSS. -SLM

Above all things, remember that to perform any of these operations thou must be pure in body and mind, and without blemish, and omit not any of the preparations.

This Key, full of mysteries, hath been revealed unto me by an angel.

Accursed be he who undertaketh our art without having the qualities requisite to thoroughly understand our Key, accursed be he who invoceth the name of God in vain, for such an one prepareth for himself the punishments which await the unbelievers, for God shall abandon them and relegate them unto the depths of Hell amongst the impure spirits.

For God is great and immutable; he hath been for ever, and he shall remain even unto the end of the ages.

END OF THE FIRST BOOK

HERE FOLLOW THE HOLY PENTACLES, EXPRESSED IN THEIR PROPER FIGURES AND CHARACTERS, TOGETHER WITH THEIR ESPECIAL VIRTUES; FOR THE USE OF THE MASTER OF ART.

THE ORDER OF THE PENTACLES

- (1) Seven pentacles consecrated to Saturn = Black.
- (2) Seven pentacles consecrated to Jupiter = Blue.
- (3) Seven pentacles consecrated to Mars = Red.
- (4) Seven pentacles consecrated to the Sun = Yellow.
- (5) Five pentacles consecrated to Venus = Green.
- (6) Five pentacles consecrated to Mercury = Mixed Colours.
- (7) Six pentacles consecrated to the Moon = Silver.

[This is the general pentacle, called the Great (or Grand) Pentacle]¹

[It should be written on sheepskin paper or virgin parchment, the which paper should be tinted green. The circle with the 72 divine letters should be red or the letters may be gold. The letters within the pentacle should be the same red, or sky blue everywhere, with the great name of God in gold. It serves to convene all spirits; when shown to them they will bow and obey you.]

1. This pentacle and description are found only in M276 and Aub24. They are obviously

versions of Sigillum Dei Aemeth. -JHP

At this point Mathers includes the "Grand Pentacle of Solomon" from L1202 and L1203 with the following explanation:-

Editor's Note on Figure 1. -- The Mystical Figure of Solomon.-- This is only given in the two MSS., Lansdowne 1202 and 1203. It was given by Lévi in his *Dogme et Rituel de la Haute Magie*, and by Tycho Brahé in his *Calendarium Naturale Magicum*, but in each instance without the Hebrew words and letters, probably because these were so mangled by illiterate transcribers as to be unrecognizable. After much labor and study of the figure, I believe the words in the body of the symbol to be intended for the Ten Sephiroth arranged in the form of the Tree of Life, with the name of Solomon to the right and to the left; while the surrounding characters are intended for the twenty-two letters of the Hebrew alphabet. I have, therefore, thus restored them. This figure forms in each instance the frontispiece of the MS. referred to. -SLM

(The author of the Magical Calendar was actually Johann Baptista Großschedel. -JHP)

SATURN.

Figure 11.-- The first pentacle of Saturn.-- This pentacle is of great value and utility for striking terror into the spirits. Wherefore, upon its being shown to them they submit, and kneeling upon the earth before it, they obey.

Figure 11.

Editor's Note.-- The Hebrew letters within the square are the four great names of God which are written with four letters:— IHVH, Yod, He, Vau, He; ADNI, Adonai; IIAI, Yiai (this name has the same Numerical value in Hebrew as the name EL) ; and AHIH, Eheieh. The Hebrew versicle which surrounds it is from Psalm lxxii. 9; 'The Ethiopians shall kneel before him, his enemies shall lick the dust.' -SLM

The manuscripts do not number the pentacles, and only the Lans. mss. assign most of them to planets. A version of this pentacle is given by Agrippa, in OP3.11, based on the early Kabbalistic text *Book of Speculation* by Rabbi Hamai Gaon (13th ce) via Reuchlin, where the names are given as IHVH, ADNI, YYAY, AHYH. This is also the first pentacle in Aub. 24, Ad. 10862, and M276. In W4670, it is number 17. The third name is garbled in the manuscripts, and none of them exhibit good Hebrew orthography. In most of them the third name looks like IRAH. In M276 it looks like IZAH or IVAH. Ad. 10862 looks more like IARL. The verse in Aub24, M276, Ad. 10862, K288 et al. is in Latin (Ps71:9) "Coram illo procident Aethiopes et inimici eius terram lingent." A version of this pentacle is also found in *Gremoire du Pape Honorius* (1800). -JHP

Figure 12.-- The second pentacle of Saturn.-- This pentacle is of great value against adversaries; and of especial use in repressing the pride of the spirits.

Figure 12.

Editor's note.-- This is the celebrated

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

the most perfect existing form of double acrostic, as far as the arrangement of the letters is concerned; it is repeatedly mentioned in the records of mediæval Magic; and, save to very few, its derivation from the present pentacle has been unknown. It will be seen at a glance that it is a square of five, giving twenty-five letters, which, added to the unity, gives twenty-six, the numerical value of IHVH. The Hebrew versicle surrounding it is taken from Psalm lxxii. 8, 'His dominion shall be also from the one sea to the other, and from the flood unto the world's end.' This passage consists also of exactly twenty-five letters, and its total numerical value (considering the final letters with increased numbers), added to that of the name Elohim, is exactly equal to the total numerical value of the twenty-five letters in the square. -SLM

This is also the second pentacle in M276 and Aub24, but the third in Sl. 1307, and the thirtieth in Ad. 10862, and number 18 in W. The verse reads "et dominabitur a mari usque ad mare et a flumine usque ad terminos orbis terrarum" In Sl. 1307 the SATOR/AREPO etc. are all written in Roman letters. -JHP

Figure 13.-- The third pentacle of Saturn.-- This should be made within the magical circle, and it is good for use at night when thou invokest the spirits of the nature of Saturn.

Figure 13, from M276.

Editor's Note.-- The characters at the ends of the rays of the mystic wheel are magical characters of Saturn. Surrounding it are the names of the angels:— Omeliel, Anachiel, Arauchia, and Anazachia, written in Hebrew. -SLM

This is the third pentacle in Ad. 10862 and M276, the sixth in Aub24, and number 19 in W. The names in M276 read, "Omaliel, anachiel, Arauchia, anazachia" In all cases the names are given in Roman letters. -JHP

Figure 14.-- The fourth pentacle of Saturn.-- This pentacle serveth principally for executing all the experiments and operations of ruin, destruction, and death. And when it is made in full perfection, it serveth also for those spirits which bring news, when thou invokest them from the side of the South.

Figure 14, from M276.

Figure 14, from Ad. 10862, fol 82r.

Editor's Note.-- The Hebrew words around the sides of the triangle are from Deut. vi. 4:— 'Hear, O Israel, IHVH ALHINV is IHVH AChD.' The surrounding versicle is from Psalm cix. 18:— 'As he clothed himself with cursing like as with a garment, so let it come into his bowels like water, and like oil into his bones.' In the center of the pentacle is the mystic letter Yod. -SLM

This is the second pentacle in Ad. 10862, the fifth in Aub 24, and number 20 in W. The verse reads, "induit maledictionem sicut vestimentum et intravit sicut aqua in interiora eius et sicut oleum in ossibus eius." The same verse is found on the tenth pentacle in Sl. 1307, but the drawing is quite different.

Aub 24 description reads: Hoc cum sequenti sunt Pentacula Saturni, et debent fieri in circulo cum tempore noctis invocantur spiritus naturae Saturni. Valent principaliter contra ad exequenda omnia experimenta, quae fiunt ad ruinam, destructionem, et mortem. Et perficiuntur per spiritus alatores, qui dicuntur daemones meridionales et sunt protervi, sed ostensis pentaculis comparent. ("This with the following are pentacles of Saturn, and must be made in the circle during the nighttime, when the spirits of Saturnian nature are called upon. They serve principally for carrying out all experiments which cause ruin, destruction, and death. And they are completed through the allatori (messenger) spirits, who are called southern demons, and they are violent, but they appear when shown the pentacles.") -JHP

Figure 15.-- The fifth pentacle of Saturn.-- This pentacle defendeth those who invoke the spirits of Saturn during the night; and chaseth away the spirits which guard treasures.

Figure 15, from Kings 288, fol. 73r.

Editor's Note.-- The Hebrew letters in the angles of the cross are those of the name IHVH. Those in the angles of the square form ALVH, Eloah. Round the four sides of the square are the names of the angels:— Arehanah, Rakhaniel, Roelhaiphar, and Noaphiel. The versicle is:— 'A great God, a mighty, and a terrible.' -- Deut. x. 17. -SLM

This is the twenty-eighth pentacle in Ad. 10862, and number 13 in W. The verse reads, "Terribilis Fortis Potens Deus." -JHP

Figure 16.-- The sixth pentacle of Saturn.-- Around this pentacle is each name symbolized as it should be. The person against whom thou shalt pronounce it shall be obsessed by demons.

Figure 16, from M276.

Figure 16, from True Black Magic (La véritable magie noire)

Editor's Note.-- It is formed from mystical characters of Saturn. Around it is written in Hebrew: 'Set thou a wicked one to be ruler over him, and let Satan stand at his right hand.' -SLM

This is the twenty-ninth pentacle in Ad. 10862, number 34 in Aub24, and number 14 in W. Aub. 24 labels it as "all black", while Ad. 10862 labels it as red (rosso). The verse is from Psalm 108.6 according to the Vulgate numbering: "constitue super eum peccatorem et diabolus stet a dextris eius." According to True Black Magic (La véritable magie noire) "The name for whom it is being made, must be clearly written around the center of the pentacle, where the dots are shown." Mathers misses this point. -JHP

Figure 17.-- The seventh and last pentacle of Saturn.-- This pentacle is fit for exciting earthquakes, seeing that the power of each order of angels herein invoked is sufficient to make the whole Universe tremble.

Figure 17, from K288, fol. 74r.

Editor's Note.-- Within the pentacle are the names of the nine orders of angels, those of six of them in ordinary Hebrew characters, and the remainder in the letters which are known as 'The Passing of the River.' These nine orders are:— 1. CHAIOTH HA-QADESCH, Holy Living Creatures; 2. AUPHANIM, Wheels; 3. ARALIM, Thrones; 4. CHASCHMALIM, Brilliant Ones; 5. SERAPHIM, Fiery Ones; 6. MELAKIM, Kings; 7. ELOHIM, Gods; 8. BENI ELOHIM, Sons of the Elohim; 9. KERUBIM, Kerubim. The versicle is from Psalm xviii. 7:— 'Then the earth shook and trembled, the foundations of the hills also moved and were shaken, because He was wroth.' -SLM

This is the thirty-first pentacle in Ad. 10862. For the alphabet "Passing of the River" (Lat. *Transitus Fluvii*), Abraham ben Meir de Balmis. *Mikneh Avram = Peculium Abrae: grammatica Hebraea una cum Latino nuper edita. Impressa Venetijs: In aedibus Danielis Bo[m]bergi, 1523, sig. B6v.* Also see Agrippa, OP3.30 The verse reads, "commota est et contremuit terra et fundamenta montium conturbata sunt et commota

sunt quoniam iratus est eis." -JHP

JUPITER.

Figure 18.-- The first pentacle of Jupiter.-- This serveth to invoke the spirits of Jupiter, and especially those whose names are written around the pentacle, among whom Parasiel is the lord and master of treasures, and teacheth how to become possessor of places wherein they are.

Figure 18, from M276.

Editor's Note.-- This pentacle is composed of mystical characters of Jupiter. Around it are the names of the angels:— Netoniel, Devachiah, Tzedeqiah, and Parasiel, written in Hebrew. -SLM

This is the fifth pentacle in Ad. 10862, the seventh in Aub24, and number 15 in W. -JHP

Figure 19.-- The second pentacle of Jupiter.-- This is proper for acquiring glory, honors, dignities, riches, and all kinds of good, together with great tranquillity of mind; also to discover treasures and chase away the spirits who preside over them. It should be written upon virgin paper or parchment, with the pen of the swallow and the blood of the screech-owl [*Little Owl].

Figure 19, from M276.

Editor's Note.-- In the center of the hexagram are the letters of the name AHH, Eheieh; in the upper and lower angles of the same, those of the name AB, the Father; in the remaining angles those of the name IHVH. I believe the letters outside the Hexagram in the re-entering angles to be intended for those of the first two words of the versicle, which is taken from Psalm cxii. 3:— 'Wealth and riches are in his house, and his righteousness endureth for ever.' -SLM

This is the fourth pentacle in Ad. 10862, the eighth from Aub24, and number 16 in W. The verse is from Vulgate, Ps.111:3: "gloria et divitiae in domo eius et iustitia eius manet in saeculum saeculi."

Aub24 uses the word noctua (Athene noctua a small owl species), and adds that it can also be engraved. Ad. 10862 (Ital.): sangue di noctola, i.e. nottola (a reddish brown bat species Nyctalus noctula) seems to be a mistake. -JHP

Figure 20.-- The third pentacle of Jupiter. This defendeth and protecteth those who

invoke and cause the spirits to come. When they appear show unto them this pentacle and immediately they will obey.

Figure 20, from M276.

Editor's Note.-- In the upper left hand corner is the magical seal of Jupiter with the letters of the name IHVH. In the others are the seal of the Intelligence of Jupiter, and the names Adonai and IHVH. -- Around it is the versicle from Psalm cxxv. 1:— 'A song of degrees. They that trust in IHVH shall be as Mount Zion, which cannot be removed, but abideth for ever.' -SLM

The seals on the left appear to be taken from Agrippa, OP2.22. The verse reads, "qui confidunt in Domino sicut mons Sion non commovebitur in aeternum qui habitat in Hierusalem." In Aub. 24, Hebrew reads TzHQ and RVHIIH (רוהיה). In Mich 276, ASV-SU-B111, and Bud 256, the word in the upper right appears to read TzDQ (צדק) ("Jupiter" or "Justice"). Although distorted, Harl. 3981 could also be read TzDQ. Mathers' problematic reading of "ADNI" seems to be based on Lans. 1202, which is particularly distorted. -JHP

With these corrections, the pentacle would look like this:

Figure 21.-- The fourth pentacle of Jupiter.-- It serveth to acquire riches and honor, and to possess much wealth. Its angel is Bariel. It should be engraved upon silver in the day and hour of Jupiter when he is in the sign Cancer.

Figure 21, from M276.

Editor's Note.-- Above the magical sigil is the name IH, Iah. Below it are the names of the angels Adoniel and Bariel, the letters of the latter being arranged about a square of four compartments. Around is the versicle from Psalm cxii. 3:— 'Wealth and riches are in his house, and his righteousness endureth for ever.' -SLM

This is the twenty-seventh pentacle in Ad. 10862, the 25th in Aub24, second in W, and the eighth in Sl. 1307. The verse reads, "gloria et divitiae in domo eius et iustitia eius manet in saeculum saeculi" -JHP

Figure 22.-- The fifth pentacle of Jupiter.-- This hath great power. It serveth for assured visions. Jacob being armed with this pentacle beheld the ladder which reached unto heaven.

Figure 22, from M276.

Editor's Note.-- The Hebrew letters within the pentacle are taken from the five last words of the versicle which surrounds it, each of which contains five letters. These are, then, recombined so as to form certain mystical names. The versicle is taken from Ezekiel i. 1:— 'As I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of Elohim.' In my opinion the versicle should only consist of the five last words thereof, when the anachronism of Jacob using a pentacle with a sentence from Ezekiel will not longer exist. -SLM

This is the sixth pentacle in Ad. 10862, but the 29th in Aub24, and the third in W. Verse reads "cum essem in medio captivorum iuxta fluvium Chobar aperti sunt caeli et vidi visiones Dei." Aub 24 specifies colors as follows (-JHP):

Figure 23.-- The sixth pentacle of Jupiter.-- It serveth for protection against all earthly dangers, by regarding it each day devoutly, and repeating the versicle which surroundeth it. 'Thus shalt thou never perish.'

Figure 23, from M276.

Editor's Note.-- The four names in the arms of the cross are:— Seraph, Kerub, Ariel, and Tharsis; the four rulers of the elements. The versicle is from Psalm xxii. 16, 17:— 'They pierced my hands and my feet, I may tell all my bones.' -SLM

This is the seventh pentacle in Ad. 10862, and the fourth in W. The verse reads, "foderunt manus meas et pedes meos dinumeraverunt omnia ossa mea." In Aub24 it is the 32nd pentacle, and the verse reads, "foderunt manus meas et pedes meos, scrutati sunt omnia ossa mea, et tradiderunt me hominibus." -JHP

Figure 24.-- The seventh and last pentacle of Jupiter.-- It hath great power against poverty, if thou considerest it with devotion, repeating the versicle. It serveth furthermore to drive away those spirits who guard treasures, and to discover the same.

Figure 24, from M276.

Editor's Note.-- Mystical characters of Jupiter with the verse:— 'Lifting up the poor out of the mire, and raising the needy from the dunghill, that he may set him with princes, even with the princes of his people.' -- Psalm cxiii. 7. -SLM

In Aub. 24 this is the 33rd pentacle. Verse reads, "suscitans a terra inopem et de stercore erigens pauperem ut conlocet eum cum principibus." This is the twenty-fifth pentacle in Ad. 10862, in which the verse is missing. In W it is the fifth pentacle. -JHP

MARS.

Figure 25.-- The first pentacle of Mars.-- It is proper for invoking spirits of the nature of Mars, especially those which are written in the pentacle.

Figure 25, from L1202, pg. 128.

Editor's Note.-- Mystical characters of Mars, and the names of the four angels:—
Madimiel, Bartzachiah, Eschiel, and Ithuriel written in Hebrew around the pentacle.
-SLM

This is the twenty-fourth pentacle in Ad. 10862, the ninth in Aub24, and number 6 in W.
-JHP

Figure 26.-- The second pentacle of Mars.-- This pentacle serveth with great success against all kinds of diseases, if it be applied unto the afflicted part.

Figure 26, from Harl. 3981, fol. 77v.

Editor's Note.-- The letter Hé, in the angles of the hexagram. Within the same the names IHVH, IHShVH Yeheshuah (the mystic Hebrew name for Joshua or Jesus, formed of the ordinary IHVH with the letter Sh placed therein as emblematical of the spirit), and Elohim. Around it is the sentence, John i. 4:— 'In him was life, and the life was the light of man.' This may be adduced as an argument of the greater antiquity of the first few mystical verses of the Gospel of St. John. -SLM

This pentacle is in Harl. 3981, but is not found in M276, Ad. 10862, Sl. 3091, L1202, K288, Aub24, or W. The verse reads "In ipso vita erat et vita erat lux hominum." -JHP

Figure 27:— The third pentacle of Mars.-- It is of great value for exciting war, wrath, discord, and hostility; also for resisting enemies, and striking terror into rebellious spirits; the names of God the all powerful are therein expressly marked.

Figure 27, from Sl. 3091, fol. 57v.

Editor's Note.-- The letters of the names Eloah and Shaddai. In the centre is the great letter Vau, the signature of the Qabalistic Microprosopus. Around is the versicle from Psalm lxxvii. 13:— 'Who is so great a God as our Elohim?' -SLM

This is the tenth pentacle in Ad. 10862 as well as in Aub. 24. Verse is actually from 1 Sam 2:2: "non est fortis sicut Deus noster" -JHP

Figure 28.-- The fourth pentacle of Mars.-- It is of great virtue and power in war, wherefore without doubt it will give thee victory.

Figure 28, from Sl. 3091, fol. 58r.

Editor's Note.-- In the center is the great name Agla; right and left, the letters of the name IHVH; above and below, El. Round it is the versicle from Psalm cx. 5:— 'The Lord at thy right hand shall wound even kings in the day of his wrath.' -SLM

This is the eleventh pentacle in Ad. 10862, the 24th in Aub. 24, and the fifth in Sl. 1307. In Sl. 1307 the AGLA in the center is written in Roman letters. The verse reads "Dominus a dextris tuis confregit in die irae suae reges mundi" -JHP

Figure 29.-- The fifth pentacle of Mars.-- Write thou this pentacle upon virgin parchment or paper, because it is terrible unto the demons, and at its sight and aspect they will obey thee, for they cannot resist its presence.

Figure 29, from Aub24, fol. 51v.

Figure 29, from Harl. 3981, fol. 79r.

Editor's Note.-- Around the figure of the scorpion is the word HVL. The versicle is from Psalm xci. 13.-- 'Thou shalt go upon the lion and adder, the young lion and the dragon shalt thou tread under thy feet.' -SLM

This is the eighth pentacle in Ad. 10862, the 31st in Aub24, and number 32 in W. The verse reads, "Super aspidem et basiliscum ambulabis et; conculcabis leonem et draconem." Mathers' and most of the manuscripts show a scorpion in the middle. Compare L1202, pg. 141b. -JHP

Figure 30.-- The sixth pentacle of Mars.-- It hath so great virtue that being armed therewith, if thou art attacked by any one, thou shalt neither be injured nor wounded when thou fightest with him, and his own weapons shall turn against him.

Figure 30, Aub24, fol. 58v.

Editor's Note.-- Around the eight points of the radii of the pentacle are the words 'Elohim qeber, Elohim hath covered (or protected),' written in the secret alphabet of Malachim, or the writing of the angels. The versicle is from Psalm xxxvii. 15:— 'Their sword shall enter into their own heart, and their bow shall be broken.'-SLM

This is the ninth pentacle in Ad. 10862, and numbers 7 and 33 in W. The verse in Latin reads "gladius eorum intret in corda ipsorum et arcus ipsorum confringatur." -JHP

Figure 31.-- The seventh and last pentacle of Mars.-- Write thou this upon virgin parchment or paper with the blood of a bat, in the day and hour of Mars; and uncover it within the circle, invoking the demons whose names are therein written; and thou shalt immediately see hail and tempest.

Figure 31, Aub24, fol. 59r.

Editor's Note.-- In the center of the pentacle are the divine names, El and Yiai, which have the same numerical value when written in Hebrew. The letters in Hebrew, and in the secret alphabet called the Celestial, compose the names of spirits. Round the pentacle is:— 'He gave them hail for rain, and flaming fire in their land. He smote their vines also, and their fig-trees.' -- Psalm cv. 32, 33. -SLM

This is the 34th pentacle in W. This also corresponds with the twenty-third pentacle in Ad. 10862, but the drawing is much simpler. The verse reads, "Posuit pluvias eorum grandinem ignem conburentem in terra ipsorum destruxit vineas eorum." -JHP

THE SUN.

Figure 32.-- The first pentacle of the Sun.-- The countenance of Shaddaï the almighty, at whose aspect all creatures obey, and the angelic spirits do reverence on bended knees.

Figure 32, from Sl. 1307, fol. 116v.

Editor's Note.-- This singular pentacle contains the head of the great angel Methraton or Metatron, the vice-gerent and representative of Shaddaï, who is called the Prince of Countenances, and the right-hand masculine cherub of the Ark, as Sandalphon is the left and feminine. On either side is the name 'El Shaddaï.' Around is written in Latin:— 'Behold his face and form by whom all things were made, and whom all creatures obey.'

-SLM

This is the twenty-second pentacle in Ad. 10862, the 26th in Aub24, number 22 in W, and the eleventh in Sl. 1307. The verse reads, "Ecce faciem eius facta sunt et cui omnes obedieunt creaturae." In L1202 this pentacle is attributed to Mars. -JHP

Figure 33.-- The second pentacle of the Sun.-- This pentacle, and the preceding and following, belong to the nature of the Sun. They serve to repress the pride and arrogance of the solar spirits, which are altogether proud and arrogant by their nature.

Figure 33, from L1202, pg. 131.

Editor's Note.-- Mystical characters of the Sun and the names of the angels:—
Shemeshiel, Paimoniah, Rekhodiah, and Malkhiel. -SLM

This is the twentieth pentacle in Ad. 10862, the eleventh in Aub24, and number 28 in W. -JHP

Figure 34.-- The third pentacle of the Sun.-- This serveth in addition (to the effects of the two preceding) to acquire kingdom and empire, to inflict loss, and to acquire renown and glory, especially through the name of God, Tetragrammaton, which therein is twelve times contained.

Figure 34, from L1202, pg. 132.

Editor's Note.-- The name IHVH, twelve times repeated; and a versicle somewhat similar to Daniel iv. 34:— 'My kingdom is an everlasting kingdom, and my dominion endureth from age to age.' -SLM

This is the twenty-first pentacle in Ad. 10862, the twelfth in Aub24, and numbers 29 and 40 in W. The verse reads "Regnum meum regnum omnium saeculorum & generatio mea in generatione & generationum" (compare with Ps144.13: "regnum tuum regnum omnium saeculorum et dominatio tua in omni generatione). -JHP

Figure 35.-- The fourth pentacle of the Sun.-- This serveth to enable thee to see the spirits when they appear invisible unto those who invoke them; because, when thou hast uncovered it, they will immediately appear visible.

Figure 35, from Aub24, fol. 58r.

Editor's Note.-- The names IHVH, Adonai, are written in the center in Hebrew; and round the radii in the mystical characters of the 'Passing of the River.' The versicle is from Psalm xiii. 3, 4:—'Lighten mine eyes that I sleep not in death, lest mine enemy say, I have prevailed against him.' -SLM

This is the fifteenth pentacle in Ad. 10862, the twelfth in Sl. 1307, and number 30 in W. Psalm 12:4-5: illumina (*inlumina) oculos meos ne umquam obdormiam in mortem (5) nequando dicat inimicus meus praevalui adversus eum. According to Ad. 10862, it should be colored sky blue (celeste). -JHP

Figure 36.-- The fifth pentacle of the Sun.-- It serveth to invoke those spirits who can transport thee from one place unto another, over a long distance and in short time.

Figure 36, from Aub. 24, fol. 54r.

Editor's Note.-- Characters in the 'Passing of the River' Alphabet, forming spirit's names. The versicle is from Psalm xci. 11, 12:— 'He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands.' -SLM

This is the twelfth pentacle in Ad. 10862, but the 36th in Aub. 24. The verse reads "angelis suis mandabit de te ut custodiant te in omnibus viis tuis in manibus portabunt te." Figures 36 and 37 in Mathers, which he calls The Fifth and Sixth pentacles of the Sun, are not found in L1202, but do occur in Ad. 10862, Kings 288, and Sl. 3091.

Aub24 seems to read: DATHA (top); GIBR (left); LOOLM (bottom); ADNI (right).
Ad10862 seems to read: AThA (top); GIBR (left); L??L (bottom); ADNI (right).
Mathers reads the "names" as follows: AThAD (top); RIB?R (left); PL??LM (bottom); ADN (right); this follows Sl. 3981 82v in omitting the letter YOD from the last word or name. Since the older manuscripts are consistent in that point, these words are probably not the names of angels. In fact, this seems to be a garbling of the phrase "Atah Gibor Le-olam Adonai" ("You are mighty forever, O Lord") from which the sacred name AGLA is derived. (Thanks to Otakar Líbal for pointing this out.) -JHP

Figure 37.-- The sixth pentacle of the Sun.-- It serveth excellently for the operation of invisibility, when correctly made.

Figure 37, from Sl. 3091, fol. 62v.

Editor's Note.-- In the center is the mystical letter Yod, in the Celestial Alphabet. The three letters in the 'Passing of the River' writing, in the angles of the triangle, form the great name Shaddaï. The words in the same characters round its three sides are, in my

opinion, from Genesis i. 1:— 'In the beginning the Elohim created,' etc.; but the characters are sadly mangled in the MSS. The versicle is from Psalms lxi. 23, and cxxxv. 16:— 'Let their eyes be darkened that they see not; and make their loins continually to shake. They have eyes and see not.' -SLM

This is the sixteenth pentacle in Ad. 10862, and number 5 in Aub. 24. Verse reads: "obscurantur oculi eorum ne videant et dorsum eorum semper incurva" (Ps68:24) ... "oculos habent et non videbunt" (Ps134:16) -JHP

Figure 38.-- The seventh and last pentacle of the Sun.-- If any be by chance imprisoned or detained in fetters of iron, at the presence of this pentacle, which should be engraved in Gold on the day and hour of the Sun, he will be immediately delivered and set at liberty.

Figure 38, from Aub24, fol. 59v.

Editor's Note.-- On the arms of the cross are written the names of Chasan, angel of Air; Arel, angel of Fire; Phorlakh, angel of Earth; and Taliahad, angel of Water. Between the four arms of the cross are written the names of the four rulers of the elements: Ariel, Seraph, Tharshis, and Cherub. The versicle is from Psalm cxvi. 16, 17:— 'Thou hast broken my bonds in sunder. I will offer unto thee the sacrifice of thanksgiving, and will call upon the name of IHVH.' -SLM

Agrippa OP3.24 gives Ariel, Seraph, Tharsis, and Cherub as assigned to the elements. He apparently took this from Reuchlin's *De arte cabalistica* Agrippa also includes them in his "scale of 4", OP2.7. This is the eighteenth pentacle in Ad. 10862, and number 31 in W. It also appears in Aub. 24, fol. 59v. Verse reads "Disrupisti vincula mea; tibi sacrificabo hostiam laudis et in nomen Domini invocabo." (Ps. 115:7-8.) -JHP

VENUS.

Figure 39.-- The first pentacle of Venus.-- This and those following serve to control the spirits of Venus, and especially those herein written.

Figure 39, from Sl. 3091, fol. 63v.

Editor's Note.-- Mystical characters of Venus, and the names of the angels Nogahiel, Acheliah, Socodiah (or Socohiah) and Nangariel. -SLM

This is the fourteenth pentacle in Ad. 10862, the thirteenth in Aub24, and number 8 in W. -JHP

Figure 40.-- The second pentacle of Venus.-- These pentacles are also proper for obtaining grace and honor, and for all things which belong unto Venus, and for accomplishing all thy desires herein.

Figure 40, from Sl. 3091, fol. 64r.

Editor's Note.-- The letters round and within the pentagram form the names of spirits of Venus. The versicle is from Canticles viii. 6:— 'Place me as a signet upon thine heart, as a signet upon thine arm, for love is strong as death.' -SLM

This is the seventeenth pentacle in Ad. 10862, where it is drawn without any verse. In Aub24 it is the fourteenth, and the verse is intact. In Sl. 1307 it is the first pentacle, and it has Roman letters in the middle rather than Hebrew. The verse reads, "Pone me ut signaculum super cor tuum ut signaculum super brachium tuum quia fortis est ut mors dilectio." According to Ad. 10862 it should be red (rosso). In W it is pentacle number 9. -JHP

Figure 41.-- The third pentacle of Venus.-- This, if it be only shown unto any person, serveth to attract love. Its angel Monachiel should be invoked in the day and hour of Venus,¹ at one o'clock or at eight.

Figure 41, from Sl. 3091, fol. 64v.

Editor's Note.-- The following names are written within the figure:— IHVH, Adonai, Ruach, Achides, Ægalmiel, Monachiel, and Degaliel. The versicle is from Genesis i. 28:— 'And the Elohim blessed them, and the Elohim said unto them, Be ye fruitful, and multiply, and replenish the earth, and subdue it.' -SLM

1. This is the nineteenth pentacle in Ad. 10862, but the 30th in Aub. 24. Aub. 24, Bud 256, and Sl. 1307 all read "Jovis" ("Jupiter") (as does VMN), while Ad. 10862, Mich 276, and W4668 all read "venere" ("Venus").

In place of Monachiel, VMN and Bud 256 specify the angel as Sabeyol.

The verse reads "dixit eloim crescite et multiplicamini et replete terram et subicite eam" which is adapted from Gen 1:28: "benedixitque illis Deus et ait crescite et multiplicamini et replete terram et subicite eam." In Sl. 1307 it is the seventh pentacle, and number 11 in W. The verse reads, "dixit Deus crescite et multiplicamini replete terram et subycite eam." -JHP

Figure 42.-- The fourth pentacle of Venus.-- It is of great power, since it compels the

spirits of Venus to obey, and to force on the instant any person thou wishest to come unto thee.

Figure 42, from L1202, pg. 135.

Editor's Note.-- At the four angles of the figure are the four letters of the name IHVH. The other letters form the names of spirits of Venus, e.g.:— Schii, Eli, Ayib, etc. The versicle is from Genesis ii. 23, 24:— 'This is bone of my bones, and flesh of my flesh. And they two were one flesh.' -SLM

This corresponds with the thirteenth pentacle in Ad. 10862, but the drawing looks considerably different than the Colorno manuscripts. This is the 28th pentacle in Aub24, which resembles the Colorno mss, more closely than Ad. 10862. In W it is pentacle number 10. The verse reads "Hoc est enim os de ossibus et caro de carne mea." -JHP

Figure 43.-- The fifth and last pentacle of Venus.-- When it is only showed unto any person soever, it inciteth and exciteth wonderfully unto love.

Figure 43, from Aub 24, fol. 53v

Editor's Note.-- Around the central square are the names Elohim, El Gebil, and two other names which I cannot decipher, and have, therefore, given them as they stand. The characters are those of the 'Passing of the River.' The surrounding versicle is from Psalm xxii. 14:— 'My heart is like wax, it is melted in the midst of my bowels.' -SLM

The name at the bottom should read 'AL GBR', not 'AL GBL' as Colorno and Mathers. This is the 35th pentacle in Aub24, and the 12th in W. The verse reads, "inflammatum est cor meum et renes mei commutati sunt et ego ad nihilum redactus sum." (Ps72.21) None of the rest of the pentacles occur in Ad. 10862. -JHP

MERCURY.

Figure 44.-- The first pentacle of Mercury.-- It serveth to invoke the spirits who are under the Firmament.

Figure 44, from Sl. 3091, fol. 66r.

Editor's Note.-- Letters forming the names of the spirits Yekahel and Agiel. -SLM

This is the third pentacle in Aub24, and numbers 25 and 36 in W. -JHP

Figure 45.-- The second pentacle of Mercury.-- The spirits herein written serve to bring to effect and to grant things which are contrary unto the order of Nature; and which are not contained under any other head. They easily give answer, but they can with difficulty be seen.

Figure 45, from Sl. 3091, fol. 66v.

Editor's Note.-- The letters form the names of Böel and other spirits. -SLM

This is the fourth pentacle in Aub24, and numbers 26 and 37 in W. -JHP

Figure 46.-- The third pentacle of Mercury.-- This and the following serve to invoke the spirits subject unto Mercury; and especially those who are written in this pentacle.

Figure 46, from Kings 288, fol. 88r.

Editor's Note.-- Mystical characters of Mercury, and the names of the angels: Kokaviel, Ghedoriah, Savaniah, and Chokmahiel. -SLM

In Aub24 this is the fifteenth pentacle, and number 27 in W, and possibly number 38. -JHP

Figure 47.-- The fourth pentacle of Mercury.-- This is further proper to acquire the understanding and knowledge of all things created, and to seek out and penetrate into hidden things; and to command those spirits which are called Allatori to perform embassies. They obey very readily.

Figure 47, from Sl. 3091, fol. 67v.

Editor's Note.-- In the center is the name of God, El. The Hebrew letters inscribed about the dodecagram make the sentence, 'IHVH, fix thou the Volatile, and let there be unto the void restriction.' The versicle is:— 'Wisdom and virtue are in his house, and the Knowledge of all things remaineth with him for ever.' -SLM

"Allatori" (Latin allator pl. allatores is Late Latin spelling of ad+lator) meaning "messenger" or "those who bring back news or intelligence." Compare with those spirits which bring back treasure or stolen goods. Le Véritable Magie Noire ("True Black Magic") calls them "shadow spirits" (esprits ombreux).

In W, this is pentacle number 21, where the verse reads "Sapientia et virtus in domo eius, et scientia omnia rerum apud eum in saeculorum saeculi. In Aub24 this is the sixteenth pentacle, but the verse reads, "Et tunc cognovi esse in me scientia cunctarum creaturas, tam quae in coelo, quam quae sub coelo sunt." -JHP

Figure 48.-- The fifth and last pentacle of Mercury.-- This commandeth the spirits of Mercury, and serveth to open doors in whatever way they may be closed, and nothing it may encounter can resist it.

Figure 48, from Sl. 3091, fol. 68r.

Editor's Note.-- Within the pentacle are the names El Ab, and IHVH. The versicle is from Psalm xxiv 7:— 'Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in.' -SLM

This is the 23rd pentacle in Aub. 24. In Aub24, the second name seems to read "KB IH"; Sl. 3091: "RB IH" The verse reads, "Attollite [*adtollite] portas principes vestras et elevamini portae aeternales et introibit rex gloriae." (Ps23.7.) -JHP

THE MOON.

Figure 49.-- The first pentacle of the Moon.-- This and the following serve to call forth and invoke the spirits of the Moon; and it further serveth to open doors, in whatever way they may be fastened.

Figure 49, from Sl. 3091, fol. 68v.

Editor's Note.-- The pentacle is a species of hieroglyphic representation of a door or gate. In the centre is written the name IHVA. On the right hand are the names IHV, IHVH, AL, and IHH. On the left hand are the names of the angels: Schioel, Vaol, Yashiel, and Vehiel. The versicle above the names on either side, is from Psalm cvii. 16:— 'He hath broken the gates of brass, and smitten the bars of iron in sunder.' -SLM

Mathers' translation follows Kings 288. It doesn't appear in L1202, Mich 276, Sl. 1307, or Ad. 10862. This is the seventeenth pentacle in Aub. 24. Aub. 24 reads "This pentacle, along with the next four are pentacles of the Moon. They serve for calling spirits, the names of which are written inside the pentacles. This one is effective for opening any doors. It is painted with a silver color." -JHP

Figure 50.-- The second pentacle of the Moon.-- This serveth against all perils and

dangers by water, and if it should chance that the spirits of the Moon should excite and cause great rain and exceeding tempests about the circle, in order to astonish and terrify thee; on showing unto them this pentacle, it will all speedily cease.

Figure 50, from Sl. 3091, fol. 69r.

Editor's Note.-- A hand pointing to the name El, and to that of the angel Abariel. The versicle is from Psalm lvi. 11:— 'In Elohim have I put my trust, I will not fear, what can man do unto me?' -SLM

This is the eighteenth pentacle in Aub24, and number 22 in W. -JHP

Figure 51.-- The third pentacle of the Moon.-- This being duly borne with thee when upon a journey, if it be properly made, serveth against all attacks by night, and against every kind of danger and peril by water.

Figure 51, from Sl. 3091, fol. 69v.

Editor's Note.-- The names Aub and Vevaphel. The versicle is from Psalm xl. 13:— 'Be pleased O IHVH to deliver me, O IHVH make haste to help me.' -SLM

This is the nineteenth pentacle in Aub24, and number 23 (?) in W. Verse reads (Ps69) "Deus in adiutorium meum intende Domine ad adiuvandum me festina." Hebrew names in middle read ADNI and NDAPAL. Colors are specified as "Circle outward azure, circle inward greene, star and Latin black." -JHP

Figure 52.-- The fourth pentacle of the Moon.-- This defendeth thee from all evil sources, and from all injury unto soul or body. Its angel, Sophiel [*Jophiel],¹ giveth the knowledge of the virtue of all herbs and stones; and unto whomsoever shall name him, he will procure the knowledge of all.

Figure 52, from Sl. 3091, fol. 70r.

Editor's Note.-- The divine name Eheieh Asher Eheieh, and the names of the angels Yahel and Sophiel. The versicle is:— 'Let them be confounded who persecute me, and let me not be confounded; let them fear, and not I.' -SLM

1. BUD256, Arsenal 2348: Jophiel; Aub 24: Japhiel; Sl. 3091, CM5, VMN: Sophiel. This is the twentieth pentacle in Aub24, and number 24 in W. Verse reads, "Confundantur qui quaerunt animam meam et non confundar ego: Paueant illi et non paueam ego."

Compare Jeremiah 17: "Confundantur qui persequuntur me et non confundar ego paveant illi et non paveam ego." -JHP

Figure 53.-- The fifth pentacle of the Moon.-- It serveth to have answers in sleep. Its angel Iachadiel serveth unto destruction and loss, as well as unto the destruction of enemies. Thou mayest also call upon him by Abdon and Dalé against all phantoms of the night, and to summon the souls of the departed from Hades.

Figure 53, from Sl. 3091, fol. 70v.

Editor's Note.-- The divine names IHVH and Elohim, a mystical character of the Moon, and the names of the angels Iachadiel and Azarel. The versicle is from Psalm lxviii. 1:— 'Let God arise, and let his enemies be scattered; let them also who hate him flee before him.' -SLM

This is the twenty-first pentacle in Aub. 24, but the second in Sl. 1307. The verse reads, "Exurgat (*exsurgat) Deus et dissipentur inimici eius et fugiant qui oderunt eum a facie eius." -JHP

Figure 54.-- The sixth and last pentacle of the Moon.-- This is wonderfully good, and serveth excellently to excite and cause heavy rains, if it be engraved upon a plate of silver; and if it be placed under water, as long as it remaineth there, there will he rain. It should be engraved, drawn, or written in the day and hour of the Moon.

Figure 54, from Kings 288.

Editor's Note.-- The pentacle is composed of mystical characters of the Moon, surrounded by a versicle from Genesis vii. 11, 12:— 'All the fountains of the great deep were broken up ... and the rain was upon the earth.' -SLM

This is the 27th pentacle in Aub. 24, and the ninth pentacle in Sl. 1307. The verse reads, "die [mensis] rupti sunt omnes fontes abyssi magnae et cataractae caeli apertae sunt." Aub. 24 adds "super Terram." -JHP

[This is the end of the holy pentacles, in all which I have, to the best of my power, restored the Hebrew letters and mystical characters correctly. I have further given nearly every versicle in pointed Hebrew, instead of in the Latin; so that the occult student might not be inconvenienced by having to search out the same in a Hebrew Bible. The restoration of the Hebrew letters in the body of the pentacles has been a work of immense difficulty, and has extended over several years.]

[Pentacles from the Hebrew Key of Solomon (Mafteah Shelomoh, Or. 14759, fol, 35a)]

[Pentacles from the Greek Key of Solomon (Harl. 5596)]

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The Sacred Magic of Abramelin the Mage

edited by S. Liddell MacGregor Mathers

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NOTE: A new critical edition (German) was published in February 2021 by Rick-Arne Kollatsch. (Ger) He showed it to be dependent on a German-Hebrew-Greek-Latin-French dictionary published in 1595 and 1596, and narrows the date to 1595-1609.

Also, please see Mr. Kollatsch's article "Abraham of Worms", Oct 1, 2021 (in English).

For a recent English translation, see Georg Dehn's.

Foreword by Joseph H. Peterson

This interesting grimoire was published by S.L. Mathers in 1898, and a second edition was published in 1900 by J.M. Watkins, London. Aleister Crowley also considered it of great importance and underwent the operation described.

Robert Ambelain published the French text in 1959. (*La Magie Sacrée ou Livre d'Abraham le Mage*, Transcrite, présentée et annotée par Robert Ambelain. Repr. Paris: Bussière édit. 1986)

The text was evidently originally written in German. Earlier versions are now known to exist, and a German edition which compares the various versions was published by Georg Dehn. These texts have additional material and reflect a more elaborate operation. One notable difference is that the operation lasts a year and a half, not six months as described in Mathers' text. It also contains an additional book (mostly a collection of recipes) not found in Mathers' edition.

Although Dehn was impressed by how closely Mathers rendered the French text, it is

clear that Mathers' exemplar did not fully understand the text it was based on, so cannot be entirely relied upon. It also did not fill in most of the letters in the magical squares, so many of Mathers' comments on the same are irrelevant. Dehn regarded the name "Abraham of Worms" as a pseudonym for the well known scholar Rabbi Jacob ben Moses ha Levi Moellin, more commonly known as "The MaHaRIL."

I have included some variants from the German text marked [D: ...]. Note that with the corrections, there is a close connection between the lists of spirits and the magical squares.

Some of the texts used by Dehn include:

MSD1 Dresden "TS". SLUB MS N 111. Badly written, ca. 1700.

MSD2 Dresden anonym. SLUB MS N 161. Carefully written manuscript, ca. 1750.

Apparently from a manuscript tradition independent of the Wolfenbüttel manuscripts.

MSO Bodleian Oxford. MS. Opp. 594. Ca. 1740. Text in Hebrew. Gershom Scholem judged it to be a poor translation from the German, but according to Dehn "the Hebrew text shows scholarship and is interesting."

(MSW) Wolfenbüttel, Codex Guelficus 10.1. ca 1612.

MSW Wolfenbüttel, Codex Guelficus 47.13. Aug. 4o Anno 1608. According to Kollatsch, this is "the oldest complete manuscript and, moreover, the one with the best text quality...."

PH Peter Hammer, Die egyptischen großen Offenbarung, in sich ... Köln 1725.

Reprinted by J. Scheibel, Stuttgart, ca. 1850.

BA Ms-2351 La sacrée magie que Dieu donna à Moyse Aaron, David, Salomon, et à d'autres... French manuscript from the Bibl. de l'Arsenal. Ca. 1750. Author: Paulmy (Antoine-René d'Argenson, marquis de). Apparently based on MSW. This was the manuscript used by Mathers, Ambelain, and Beecken.

SMÜ Samuel (Liddell MacGregor) Mathers. 1893. English translation of the French manuscript in the Bibl. de l'Arsenal.

Note also the following manuscript:

Cod. mag. 15 Universität Leipzig. Cabala mystica Aegyptiorum et Patriarcharum, das ist das Buch der wahren alten und göttlichen Magia geschrieben von Abraham den Sohn Simonis an seinen jüngern Sohn Lamech - Cod.mag.15. (ca 1750)

The noted occultist Franz Bardon evidently was familiar with and used the 1725 edition of Peter Hammer.

Also see comments by Gershom Scholem in Kabbalah (Jerusalem: Keter Publishing House: 1974, p. 186) who was not impressed with it. According to Scholem, the author, although possessing an uncommon knowledge of Hebrew, was not in fact Jewish. He sums it up thus: "It shows the partial influence of Jewish ideas but does not have any strict parallel in kabbalistic literature" I think this explains the injunctions to not convert from one's religion, the references to Latin Biblical texts (such as "Miserere"), and other Christian references.

- Joseph H. Peterson
Kasson, 2003.

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Introduction by S. L. Mac Gregor Mathers.

Owing perhaps to the circumstance that the indispensable "Baedeker" accords only a three or four line notice to the "Bibliothèque de l'Arsenal"; but few English or American visitors to Paris are acquainted with its name, situation, or contents, though nearly all know at least by sight the "Bibliothèque Nationale" and the "Bibliothèque Mazarin".

NOTES:

This "Library of the Arsenal," as it is now called, was founded as a private collection by Antoine René Voyer D'Argenson, Marquis de Paulny, and was first opened to the public on the 9th Floréal, in the fifth year of the French Republic (that is to say, on 28th April, 1797), or just a century ago. This Marquis de Paulny was born in the year 1722, died in 1787, and was successively Minister of War, and Ambassador to Switzerland, to Poland, and to the Venetian Republic. His later years were devoted to the formation of this library, said to be one of the richest private collections known. It was acquired in 1785 by the Comte D'Artois, and today belongs to the State. It is situated on the Right Bank of the Seine, in the Rue de Sully, near the river, and not far from the Place de la Bastille, and is known as the "Bibliothèque de l'Arsenal". In round numbers it now possesses 700,000 printed books, and about 8000 manuscripts, many of them being of considerable value.¹

1. The Bibliothèque de l'Arsenal was integrated into the Bibliothèque Nationale in 1926.

-JHP

Among the latter is this Book of the Sacred Magic of Abra-Melin, as delivered by Abraham the Jew unto his son Lamech; which I now give to the public in printed form for the first time.

Many years ago I heard of the existence of this manuscript from a celebrated occultist, since dead; and more recently my attention was again called to it by my personal friend, the well-known French author, lecturer, and poet, Jules Bois, whose attention has been for some time turned to occult subjects. My first-mentioned informant told me that it was known both to Bulwer Lytton and Eliphas Levi, that the former had based part of his description of the sage Rosicrucian Mejnour on that of Abra-Melin, while the account of the so-called observatory of Sir Philip Derval in the Strange Story was to an extent copied from and suggested by that of the magical oratory and terrace, given in the eleventh chapter of the second book of this present work. Certainly also the manner of instruction applied by Mejnour in Zanoni to the neophyte Glyndon, together with the test of leaving him alone in his abode to go on a short journey and then returning unexpectedly, is closely similar to that employed by Abra-Melin to Abraham, with this difference, that the latter successfully passed through that test, while Glyndon failed. It would also be especially such experiments as those described at length in the third book, which the author of the Strange Story had in view when he makes Sir Philip Derval in the MS. history of his life speak of certain books describing occult experiments, some of which he had tried and to his surprise found succeed.

This rare and unique manuscript of the Sacred Magic of Abra-Melin, from which the present work is translated, is a French translation from the original Hebrew of Abraham the Jew. It is in the style of script usual at about the end of the seventeenth and beginning of the eighteenth centuries, and is apparently by the same hand as another MS. of the Magic of Picatrix² also in the "Bibliothèque de L'Arsenal". I know of no other existing copy or replica of this Sacred Magic of Abra-Melin, not even in the British Museum, whose enormous collection of occult manuscripts I have very thoroughly

studied. Neither have I ever heard by traditional report of the existence of any other copy.³ In giving it now to the public, I feel, therefore, that I am conferring a real benefit upon English and especially American students of occultism, by placing within their reach for the first time a magical work of such importance from the occult standpoint.

2. Probably the same as Gio Peccatrix the Magician, the author of many manuscripts on Magic. -SLM. Mathers was no doubt referring to the author of Sloane 1307 (Italian) titled 'La Clavicola di Salomone Redotta et epilógata nella nostra materna lingua del dottissimo Gio Peccatrix.' However it is more likely that the manuscript referred to is a version of the better known Picatrix (The Aim of the Sage) of Pseudo Majriti. -JHP.

3. Since writing the above, I have heard casually that a copy of at least part, or perhaps of the whole, is said to exist in Holland.

The manuscript is divided into three books, each with its separate title page, surrounded by an ornamental border of simple design, in red and black ink, and which is evidently not intended to be symbolical in the slightest degree, but is simply the work of a conscientious calligraphist wishing to give an appearance of cleanness and completeness to the title page. The wording of each is the same: "Livre Premier (Second or Troisième, as the case may be) de la Sacrée Magie que Dieu donna à Moïse, Aaron, David, Salomon et à d'autres Saints Patriarches et Prophetes qui enseignent la vraie sagesse Divine laissée par Abraham à Lamech son Fils traduite de l'hébreu 1458". I give the translated title at the commencement of each of the three books.

On the fly-leaf of the original MS. is the following note in the handwriting of the end of the eighteenth century: —

"This volume contains three books, of which here is the first. — The Abraham and the Lamech, of whom there is here made question, were Jews of the fifteenth century, and it is well known that the Jews of that period possessing the Cabala of Solomon passed for being the best sorcerers and astrologers." Then follows in another and recent hand: —

"Volume composed of three parts —

1st part 102 pages.

2nd " 194 "

3rd " 117 "

—

413 "

June, 1883."

The style of the French employed in the text of the MS. is somewhat vague and obscure, two qualities unhappily heightened by the almost entire absence of any attempt at punctuation, and the comparative rarity of paragraphic arrangement. Even the full stop at the close of a sentence is usually omitted, neither is the commencement of a fresh one marked by a capital letter. The following example is taken from near the end of the third book; "C'est pourquoy la premiere chose que tu dois faire principalement

ates esprits familiers sera de leur commander de ne te dire jamais aucune chose
 deuxmemes que lorsque tu les interrogeras amoins queles fut pour teavertir des choses
 qui concerne ton utilite outon prejudice parceque si tu ne leur limite pas leparler ils
 te diront tant et des grandes choses qu'ils te fusquironent lentendement et tu ne scaurois
 aquoy te tenir desorte que dans la confusion des choses ils pourroient te faire
 prevariquer et te faire tomber dans des erreurs irreparables ne te fais jamais prier en
 aucune chose ou tu pourras aider et seccourir ton prochain et n'attends pas qu'il te
 demande mais tache de savoir a fond," etc. This extract may be said to give a fair idea
 of the average quality of the French. The style, however, of the first book is much more
 colloquial than that of the second and third, it being especially addressed by Abraham to
 Lamech, his son, and the second person singular being employed throughout it. As
 some English readers may be ignorant of the fact, it is perhaps as well here to remark
 that in French "tu," thou, is only used between very intimate friends and relations,
 between husband and wife, lovers, etc.; while "vous," you, is the more usual mode of
 address to the world in general. Again, in sacred books, in prayers, etc., "vous" is used,
 where we employ "thou" as having a more solemn sound than "tu". Hence the French
 verb "tutoyer," = "to be very familiar with, to be on extremely friendly terms with any one,
 and even to be insolently familiar". This first book contains advice concerning magic,
 and a description of Abraham's travels and experiences, as well as a mention of the
 many marvellous works he had been able to accomplish by means of this system of
 Sacred Magic. The second and third books (which really contain the magic of
 Abra-Melin, and are practically based on the two MSS. entrusted by him to Abraham,
 the Jew, but with additional comments by the latter) differ in style from the former, the
 phraseology is quaint and at times vague, and the second person plural, "vous," is
 employed for the most part instead of "tu".

The work may then be thus roughly classified:

First book: = Advice and autobiography; both addressed by the author to his son Lamech.

Second book: = General and complete description of the means of obtaining the magical powers desired.

Third book: = The application of these powers to produce an immense number of magical results.

Though the chapters of the second and third books have special headings in the actual text, those of the first book have none; wherefore in the "Table of Contents" I have supplemented this defect by a careful analysis of their subject matter.

This system of Sacred Magic Abraham acknowledges to have received from the mage Abra-Melin; and claims to have himself personally and actually wrought most of the wonderful effects described in the third book, and many others besides.

Who then was this Abraham the Jew? It is possible, though there is no mention of this in the MS., that he was a descendant of that Abraham the Jew who wrote the celebrated alchemical work on twenty-one pages of bark or papyrus, which came into the hands of Nicholas Flamel, and by whose study the latter is said eventually to have attained the

possession of the "stone of the wise". The only remains of the church of Saint Jacques de la Boucherie which exists at the present day, is the tower, which stands near the Place du Châtelet, about ten minutes' walk from the Bibliothèque de l'Arsenal; and there is yet a street near this tower which bears the title of "Rue Nicolas Flamel," so that his memory still survives in Paris, together with that of the church close to which he lived, and to which, after the attainment of the Philosopher's Stone, he and his wife Pernelle caused a handsome peristyle to be erected.

From his own account, the author of the present work appears to have been born in A.D. 1362, and to have written this manuscript for his son, Lamech, in 1458, being then in his ninety-sixth year. That is to say, that he was the contemporary both of Nicholas Flamel and Pernelle, and also of the mystical Christian Rosenkreutz, the founder of the celebrated Rosicrucian Order or Fraternity in Europe. Like the latter, he appears to have been very early seized with the desire of obtaining magical knowledge; like him and Flamel, he left his home and travelled in search of the initiated wisdom; like them both, he returned to become a worker of wonders. At this period, it was almost universally believed that the secret knowledge was only really obtainable by those who were willing to quit their home and their country to undergo dangers and hardships in its quest; and this idea even obtains to an extent in the present day. The life of the late Madame Blavatsky is an example in point.

This period in which Abraham the Jew lived was one in which magic was almost universally believed in, and in which its professors were held in honour; Faust (who was probably also a contemporary of our author), Cornelius Agrippa, Sir Michael Scott, and many others I could name, are examples of this, not to mention the celebrated Dr. Dee in a later age. The history of this latter sage, his association with Sir Edward Kelly, and the part he took in the European politics of his time are too well known to need description here.

That Abraham the Jew was not one whit behind any of these magicians in political influence, is evident to any one who peruses this work. He stands a dim and shadowy figure behind the tremendous complication of central European upheaval at that terrible and instructive epoch; as adepts of his type always appear and always have appeared upon the theatre of history in great crises of nations. The age which could boast simultaneously three rival claimants to the direction of two of the greatest levers of the society of that era -- the Papacy and the Germanic Empire -- when the jealousies of rival Bishops, the overthrow of dynasties, the Roman Church shaken to her foundations, sounded in Europe the tocsin of that fearful struggle which invariably precedes social reorganisation, that wild whirlwind of national convulsion which engulfs in its vortex the civilisation of a yesterday, but to prepare the reconstitution of a morrow. The enormous historical importance of such men as our author is always underrated, generally doubted; notwithstanding that like the writing on the wall at Belshazzar's feast, their manifestation in the political and historical arena is like the warning of a Mene, Mene Tekel, Upharsin, to a foolish and undiscerning world.

The full and true history of any adept could only be written by himself, and even then, if

brought before the eyes of the world at large, how many persons would lend credence to it? and even the short and incomplete statement of the notable events of our author's life contained in the first book, will be to most readers utterly incredible of belief. But what must strike all alike is the tremendous faith of the man himself, as witnessed by his many and dangerous journeyings for so many years through wild and savage regions and places difficult of access even in our own day with all the increased facilities of transit which we enjoy. This faith at length brought him its reward; though only at the moment when even he was becoming discouraged and sick at heart with disappointed hope. Like his great namesake, the forefather of the Hebrew race, he had not in vain left his home, his "Ur of the Chaldees," that he might at length discover that light of initiated wisdom, for which his soul had cried aloud within him for so many years. This culmination of his wanderings was his meeting with Abra-Melin, the Egyptian mage. From him he received that system of magical instruction and practice which forms the body of the second and third books of this work.

In the manuscript original this name is spelt in several different ways, I have noted this in the text wherever it occurs. The variations are: Abra-Melin, Abramelin, Abramelim, and Abraha-Melin. From these I have selected the orthography Abra-Melin to place on the title page, and I have adhered to the same in this introduction.

As far as can be gathered from the text, the chief place of residence of Abraham the Jew after his travels was Würzburg, or, as it was called in the Middle Ages, "Herbipolis". He appears to have married his cousin, and by her to have had two sons, the elder, named Joseph, whom he instructed in the mysteries of the holy Qabalah, and Lamech, the younger, to whom he bequeaths this system of Sacred Magic as a legacy, and to whom the whole of the first book is addressed. He speaks further of three daughters, to each of whom he gave 100,000 golden florins as a dowry. He expressly states that he obtained both his wife, and a treasure of 3,000,000 golden florins, by means of some of the magical operations described in the third book. He further admits that his first inclination to Qabalistical and magical studies was owing to certain instructions in the secrets of the Qabalah, which he received when young from his father, Simon; so that after the death of the latter his most earnest desire was to travel in search of an initiated master.

To the sincere and earnest student of occultism this work cannot fail to be of value, whether as an encouragement to that most rare and necessary quality, unshaken faith; as an aid to his discrimination between true and false systems of magic; or as presenting an assemblage of directions for the production of magical effects, which the author of the book affirms to have tried with success.

Especially valuable are the remarks of Abraham the Jew on the various professors of the "art which none may name" in the course of his wanderings and travels; the account of the many wonders he worked; and, above all, the careful classification of the magical experiments in the third book, together with his observations and advice thereon.

Not least in interest are the many notable persons of that age for or against whom he

performed marvels: The Emperor Sigismund of Germany: Count Frederic the Quarreller: the Bishop of his city (probably either John I, who began the foundation of the Würzburg University in 1403 with the authorisation of Pope Boniface IX, or else Echter von Mespelbrunn, who completed the same noble work): the Count of Warwick: Henry VI of England: the rival Popes -- John XXIII, Martin V, Gregory XII, and Benedict XIII: the Council of Constance: the Duke of Bavaria: Duke Leopold of Saxony: the Greek Emperor, Constantine Palæologos: and probably the Archbishop Albert of Magdeburg: and also some of the Hussite Leaders -- a roll of names celebrated in the history of that stirring time.

Considering the era in which our author lived, and the nation to which he belonged, he appears to have been somewhat broad in his religious views; for not only does he insist that this sacred system of magic may be attained by any one, whether Jew, Christian, Mahometan, or pagan, but he also continually warns Lamech against the error of changing the religion in which one has been brought up; and he alleges this circumstance as the reason of the occasional failures of the magician Joseph of Paris (the only other person he mentions besides himself and Abra-Melin who was acquainted with this particular system of magic), namely that having been brought up a Christian, he had renounced that faith and become a Jew. At first sight it does not seem clear from the occult point of view what particular occult disadvantage should be attached to such a line of action. But we must remember, that in his age, the conversion to another religion invariably meant an absolute, solemn and thorough renunciation and denial of any truth in the religion previously professed by the convert. Herein would be the danger, because whatever the errors, corruption, or mistakes in any particular form of religion, all are based on and descended from the acknowledgment of supreme divine powers. Therefore to deny any religion (instead of only abjuring the mistaken or erroneous parts thereof) would be equivalent to denying formally and ceremonially the truths on which it was originally founded; so that whenever a person having once done this should begin to practise the operations of the Sacred Magic, he would find himself compelled to affirm with his whole will-force those very formulas which he had at one time magically and ceremonially (though ignorantly) denied; and whenever he attempted to do this, the occult Law of Reaction would raise as a ceremonial obstacle against the effect which he should wish to produce, the memory of that ceremonial denial which his previous renunciation had firmly sealed in his atmosphere. And the force of this would be in exact proportion to the manner and degree in which he had renounced his former creed. For of all hindrances to magical action, the very greatest and most fatal is unbelief, for it checks and stops the action of the will. Even in the commonest natural operations we see this. No child could learn to walk, no student could assimilate the formulas of any science, were the impracticability and impossibility of so doing the first thing in his mind. Wherefore it is that all adepts and great teachers of religion and of magic have invariably insisted on the necessity of faith.

But though apparently more broad in view in admitting the excellence of every religion, unfortunately he shows the usual injustice to and jealousy of women which has distinguished men for so many ages, and which as far as I can see arises purely and simply from an innate consciousness that were women once admitted to compete with

them on any plane without being handicapped as they have been for so many centuries, the former would speedily prove their superiority, as the Amazons of old did; which latter (as the writings even of their especial enemies, the Greeks, unwillingly admit) when overcome, were conquered by superior numbers, not by superior valour. However, Abraham the Jew grudgingly admits that the Sacred Magic may be attained by a virgin, while at the same time dissuading anyone from teaching it to her! The numerous advanced female occult students of the present day are the best answer to this.

But notwithstanding the forementioned shortcomings, his advice on the manner of using magical power, when acquired, to the honour of God, the welfare and relief of our neighbour, and for the benefit of the whole animate Creation, is worthy of the highest respect; and no one can peruse it without feeling that his highest wish was to act up to his belief.

His counsel, however, of a retired life after attaining magical power by his system (I do not speak of the retirement during the six months' preparation for the same) is not borne out by his own account of his life, wherein we find him so constantly involved in the contests and convulsions of the time. Also, however much the life of a hermit or anchorite may appear to be advocated, we rarely, if ever, find it followed by those adepts whom I may perhaps call the initiated and wonder-working medium between the great concealed adepts and the outer world. An example of the former class we may find in our author, an example of the latter in Abra-Melin.

The particular scheme or system of magic advocated in the present work is to an extent "sui generis," but to an extent only. It is rather the manner of its application which makes it unique. In magic, that is to say, the science of the control of the secret forces of Nature, there have always been two great schools, the one great in good, the other in evil; the former the magic of light, the latter that of darkness; the former usually depending on the knowledge and invocation of the angelic natures, the latter on the method of evocation of the demonic races. Usually the former is termed white magic, as opposed to the latter, or black magic.

The invocation of angelic forces, then, is an idea common in works of magic, as also are the ceremonies of pact with and submission to the evil spirits. The system, however, taught in the present work is based on the following conception: (α) That the good spirits and angelic powers of light are superior in power to the fallen spirits of Darkness. (β) That these latter as a punishment have been condemned to the service of the initiates of the magic of Light. (This Idea is to be found also in the Koran or, as it is frequently and perhaps more correctly written, "Qûr-an".) (γ) As a consequence of this doctrine, all ordinary material effects and phenomena are produced by the labour of the evil spirits under the command usually of the good. (δ) That consequently whenever the evil demons can escape from the control of the good, there is no evil that they will not work by way of vengeance. (ε) That therefore sooner than obey man, they will try to make him their servant, by inducing him to conclude pacts and agreements with them. (ζ) That to further this project, they will use every means that offers to obsess him. (η) That in order to become an adept, therefore, and dominate them; the greatest possible firmness

of will, parity of soul and intent, and power of self-control is necessary. (θ) That this is only to be attained by self-abnegation on every plane. (ι) That man, therefore, is the middle nature, and natural controller of the middle nature between the angels and the demons, and that therefore to each man is attached naturally both a guardian angel and a malevolent demon, and also certain spirits that may become familiars, so that with him it rests to give the victory unto the which he will. (κ) That, therefore, in order to control and make service of the lower and evil, the knowledge of the higher and good is requisite (i.e., in the language of the Theosophy of the present day, the knowledge of the higher self).

From this it results that the magnum opus propounded in this work is: by purity and self-denial to obtain the knowledge of and conversation with one's guardian angel, so that thereby and thereafter we may obtain the right of using the evil spirits for our servants in all material matters.

This, then, is the system of the Secret Magic of Abra-Melin, the mage, as taught by his disciple Abraham the Jew; and elaborated down to the smallest points.

Except in the professed black magic Grimoires, the necessity of the invocation of the divine and angelic forces to control the demons is invariably insisted upon in the operations of evocation described and taught in Mediaeval magical manuscripts and published works. So that it is not so much, as I have before said, this circumstance, as the mode of its development by the six Moons' preparation, which is unusual; while again, the thorough and complete classification of the demons with their offices, and of the effects to be produced by their services, is not to be found elsewhere.

Apart from the interest attaching to the description of his travels, the careful manner in which Abraham has made note of the various persons he had met professing to be in the possession of magical powers, what they really could do and could not do, and the reasons of the success or failure of their experiments, has a particular value of its own.

The idea of the employment of a child as clairvoyant in the invocation of the guardian angel is not unusual; for example, in the "Mendal," a style of oriental divination familiar to all readers of Wilkie Collins' novel, *The Moonstone*, ink is poured into the palm of a child's hand, who, after certain mystical words being recited by the operator, beholds visions clairvoyantly therein. The celebrated evocation at which the great Mediaeval sculptor, Benvenuto Cellini, is said to have assisted, also was in part worked by the aid of a child as seer. Cagliostro⁴ also is said to have availed himself of the services of children in this particular. But for my part I cannot understand the imperative necessity of the employment of a child in the angelic evocation, if the operator be pure in mind, and has developed the clairvoyant faculty which is latent in every human being, and which is based on the utilisation of the thought-vision. This thought-vision is exercised almost unconsciously by everyone in thinking of either a place, person, or thing, which they know well; immediately, coincident with the thought, the image springs before the mental sight; and it is but the conscious and voluntary development of this which is the basis of what is commonly called clairvoyance. Among the Highlanders of Scotland, the

faculty, as is well known, is of common manifestation; and by the English it is usually spoken of as "second sight".

4. See Appendix B.

Unfortunately, like far too many modern occultists, Abraham the Jew shows a marked intolerance of magical systems differing from his own; even the renowned name of Petrus di Abano⁵ is not sufficient to save the Heptameron or Magical Elements from condemnation in the concluding part of the third book. Works on magic, written conjurations, pentacles, seals, and symbols, the employment of magical circles, the use of any language but one's mother tongue, appear at first sight to be damned wholesale, though on a more careful examination of the text I think we shall find that it is rather their abuse through ignorance of their meaning which he intends to decry, than their intelligent and properly regulated use.

5. Born about 1250.

It will be well here to carefully examine these points from the occult standpoint of an initiate, and for the benefit of real students.

Abraham in several places insists that the basis of this system of Sacred Magic is to be found in the Qabalah. Now, he expressly states that he has instructed his eldest son, Joseph, herein as being his right by primogeniture, even as he himself had received somewhat of Qabalistic instruction from his father, Simon. But this system of magic he bequeaths to his younger son, Lamech, expressly as a species of recompense to him for not being taught the Qabalah, his status as a younger son being apparently a serious traditional disqualification. This being so, the reason is evident why he warns Lamech against the use of certain seals, pentacles, incomprehensible words, etc.; because most of these being based on the secrets of the Qabalah, their use by a person ignorant hereof might be excessively dangerous through the not only possible but probable perversion of the secret formulas therein contained. Any advanced student of occultism who is conversant with Mediaeval works on magic, whether MS. or printed, knows the enormous and incredible number of errors in the sigils, pentacles, and Hebrew or Chaldee names, which have arisen from ignorant transcription and reproduction; this being carried to such an extent that in some cases the use of the distorted formulas given would actually have the effect of producing the very opposite result to that expected from them. (I have commented at length on this subject in my notes to the Key of Solomon, published by me a few years ago.) Wherefore Abraham the Jew it appears to me, in his anxiety to save his son from dangerous errors in magical working, has preferred to endeavour to fill him with contempt for any other systems and methods of operation than the one here laid down. For also besides the unintentional perversions of magical symbols I have above mentioned, there was further the circumstance not only possible but probable of the many black magic grimoires falling into his hands, as they evidently had into Abraham's, the symbols in which are in many cases intentional perversions of Divine Names and seals, so as to attract the evil spirits and repel the good.

For the third book of this work is crowded with Qabalistic squares of letters, which are

simply so many pentacles, and in which the names employed are the very factors which make them of value. Among them we find a form of the celebrated Sator, Arepo, Tenet, Opera, Rotas, which is one of the pentacles in the Key of Solomon. Abraham's formula is slightly different: —

S	A	L	O	M
A	R	E	P	O
L	E	M	E	L
O	P	E	R	A
M	O	L	A	S

and is to be used for obtaining the love of a maiden.

The pentacle in my Key of Solomon is classed under Saturn, while the above is applied to the nature of Venus. I give the Hebrew form (see Appendix A, Table of Hebrew and Chaldee Letters) of equivalents:--

Sh	A	T	V	R
A	R	H	P	V
T	H	N	H	T
V	P	H	R	A
R	V	T	A	Sh

Or in Latin letters:

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

In the Key of Solomon it is (as being a pentacle) inscribed within a double circle, wherein is written the following versicle from Psalm lxxii, v. 8 "His dominion shall be also from the one sea unto the other, and from the flood unto the world's end". In the Hebrew, this versicle consists of exactly twenty-five letters, the number of the letters of the square. It will be at once noticed that both this form and that given by Abraham the Jew are perfect examples of double acrostics, that is, that they read in every direction, whether horizontal or perpendicular, whether backwards or forwards. But the form given as a pentacle in the Key of Solomon the King is there said to be of value in adversity, and for repressing the pride of the spirits.

This example therefore shows clearly that it is not so much the use of symbolic pentacles that Abraham is opposed to, as their ignorant perversions and inappropriate use.

It is also to be observed, that while many of the symbolic squares of letters of the third

book present the nature of the double acrostic, there are also many which do not, and in the case of a great number the letters do not fill up the square entirely, but are arranged somewhat in the form of a gnomon, etc. Others again leave the centre part of the square blank.

In Appendix C to the Introduction I will, for the sake of comparison, give some examples of angelic invocation taken from other sources.

Abraham the Jew repeatedly admits, as I have before urged, that this particular system of the Sacred Magic of Abra-Melin has its basis in the Qabalah. It is well to examine what is here meant. The Qabalah itself is divided into many parts; the great bulk of it is of a mystic doctrinal nature, giving the inner occult meaning of the Jewish sacred writings. Also it employs the numerical values of the Hebrew letters, to draw analogies between words, the total numerical value of whose letters is the same; this branch alone is a most complicated study, and it will be foreign to our purpose to go into it here; the more so as my work, the Kabbalah Unveiled, treats at length of all these points. The so-called practical Qabalah is the application of the mystic teachings to the production of magical effects. For the classification of divine and angelic names; of hosts and orders of angels, spirits, and demons; of particular names of archangels, angels, intelligences, and demons, is to be found carried out even to minute detail in the Qabalah, so that the knowledge hereof can give a critical appreciation of the correspondences, sympathies, and antipathies obtaining in the invisible world. Therefore what Abraham means is, that this system of Sacred Magic is thoroughly reliable, because correct in all its attributions, and that this being so, there is no chance of the operator using names and formulas on wrong occasions and in error.

But also it is notable that Abraham the Jew (probably again with the intent of confusing Lamech as little as possible) speaks only of two great classes of spirits: the angels and the devils; the former to control, the latter to be controlled; and leaves entirely out of consideration, or rather does not describe that vast race of beings, the elemental spirits, who in themselves comprise an infinitude of various divisions of classification, some of these being good, some evil, and a great proportion neither the one nor the other. Evidently, also, many of the results proposed to be attained in the third book, would imply the use of the elemental spirits rather than that of the demons. No advanced adept, such as Abraham evidently was, could possibly be ignorant of their existence, power, and value; and we are therefore forced to conclude either that he was unwilling to reveal this knowledge to Lamech; or, which is infinitely more probable, that he feared to confuse him by the large amount of additional instruction which would be necessary to make him thoroughly understand their classification, nature, and offices. This latter line of action would be the less imperative, as the correctness of the symbols of the third book would minimise chances of error; and what Abraham is undertaking to teach Lamech, is how to arrive at practical magical results; rather than the secret wisdom of the Qabalah.

It is entirely beyond the scope of this introduction for me to give here any lengthy dissertation on the natures, good or evil, of spiritual beings. I will, therefore, only state

briefly and concisely the principal differences between angels, elementals, and devils.

We may then conclude that angels, though themselves divided into numerous orders and classes, possess generally the following characteristics: That they are entirely good in nature and operation, the conscient administrators of the divine will upon the plane of the material universe; that they are responsible, not irresponsible agents, and therefore capable of fall; and that they are independent of the currents of the infinite secret forces of Nature, and can therefore act beyond them, though their classification and qualities will cause them to be more sympathetic with certain among these forces than with the rest, and this in varying degree. Also that they are superior in power to men, spirits, elementals, and devils.

The elementals on the other hand, though consisting of an infinitude of classes, are the forces of the elements of nature, the administrators of the currents thereof; and can therefore never act beyond and independently of their own particular currents. In a sense, therefore, they are irresponsible for the action of a current as a whole, though responsible for the part thereof in which they immediately act. Therefore also they are at the same time subject to the general current of the force, wherein they live, move, and have their being; though superior to the immediate and particular part of it which they direct. Such races, superior to man in intuition, and magical powers; inferior to him in other ways; superior to him in their power in a particular current of an element; inferior to him in only partaking of the nature of that one element; are of necessity to be found constantly recurring in all the mythologies of antiquity. The dwarfs and elves of the Scandinavians; the nymphs, hamadryads, and nature spirits of the Greeks; the fairies good and bad of the legends dear to our childish days; the host of mermaids, satyrs, fauns, sylphs, and fays; the forces intended to be attracted and propitiated by the fetishes of the Negro race; are for the most part no other thing than the ill-understood manifestations of this great class, the elementals. Among these, some, as I have before observed, are good; such are the salamanders, undines, sylphs, and gnomes, of the Rosicrucian philosophy; many are frightfully malignant, delighting in every kind of evil, and might easily be mistaken for devils by the uninitiated, save that their power is less; a great proportion are neither good nor evil, irrationally working either; just as a monkey or a parrot might act; in fact such closely resemble animals in their nature, and especially combinations of animals, in which forms distorted and mingled, would lie their symbolic manifestation. Another very large class, would not act irrationally in this manner; but with intent, only always following the predominant force either good or evil in their then entourage; a spirit of this kind, for example, attracted into an assembly of good persons would endeavour to excite their ideas towards good; attracted among evil-minded persons would incite them mentally to crime. Among how many criminals is not their only excuse that "they thought they kept hearing something telling them to commit the crime"! Yet these suggestions would not always arise from elementals alone, but frequently from the depraved astral remnants of deceased evil persons.

Devils, on the other hand, are far more powerful than elementals, but their action for evil is parallel to that of the good angels for good; and their malignancy is far more terrible than that of the evil elementals, for not being, like them, subjected to the limits of a

certain current, their sphere of operation extends over a far greater area; while the evil they commit is never irrational or mechanical, but worked with full consciousness and intent.

I do not agree entirely with the manner of behaviour, advised by Abraham towards the spirits; on the contrary, the true initiates have always maintained that the very greatest courtesy should be manifested by the exorciser, and that it is only when they are obstinate and recalcitrant that severer measures should be resorted to; and that even with the devils we should not reproach them for their condition; seeing that a contrary line of action is certain to lead the magician into error. But, perhaps, Abraham has rather intended to warn Lamech against the danger of yielding to them in an exorcism even in the slightest degree.

The word "demon" is evidently employed in this work almost as a synonym of devil; but, as most educated people are aware, it is derived from the Greek "daimon," which anciently simply meant any spirit, good or bad.

A work filled with suggestive magical references is the well-known Arabian Nights, and it is interesting to notice the number of directions in the third book of this work for producing similar effects to those there celebrated.

For example, the ninth chapter of the third book gives the symbols to be employed for changing human beings into animals, one of the commonest incidents in the Arabian Nights, as in the story of the "first old man and the ind," that of the "three calendars and the five ladies of Bagdad," that of "Beder and Giauhare," etc., etc.; as distinct from the voluntary transformation of the magician into another form, as exemplified in the "story of the second calendar," the symbols for which are given in the twenty-first chapter of our third book.

Again these chapters will recall to many of my readers the extraordinary magical effects which Faust is said to have produced; who, by the way, as I have before remarked, was in all probability contemporary with Abraham the Jew.

But the mode of their production as given in this work is not the black magic of pact and devil worship, against which our author so constantly inveighs, but instead a system of Qabalistic magic, similar to that of the Key of Solomon the King and the Clavicles of Rabbi Solomon, though differing in the circumstance of the prior invocation of the guardian angel once for all, while in the works I have just mentioned the angels are invoked in each evocation by means of the magical circle. Such works as these, then, and their like, it could not be the intention of Abraham to decry, seeing that like his system they are founded on the secret knowledge of the Qabalah; as this in its turn was derived from that mighty scheme of ancient wisdom, the initiated magic of Egypt. For to any deep student at the same time of the Qabalah and of modern Egyptology, the root and origin of the former is evidently to be sought in that country of mysteries, the home of the gods whose symbols and classification formed so conspicuous a part of the sacred rites; and from which even to the present day, so many recipes of magic have

descended. For we must make a very careful distinction between the really ancient Egyptian magic, and the Arabian ideas and traditions prevailing in Egypt in recent times. I think it is the learned Lenormant who points out in his work on Chaldean magic, that the great difference between this and the Egyptian was that the magician of the former school indeed invoked the spirits, but that the latter allied himself with and took upon himself the characters and names of the gods to command the spirits by, in his exorcism; which latter mode of working would not only imply on his part a critical knowledge of the nature and power of the gods; but also the affirmation of his reliance upon them, and his appeal to them for aid to control the forces evoked; in other words, the most profound system of white magic which it is possible to conceive.

The next point worthy of notice is what Abraham urges regarding the preferability of employing one's mother tongue both in prayer and evocation; his chief reason being the absolute necessity of comprehending utterly and thoroughly with the whole soul and heart, that which the lips are formulating. While fully admitting the necessity of this, I yet wish to state some reasons in favour of the employment of a language other than one's own. Chief, and first, that it aids the mind to conceive the higher aspect of the operation; when a different language and one looked upon as sacred is employed, and the phrases in which do not therefore suggest matters of ordinary life. Next, that Hebrew, Chaldee, Egyptian, Greek, Latin, etc., if properly pronounced are more sonorous in vibration than most modern languages, and from that circumstance can suggest greater solemnity. Also that the farther a magical operation is removed from the commonplace, the better. But I perfectly agree with Abraham, that it is before all things imperative that the operator should thoroughly comprehend the import of his prayer or conjuration. Furthermore the words in these ancient languages imply "formulas of correspondences" with more ease than those of the modern ones.

Pentacles and symbols are valuable as an equilibrated and fitting basis for the reception of magical force; but unless the operator can really attract that force to them, they are nothing but so many dead, and to him worthless, diagrams. But used by the initiate who fully comprehends their meaning, they become to him a powerful protection and aid, seconding and focussing the workings of his will.

At the risk of repeating what I have elsewhere said, I must caution the occult student against forming a mistaken judgment from what Abraham the Jew says regarding the use of magic circles and of licensing the spirits to depart. It is true that in the convocation of the spirits as laid down by him, it is not necessary to form a magic circle for defence and protection; but why? -- Because the whole group of the bedchamber, oratory, and terrace are consecrated by the preparatory ceremonies of the previous six Moons; so that the whole place is protected, and the magician is, as it were, residing constantly within a magic circle. Therefore also the licensing to depart may be to a great extent dispensed with because the spirits cannot break into the consecrated limit of the periphery of the walls of the house. But let the worker of ordinary evocations be assured that were this not so, and the convocation was performed in an unconsecrated place, without any magical circle having been traced for defence, the invocation to visible appearance of such fearful potencies as Amaymon, Eryn, and Beelzebub, would

probably result in the death of the exorcist on the spot; such death presenting the symptoms of one arising from epilepsy, apoplexy, or strangulation, varying with the conditions obtaining at the time. Also the circle having been once formed, let the evocator guard carefully against either passing, or stooping, or leaning beyond, its limits during the progress of the exorcism, before the license to depart has been given. Because that, even apart from other causes, the whole object and effect of the circle working, is to create abnormal atmospheric conditions, by exciting a different status of force within the circle to that which exists without it; so that even without any malignant occult action of the spirits, the sudden and unprepared change of atmosphere will seriously affect the exorciser in the intensely strained state of nervous tension he will then be in. Also the license to depart should not be omitted, because the evil forces will be only too glad to revenge themselves on the operator for having disturbed them, should he incautiously quit the circle without having previously sent them away, and if necessary even forced them to go by contrary conjurations.

I do not share Abraham's opinion as to the necessity of withholding the operation of this Sacred Magic from a prince or potentate. Every great system of occultism has its own occult guards, who will know how to avenge mistaken tampering therewith.

At the risk of repeating myself I will once more earnestly caution the student against the dangerous automatic nature of certain of the magical squares of the third book; for, if left carelessly about, they are very liable to obsess sensitive persons, children, or even animals.

Abraham's remarks concerning the errors of astrology in the common sense, and of the attribution of the planetary hours are worthy of careful note. Yet I have found the ordinary attribution of the planetary hours effective to an extent.

In all cases where there is anything difficult or obscure in the text, I have added copious explanatory notes; so many indeed as to form a species of commentary in parts. Especially have those on the names of the spirits cost me incredible labour, from the difficulty of identifying their root-forms. The same may be said of those on the symbols of the third book.

Wherever I have employed parentheses in the actual text, they shew certain words or phrases supplied to make the meaning clearer.

In conclusion I will only say that I have written this explanatory introduction purely and solely as a help to genuine occult students; and that for the opinion of the ordinary literary critic who neither understands nor believes in occultism, I care nothing.

87 Rue Mozart, Auteuil, Paris.

APPENDICES

APPENDIX A.

Hebrew and Chaldee Alphabet.

Num-

ber. Sound or Power. Hebrew

and

Chaldee

Letters. Numerical Value. How ex-

pressed in

this work

by Roman

letters.

Hebrew Name

of

Letter. Signification of Name.

1.	a (soft breathing)	א	1*	A	Aleph	Ox, also Duke, or Leader.
2.	b, bb (v)	ב	2	B	Beth	House.
3.	g (hard), gh	ג	3	G	Gimel	Camel.
4.	d, dh (flat th)	ד	4	D	Daleth	Door.
5.	h (rough breathing)	ה	5	H	Hé	Window.
6.	v, u, o i	ו	6	V	Vau	Peg, Nail.
7.	z, dz	ז	7	Z	Zayin	Weapon, Sword.
8.	ch (guttural)	ח	8	Ch	Cheth	Enclosure, Fence.
9.	t (strong)	ט	9	T	Teth	Serpent.
10.	i, y (as in yes)	י	10	I	Yod	Hand.
11.	k, kh	כ Final = ך	20 Final = 500**	K	Kaph	Palm of the hand.
12.	l	ל	30	L	Lamed	Ox-goad.
13.	m	מ Final = ם	40 Final = 600	M	Mem	Water.
14.	n	נ Final = ן	50 Final = 700	N	Nun	Fish.
15.	s	ס	60	S	Samekh	Prop, Support.
16.	o, aa, ng (guttural)	ע	70	O	Ayin	Eye.
17.	p, ph	פ Final = ף	80 Final = 800	P	Pé	Mouth.
18.	ts, tz, j	צ Final = ץ	90 Final = 900	Tz	Tzaddi	Fishing-hook.
19.	q, qh (guttural)	ק	100	Q	Qoph	Back of the head.
20.	r	ר	200	R	Resh	Head.
21.	sh, s	ש	300	Sh	Shin	Tooth.
22.	th, t	ת	400	Th	Tau	Sign of the Cross.

Note: - It is to be remembered that in Hebrew the vowels are supplied by certain points and marks added to the letters; and that the transliteration into Roman letters given in the fifth column of this table is not intended to give the full power of the Hebrew letters; which is shewn in column two.

* Thousands are denoted by a larger letter; thus an Aleph larger than the rest of the letters among which it is, signifies not 1, but 1000.

** The Finals are not always considered as bearing an increased numerical value.

APPENDIX B.

Employment of a child-clairvoyant by Cagliostro.

The well-known Joseph Balsamo, Count Cagliostro, is said to have been born at Palermo in 1743. On his trial at Rome in 1790, and at Zurich in 1791, he was accused of "having practised all kinds of impositions; of gold making, and of possessing the secret of prolonging life; of teaching Cabalistic arts; of summoning and exorcising spirits; of having actually foretold future things especially in small and secret assemblies, and chiefly by means of a little boy whom he took aside with him into a separate room, in order to fit him for divining."

With regard to the manner in which he employed this child clairvoyant, the documents of the trial give the following information:— "This child had to kneel before a small table, on which a vessel of water and some lighted candles were placed. He then instructed the boy to look into the vessel of water, and so commenced his conjurations; he next laid his hand on the head of the child, and in this position addressed a prayer to God for a successful issue of the experiment. The child now became clairvoyant, and said at first that he saw something white; then that he saw visions, an angel, etc."

Again the documents say, "That he worked through the usual ceremonies, and that all was wonderfully corroborated through the appearance of the angel".

Cagliostro is also said at Milan to have availed himself of the services of an orphan maiden of marriageable age as clairvoyant.

It will be remarked that this *modus operandi* differs strongly from that employed by the mesmerists and hypnotists of today with their clairvoyants. For here the whole force of the operator was concentrated on a magical ritual of evocation, the hand being merely laid on the child's head to form a link; and it in no way appears that the child was reduced to the miserable condition of automatic trance now practised, and which a really advanced occultist would be the first to condemn, as knowing its dangers.

On the other hand, there seems to be a distinct similarity between Cagliostro's method, and the system of oriental divination called the MENTAL, to which I have previously referred.

APPENDIX C.

Examples of other methods of angelic evocation.

For the benefit of the occult student I here give two other systems of angelic evocation. The first is taken from that part of the book called Barrett's *Magus* (1801), which is entitled "the Key to Ceremonial Magic". The second is copied from my *Key of Solomon the King*.

From *The Perfection and Key of . . . Ceremonial Magic*; being the second part of the second book of *The Magus or Celestial Intelligencer*; by Francis Barrett, F. R. C.

6. Published originally by Lackington & Allen, London, 1801; but reprinted and re-issued by Bernard Quaritch, Piccadilly, some years since. -SLM. pp. 92 ff. The words omitted by Mathers' ellipsis are "the Cabala or". Barrett's work is nothing more than a plagiarism of Agrippa's Three Books of Occult Philosophy, the so-called Fourth Book of Agrippa, de Abano's Heptameron, and a few other texts (somewhat abridged), all of which appeared together in Agrippa's Opera (Lyon, 1600?). The section quoted by Mathers is from the Fourth Book. It is amazing to me that Mathers did not recognize this fact. -JHP.

"The good spirits may be invocated of us, or by us, divers ways, and they in sundry shapes and manners offer themselves to us, for they openly speak to those that watch, and do offer themselves to our sight, or do inform us by dreams and by oracle of those things which we have a great desire to know. Whoever therefore would call any good spirit to speak or appear in sight, he must particularly observe two things; one whereof is about the disposition of the invocant, the other concerning those things which are outwardly to be adhibited to the invocation for the conformity of the spirit to be called.

"It is necessary therefore that the invocant religiously dispose himself for the space of many days to such a mystery, and to conserve himself during the time chaste, abstinent, and to abstract himself as much as he can from all manner of foreign and secular business; likewise he should observe fasting, as much as shall seem convenient to him, and let him daily, between sun rising and setting, being clothed in pure white linen, seven times call upon God, and make a deprecation unto the angels to be called and invocated, according to the rule which we have before taught. Now the number of days of fasting and preparation is commonly one month, i.e., the time of a whole lunation. Now, in the Cabala, we generally prepare ourselves forty days before.

"Now concerning the place, it must be chosen clean, pure, close, quiet, free from all manner of noise, and not subject to any stranger's sight. This place must first of all be exorcised and consecrated; and let there be a table or altar placed therein, covered with a clean white linen cloth, and set towards the east: and on each side thereof place two consecrated wax-lights burning, the flame thereof ought not to go out all these days. In the middle of the altar let there be placed lamens, or the holy paper we have before described, covered with fine linen, which is not to be opened until the end of the days of consecration. You shall also have in readiness a precious perfume and a pure anointing oil. And let them both be kept consecrated. Then set a censer on the head of the altar, wherein you shall kindle the holy fire, and make a precious perfume every day that you pray.

"Now for your habit, you shall have a long garment of white linen, close before and behind, which may come down quite over the feet, and gird yourself about the loins with a girdle. You shall likewise have a veil made of pure white linen on which must be wrote in a gilt lamen, the name Tetragrammaton; all which things are to be consecrated and sanctified in order. But you must not go into this holy place till it be first washed and covered with a cloth new and clean, and then you may enter, but with your feet naked and bare; and when you enter therein you shall sprinkle with holy water, then make a perfume upon the altar; and then on your knees pray before the altar as we have directed.

"Now when the time is expired, on the last day, you shall fast more strictly; and fasting on the day following, at the rising of the Sun, enter the holy place, using the ceremonies before spoken of, first by sprinkling thyself, then, making a perfume, you shall sign the cross with holy oil on the forehead, and anoint your eyes, using prayer in all these consecrations. Then open the lamen and pray before the altar upon your knees; and then an invocation may be made as follows:--

AN INVOCATION OF THE GOOD SPIRITS.

"In the name of the blessed and holy Trinity, I do desire ye, strong and mighty angels (here name the spirit or spirits you would have appear), that if it be the divine will of him who is called Tetragrammaton, etc., the holy God, the Father, that ye take upon ye some shape as best becometh your celestial nature, and appear to us visibly here in this place, and answer our demands, in as far as we shall not transgress the bounds of the divine mercy and goodness, by requesting unlawful knowledge; but that thou wilt graciously shew us what things are most profitable for us to know and do, to the glory and honour of his divine majesty who liveth and reigneth world without end. Amen.

"Lord, thy will be done on earth as it is in heaven -- make clean our hearts within us, and take not thy Holy Spirit from us. O Lord, by thy name we have called them, suffer them to administer unto us.

"And that all things may work together for thy honour and glory, to whom with thee, the Son and Blessed Spirit, be ascribed all might, majesty, and dominion, world without end. Amen.

"The invocation being made, the good angels will appear unto you which you desire, which you shall entertain with a chaste communication, and licence them to depart.

"Now the lamen which is used to invoke any good spirit must be made after the following manner: either in metal conformable or in new wax mixed with convenient spices and colours; or it may be made with pure white paper with convenient colours, and the outward form of it may be either square, circular, or triangular, or of the like sort, according to the rule of the numbers; in which there must be written the divine names, as well general as special. And in the centre of the lamen draw a hexagon⁷ or character of six corners; in the middle thereof write the name and character of the star, or of the spirit his governor, to whom the good spirit that is to be called is subject. And about this character let there be placed so many characters of five corners, or pentacles,⁸ as the spirits we would call together at once. But if we should call only one, nevertheless there must be made four pentagons, wherein the name of the spirit or spirits with their characters are to be written. Now this lamen ought to be composed when the Moon is in her increase, on those days and hours which agree to the spirit; and if we take a fortunate planet therewith, it will be the better for the producing the effect; which table or lamen being rightly made in the manner we have fully described, must be consecrated according to the rules above delivered.

7. Probably an error for "hexagram" or "hexangle".

8. Probably an error for "pentagrams" or "pentangles".

"And this is the way of making the general table or lamen for the invoking of all spirits whatever; the form whereof you may see in plates of pentacles, seals, and lamens.

"We will yet declare unto you another rite more easy to perform this thing: Let the man who wishes to receive an oracle from a spirit, be chaste, pure, and sanctified; then a place being chosen pure, clean, and covered everywhere with clean and white linen, on the Lord's day in the new of the Moon, let him enter into that place clothed with white linen; let him exorcise the place, bless it, and make a circle therein with a consecrated coal; let there be written in the outer part of the circle the names of the angels; in the inner part thereof write the mighty names of God; and let be placed within the circle, at the four parts of the World,⁹ the vessels for the perfumes. Then being washed and fasting, let him enter the place, and pray towards the East this whole Psalm:— "Blessed are the undefiled in the way, etc.". Psalm cix.

9. I.e., the cardinal points, or quarters.

Then make a fumigation, and deprecate the angels by the said divine names, that they will appear unto you, and reveal or discover that which you so earnestly desire; and do this continually for six days washed, and fasting. On the seventh day being washed and fasting, enter the circle, perfume it, and anoint thyself with holy oil upon the forehead, eyes, and in the palms of both hands, and upon the feet; then with bended knees, say the Psalm aforesaid, with divine and angelical names. Which being said, arise, and walk round the circle from east to west, until thou shalt be wearied with a giddiness of thy head and brain, then straightway fall down in the circle, where thou mayest rest, and thou wilt be wrapped up in an ecstasy; and a spirit will appear and inform thee of all things necessary to be known. We must observe also, that in the circle there ought to be four holy candles burning at the four parts of the World, which ought not to want light for the space of a week.

"And the manner of fasting is this: to abstain from all things having a life of sense, and from those which do proceed from them, let him drink only pure running water; neither is there any food or wine to be taken till the going down of the Sun.

"Let the perfume and the holy anointing oil be made as is set forth in Exodus, and other holy books of the Bible. It is also to be observed, that as often as he enters the circle he has upon his forehead a golden lamen, upon which must be written the name Tetragrammaton, in the manner we have before mentioned."

In The Key of Solomon the King¹⁰ (Book II — Chapter XXI) will be found other directions for invoking spirits as follows:-

10. Published by G. Redway, London, 1889.

"Make a small book containing the prayers for all the operations, the names of the angels in the form of litanies, their seals and characters; the which being done thou shalt consecrate the same unto God and unto the pure spirits in the manner following:-

"Thou shalt set in the destined place a small table covered with a white cloth, whereon thou shalt lay the book opened at the Great Pentacle which should be drawn on the first leaf of the said book; and having kindled a lamp which should be suspended above the centre of the table, thou shalt surround the said table with a white curtain;¹¹ clothe thyself in the proper vestments, and holding the book open, repeat upon thy knees the following prayer with great humility:-

11. So as to make a species of small tabernacle around the altar.

THE PRAYER.

"Adonai, Elohim, El, Eheieh Asher Eheieh, Prince of Princes, Existence of Existences, have mercy upon me, and cast thine eyes upon thy servant (N.) who invoceth thee most devoutly, and supplicateth thee by thy holy and tremendous name, Tetragrammaton, to be propitious and to order thine angels and spirits to come and take up their abode in this place; O ye angels and spirits of the stars, O all ye angels and elementary spirits, O all ye spirits present before the face of God, I the minister and faithful servant of the most high conjure ye, let God himself, the Existence of Existences, conjure ye to come and be present at this operation; I the servant of God, most humbly entreat ye. Amen.

"After which thou shalt incense it with the incense proper to the planet and the day, and thou shalt replace the book on the aforesaid table, taking heed that the fire of the lamp be kept up continually during the operation, and keeping the curtains closed. Repeat the same ceremony for seven days, beginning with Saturday, and perfuming the book each day with the incense proper to the planet ruling the day and hour, and taking heed that the lamp shall burn both day and night; after the which thou shalt shut up the book in a small drawer under the table, made expressly for it, until thou shalt have occasion to use it; and every time that thou wishest to use it, clothe thyself with thy vestments, kindle the lamp, and repeat upon thy knees the aforesaid prayer, 'Adonai, Elohim,' etc.

"It is necessary also in the consecration of the book, to summon all the angels whose names are written therein in the form of litanies, the which thou shalt do with devotion; and even if the angels and spirits appear not in the consecration of the book, be not thou astonished thereat, seeing that they are of a pure nature, and consequently have much difficulty in familiarising themselves with men who are inconstant and impure, but the ceremonies and characters being correctly carried out, devoutly, and with perseverance, they will be constrained to come, and it will at length happen that at thy first invocation thou wilt be able to see and communicate with them. But I advise thee to undertake nothing unclean or impure, for then thy importunity, far from attracting them will only serve to chase them from thee; and it will be thereafter exceedingly difficult for thee to attract them for use for pure ends."

THE FIRST BOOK
OF THE
HOLY MAGIC,
WHICH GOD GAVE UNTO MOSES, AARON, DAVID, SOLOMON, AND OTHER
SAINTS, PATRIARCHS, AND PROPHETS; WHICH TEACHETH
THE TRUE DIVINE WISDOM.
BEQUEATHED BY ABRAHAM UNTO LAMECH HIS SON.
TRANSLATED FROM THE HEBREW.
1458.

THE FIRST BOOK OF THE HOLY MAGIC.

Although this first book serveth rather for prologue than for the actual rules to acquire this divine and Sacred Magic; nevertheless, O! Lamech, my son, thou wilt therein find certain examples and other matters¹ which will be nonetheless useful and profitable unto thee than the precepts and dogmas which I shall give thee in the second and third books. Wherefore thou shalt not neglect the study of this first book, which shall serve thee for an introduction² unto the veritable and Sacred Magic, and unto the practice of that which I, Abraham, the son of Simon, have learned, in part from my father, and in part also from other wise and faithful men, and which I have found true and real, having submitted it unto proof and experiment. And having written this with mine own hand, I have placed it within this casket, and locked it up, as a most precious treasure; in order that when thou hast arrived at a proper age thou mayest be able to admire, to consider, and to enjoy the marvels of the Lord; as well as thine elder brother Joseph, who, as the first-born, hath received from me the holy tradition of the Qabalah.³

1. Des exemples et des circonstances.

2. D'acheminement.

3. I consider this a truer orthography of the word than the usual rendering of "Cabala".
THE FIRST CHAPTER.

Lamech, if thou wishest to know the reason wherefore I give unto thee this book, it is that if thou considerest thy condition, which is that of being a last-born son, thou shalt know wherefore it appertaineth unto thee; and I should commit a great error should I deprive thee of that grace which God hath given unto me with so much profusion and liberality. I will then make every effort to avoid and to fly prolixity of words in this first book; having alone in view the ancientness of this venerable and indubitable science. And seeing that truth hath no need of enlightenment and of exposition, she being simple and right; be thou only obedient unto all that I shall say unto thee, contenting thyself

with the simplicity thereof, be thou good and upright,¹ and thou shalt acquire more wealth than I could know how to promise unto thee. May the Only and Most Holy God grant unto all, the grace necessary to be able to comprehend and penetrate the high mysteries of the Qabalah and of the Law; but they should content themselves with that which the Lord accordeth unto them; seeing that if against his divine will they wish to fly yet higher, even as did Lucifer, this will but procure for them a most shameful and fatal fall. Wherefore it is necessary to be extremely prudent, and to consider the intention which I have had in describing this method of operation; because in consideration of thy great youth I attempt no other thing but to excite thee unto the research of this Sacred Magic. But the manner of acquiring the same will come later, in all its perfection, and in its proper time; for it will be taught thee by better masters than I, that is to say, by those same holy angels of God. No man is born into the world a master, and for that reason are we obliged to learn. He who applieth himself thereunto, and studieth, learneth; and a man can have no more shameful and evil title² than that of being an ignorant person.

1. Réel.

2. This is identical with the oriental doctrine that ignorance is itself evil and unhappiness.
THE SECOND CHAPTER.

Therefore do I confess, that I, even I also, am not born a master; neither have I invented this science of my own proper genius; but I have learned it from others in the manner which I will hereafter tell thee, and in truth.

My father, Simon, shortly before his death, gave me certain signs and instructions concerning the way in which it is necessary to acquire the holy Qabalah; but it is however true that he did not enter into the holy mystery by the true path, and I could not know how to understand the same sufficiently and perfectly as reason demanded. My father was always contented and satisfied with such a method of understanding the same, and he sought out no further the veritable science and magical art, which I undertake to teach thee and to expound unto thee.

After his death, finding myself twenty years of age, I had a very great passion to understand the true mysteries of the Lord; but of mine own strength I could not arrive at the end which I intended to attain.

I learned that at Mayence there was a Rabbi who was a notable sage, and the report went that he possessed in full the divine wisdom. The great desire which I had to study induced me to go to seek him in order to learn from him. But this man also had not received from the Lord the gift, and a perfect grace; because, although he forced himself to manifest unto me certain deep mysteries of the holy Qabalah, he by no means arrived at the goal; and in his magic he did not in any way make use of the wisdom of the Lord, but instead availed himself of certain arts and superstitions of infidel and idolatrous nations, in part derived from the Egyptians,¹ together with images of the Medes and of the Persians, with herbs of the Arabians, together with the power of the stars and constellations; and, finally, he had drawn from every people and nation, and

even from the Christians, some diabolical art. And in everything the spirits blinded him to such an extent, even while obeying him in some ridiculous and inconsequent matter, that he actually believed that his blindness and error were the veritable magic, and he therefore pushed no further his research into the true and Sacred Magic. I also learned his extravagant experiments, and for ten years did I remain buried in so great an error, until that after the ten years I arrived in Egypt at the house of an ancient sage who was called Abramelim², who put me into the true path as I will declare it unto thee hereafter, and he gave me better instruction and doctrine than all the others; but this particular grace was granted me by the almighty Father of all mercy, that is to say, almighty God, who little by little illuminated mine understanding and opened mine eyes to see and admire, to contemplate, and search out his divine wisdom, in such a manner that it became possible unto me to further and further understand and comprehend the sacred mystery by which I entered into the knowledge of the holy angels, enjoying their sight and their sacred conversation, from whom³ at length I received afterwards the foundation of the Veritable Magic, and how to command and dominate the evil spirits. So that by way of conclusion unto this chapter I cannot say that I have otherwise received the true instruction save from Abramelim⁴ and the true and incorruptible magic save from the holy angels of God.

1. Yet the true Qabalah is undoubtedly derived from the Egyptian and Eastern wisdom.

2. This name is spelt "Abramelin" in some places and "Abramelim" in others. I have consequently carefully in all cases put the orthography as it there occurs in the MS. -SLM. D (p. 54): Abramelym; MSO: Rabbi Abraham Alim.

3. I.e. from the angels.

4. D: Abramelins. MSO: Abra Malim.

THE THIRD CHAPTER.

I have already said in the preceding chapter that shortly after the death of my father, I attached myself unto the research of the true wisdom, and of the mystery of the Lord. Now in this chapter I will briefly mention the places and countries by which I have passed in order to endeavour to learn those things which are good. And I do this in order that it may serve thee for a rule and example not to waste thy youth in petty and useless pursuits, like little girls sitting round the fireplace. For there is nothing more deplorable and more unworthy in a man than to find himself ignorant in all circumstances. He who worketh and travelleth learneth much; and he who knoweth not how to conduct and govern himself when far from his native land, will know still less in his own house how to do so. I dwelt then, after the death of my father, for four years with my brothers and sisters, and I studied with care how to put to a profitable use what my father had left me after his death; and seeing that my means were insufficient to counterbalance the expenses which I was compelled to be at, after having set in order all my affairs and business as well as my strength permitted; I set out, and I went into Vormatia¹ to Mayence, in order to find there a very aged Rabbi named Moses, in the hope that I had found in him that which I sought. As I have said in the preceding

chapter, his science had no foundation such as that of the true divine wisdom. I remained with him for four years, miserably wasting all that time there, and persuading myself that I had learned all that I wished to know,² and I was only thinking of returning to my paternal home, when I casually met a young man of our sect, named Samuel, a native of Bohemia, whose manners and mode of life showed me that he wished to live, walk, and die in the way of the Lord and in his holy Law; and I contracted so strong a bond of friendship with him that I showed him all my feelings and intentions. As he had resolved to make a journey to Constantinople, in order to there join a brother of his father, and thence to pass into the Holy Land wherein our forefathers had dwelt, and from the which for our very great errors and misdeeds we had been chased and cast forth by God. He³ having so willed it, the moment that he⁴ had made me acquainted with his design, I felt an extraordinary desire to accompany him in his journey, and I believe that almighty God wished by this means to awaken me, for I could take no rest until the moment that we mutually and reciprocally passed our word to each other and swore to make the voyage together.

1. "Vormatie"; that is to say, the district under the government of the town of Worms called in Latin "Vormatia" anciently.

2. In the previous chapter he says that he remained in this path of study for ten years.

3. I.e., God.

4. Samuel.

On the 13th day of February, in the year 1397, we commenced our journey, passing through Germany, Bohemia, Austria, and thence by Hungary and Greece unto Constantinople, where we remained two years, and I should never have quitted it, had not death taken Samuel from me at length through a sudden illness. Finding myself alone, a fresh desire for travel seized me, and so much was my heart given thereto, that I kept wandering from one place to another, until at length I arrived in Egypt, where constantly travelling for the space of four years in one direction and another, the more I practised the experiments of the magic of Rabbin Moses, the less did it please me. I pursued my voyage towards our ancient country, where I fixed my residence for a year, and neither saw nor heard of any other thing but misery, calamity, and unhappiness. After this period of time, I there found a Christian who also was travelling in order to find that which I was seeking also myself. Having made an agreement together, we resolved to go into the desert parts of Arabia for the search for that which we ardently desired; feeling sure that, as we had been told, there were in those places many just and very learned men, who dwelt there in order to be able to study without any hindrance, and to devote themselves unto that art for which we ourselves were seeking; but as we there found nothing equivalent to the trouble we had taken, or which was worthy of our attention, there came into my head the extravagant idea to advance no farther, but to return to my own home. I communicated my intention to my companion, but he for his part wished to follow out his enterprise and seek his good fortune; so I prepared to return.

THE FOURTH CHAPTER

On my return journey I began to reflect on the time which I had lost in travelling, and on the great expense which I had been at without any return, and without having made any acquisition of that which I wished for and which had caused me to undertake the voyage. I had, however, taken the resolution of returning to my home on quitting Arabia Deserta by way of Palestine, and so into Egypt; and I was six months on the way. I at length arrived at a little town called Arachi, situated on the bank of the Nile, where I lodged with an old Jew named Aaron, where indeed I had already lodged before in my journey; and I communicated unto him my sentiments. He asked me how I had succeeded, and whether I had found that which I wished. I answered mournfully that I had done absolutely nothing, and I made him an exact recital of the labours and troubles which I had undergone, and my recital was accompanied by my tears which I could not help shedding in abundance, so that I attracted the compassion of the old man, and he began to try to comfort me by telling me that during my journey he had heard say that in a desert place not far from the aforesaid town of Arachi dwelt a very learned and pious man whose name was Abramelino,¹ and he² exhorted me that as I had already done so much, not to fail to visit him, that perhaps the most merciful God might regard me with pity, and grant me that which I righteously wished for. It seemed to me as though I was listening to a voice, not human but celestial, and I felt a joy in mine heart such as I could not express; and I had neither rest nor intermission until Aaron found me a man who conducted me to the nearest route, by which walking upon fine sand during the space of three days and a half without seeing any human habitation I at length arrived at the foot of a hill of no great height, and which was entirely surrounded by trees. My guide then said, "In this small wood dwelleth the man whom you seek;" and having showed me the direction to take he wished to accompany me no further, and having taken his leave of me he returned home by the same route by which we had come, together with his mule which had served to carry our food. Finding myself in this situation I could think of no other thing to do than to submit myself to the help of the divine providence by invoking his very holy name, who then granted unto me his most holy grace, for in turning my eyes in the aforementioned direction, I beheld coming towards me a venerable aged man, who saluted me in the Chaldean language in a loving manner, inviting me to go with him into his habitation; the which courtesy I accepted with an extreme pleasure, realising in that moment how great is the providence of the Lord. The good old man was very courteous to me and treated me very kindly, and during an infinitude of days he never spake unto me of any other matter than of the fear of God, exhorting me to lead ever a well-regulated life, and from time to time warned me of certain errors which man commits through human frailty, and, further, he made me understand that he detested the acquisition of riches and goods which we were constantly employed in gaining in our towns through so severe usury exacted from, and harm wrought to, our neighbour. He required from me a very solemn and precise promise to change my manner of life, and to live not according to our false dogmas, but in the way and law of the Lord. The which promise I having ever after inviolably observed, and being later on again among my relatives and other Jews, I passed among them for a wicked and foolish man; but I said in myself, "Let the will of God be done, and let not respect of persons turn us aside from the right path, seeing

that man is a deceiver".

1. Thus spelt here.

2. Aaron the Jew.

The aforesaid Abramelin, knowing the ardent desire which I had to learn, he gave me two manuscript books, very similar in form unto these which I now bequeath unto thee, O Lamech, my son; but very obscure: and he told me to copy them for myself with care, which I did, and carefully examined both the one and the other. And he asked me if I had any money, I answered unto him "Yes". He said unto me that he required ten golden florins,* which he must himself, according to the order which the Lord had given unto him, distribute by way of alms among seventy-two poor persons, who were obliged to repeat certain Psalms;³ and having kept the feast of Saturday, which is the day of the Sabbath, he set out to go to Arachi, because it was requisite that he should himself distribute the money. And he ordered me to fast for three days, that is to say, the Wednesday, Thursday, and Friday following; contenting myself with only a single repast in the day, wherein was to be neither blood nor dead things;⁴ also he commanded me to make this commencement with exactness, and not to fail in the least thing, for in order to operate well it is very necessary to begin well, and he instructed me to repeat all the seven⁵ Psalms of David one single time in these three days; and not to do or practise any servile operation. The day being come he set out, and took with him the money which I had given him. I faithfully obeyed him, executing from point to point that which he had ordered me to do. His return was fifteen days later, and being at last arrived he ordered me the day following (which was a Tuesday), before the rising of the Sun, to make with great humility and devotion a general confession of all my life unto the Lord, with a true and firm proposal and resolution to serve and fear him otherwise than I had done in the past, and to wish to live and die in his most holy law, and in obedience unto him. I performed my confession with all the attention and exactitude necessary. It lasted until the going down of the Sun; and the day following I presented myself unto Abramelin, who with a smiling countenance said unto me, "It is thus I would ever have you". He then conducted me into his own apartment where I took the two little manuscripts which I had copied; and he asked of me whether truly, and without fear, I wished for the divine science and for the True Magic. I answered unto him that it was the only end and unique motive which had induced me to undertake a so long and troublesome voyage, with the view of receiving this special grace from the Lord. "And I," said Abramelin, "trusting in the mercy of the Lord, I grant and accord unto thee this holy science, which thou must acquire in the manner which is prescribed unto thee in the two little manuscript books, without omitting the least imaginable thing of their contents; and not in any way to gloss or comment upon that which may be or may not be, seeing that the artist who hath made that work is the same God who from nothingness hath created all things. Thou shalt in no way use this sacred science to offend the great God, and to work ill unto thy neighbour; thou shalt communicate it unto no living person whom thou dost not thoroughly know by long practice and conversation, examining well whether such a person really intendeth to work for the good or for the evil. And if thou shalt wish to grant it unto him, thou shalt well observe and punctually, the same fashion and manner, which I have made use of with thee. And if thou doest otherwise, he who shall

receive it shall draw no fruit therefrom. Keep thyself as thou wouldst from a serpent from selling this science, and from making merchandise of it; because the grace of the Lord is given unto us free and gratis, and we ought in no wise to sell the same. This veritable science shall remain in thee and thy generation for the space of seventy-two⁶ years, and will not remain longer in our Sect. Let not thy curiosity push thee on to understand the cause of this, but figure to thyself that we are so good⁷ that our sect hath become insupportable not only to the whole human race, but even to God himself!" I wished in receiving these two small manuscript books to throw myself on my knees before him, but he rebuked me, saying that we ought only to bend the knee before God.

*. D: zehn Goldgulden. Gewicht ca. 3,25g. Zusammensetzung 2/3 Gold, 1/3 Silber.

3. The Qabalistical reader will at once remark the symbolism of the numbers "ten" and "seventy-two" the first being the number of the Sephiroth, and the second that of the Schemahamphorasch. But as many readers may be ignorant of the meaning and reference of these terms I will briefly explain them. The ten Sephiroth are the most abstract ideas and conceptions of the ten numbers of the ordinary decimal scale, and are employed in the Qabalah as an ideal means of explaining the different emanations or attributes of the Deity. It was thus that Pythagoras employed the abstract ideas of numbers as a means of metaphysical instruction. The Schemahamphorasch or "Divided Name" is a Qabalistical method of investigating the natures of the Name of four letters I H V H (Jehovah), which is considered to contain all the forces of Nature. There are in the book of Exodus three verses in the fourteenth chapter, describing the pillars of fire and of cloud forming a defence unto the children of Israel against the Egyptians. Each of these three verses consists in the Hebrew of seventy-two letters, and by writing them in a certain manner one above another, seventy-two columns of three letters each are obtained; each column is then treated as a name of three letters, and the explanation of these is sought for in certain verses of the Psalms which contain these names; and these latter would be the verses of the Psalms alluded to in the text, which the seventy-two poor persons were told to recite.

4. This would not necessarily exclude eggs or milk.

5. So in the MS.

6. Note again the number of seventy-two.

7. This is evidently said ironically.

I avow that these two books⁸ were so exactly written, that thou, O Lamech my son, mayest see them after my death, and thou shalt thus recognise how much respect I have for thee.⁹ It is true that before my departure I well read and studied them, and when I found anything difficult or obscure I had recourse unto Abramelin, who with charity and patience explained it unto me. Being thoroughly instructed, I took leave of him, and having received his paternal blessing; a symbol which is not only in use among the Christians, but which was also the custom with our forefathers; I also departed, and I took the route to Constantinople, whither having arrived I fell sick, and my malady

lasted for the space of two months; but the Lord in his mercy delivered me therefrom, so that I soon regained my strength, and finding a vessel ready to depart for Venice I embarked thereon, and I arrived there, and having rested some days I set out to go unto Trieste, where having landed, I took the road through the country of Dalmatia, and arrived at length at my paternal home, where I lived among my relatives and my brothers.

8. He probably means the copies he himself had been ordered by Abramelin to make, and not the originals.

9. "Et tu connoiteras la deference dont je me sers avec toy."

THE FIFTH CHAPTER.

It is not sufficient to travel and journey abroad and see many lands, if one does not draw some useful experience therefrom. Wherefore, in order to show unto thee a good example, I will in this chapter speak of the mysteries¹ of this art which I discovered in one way and another while travelling in the world, and also of the measure and understanding of their various sciences; while, in the sixth chapter following, I will recount the things which I have learned and seen with some among them, and whether in actual practice I found them true or false. I have already before told you that my first master had been the Rabbin Moses at Mayence, who was indeed a good man, but entirely ignorant of the true mystery and of the veritable magic. He only devoted himself to certain superstitious secrets which he had collected from various infidels, and which were full of the nonsense and foolishness of pagans and idolaters; to such an extent that the good angels and holy spirits judged him unworthy of their visits and conversation; and the evil spirits mocked him to a ridiculous extent. At times, indeed, they spake to him voluntarily and by caprice, and obeyed him in matters vile, profane, and of no account, in order the better to entrap, deceive and hinder him from searching further for the true and certain foundation of this great science.

1. Mistères, evidently a slip for Maistres, Masters.

At Argentine I found a Christian called James, who was reputed as a learned and very skilful man; but his art was the art of the juggler, or cup-and-balls player; and not that of the magician.

In the town of Prague I found a wicked man named Antony, aged twenty-five years, who in truth showed me wonderful and supernatural things, but may God preserve us from falling into so great an error, for the infamous wretch avowed to me that he had made a pact with the demon, and had given himself over to him in body and in soul, and that he had renounced God and all the saints; while, on the other hand, the deceitful Leviathan had promised him forty years of life to do his pleasure. He made every effort, as he was obliged to by the pact, to persuade me and drag me to the precipice of the same error and misery; but at first I kept myself apart from him, and at last I took flight. Unto this day do they sing in the streets of the terrible end which befel him, may the Lord God of his mercy preserve us from such a misfortune. This should serve us as a mirror of warning to keep far from us all evil undertakings and pernicious curiosity.

In Austria I found an infinitude, but all were either ignorant, or like unto the Bohemians.

In the Kingdom of Hungary I found but persons knowing neither God nor Devil, and who were worse than the beasts.

In Greece I found many wise and prudent men, but, however, all of them were infidels, among whom there were three who principally dwelt in desert places, who showed unto me great things, such as how to raise tempests in a moment, how to make the Sun appear in the night, how to stop the course of rivers, and how to make night appear at midday, the whole by the power of their enchantments, and by applying superstitious ceremonies.

Near Constantinople, in a place called Ephiha, there was a certain man, who, instead of enchantments, made use of certain numbers which he wrote upon the earth; and by means of these he caused certain extravagant and terrifying visions to appear; but in all these arts there was no practical use, but only the loss of soul and of body, because all these only worked by particular pacts, which had no true foundation; also all these arts demanded a very long space of time, and they were very false, and when these men were unsuccessful they had always ready a thousand lies and excuses.

In the same city of Constantinople I found two men of our Law, namely, Simon and the Rabbin Abrahame, whom we may class with Rabbin Moses Of Mayence.

In Egypt the first time I found five persons who were esteemed and reputed as wise men, among whom were four, namely, Horay, Abimech, Alcaon, and Orilach, who performed their operations by the means of the course of the stars and of the constellations, adding many diabolical conjurations and impious and profane prayers, and performing the whole with great difficulty. The fifth, named Abimelu, operated by the means and aid of demons, to whom he prepared statues, and sacrificed, and thus they served him with their abominable arts.

In Arabia they made use of plants, of herbs, and of stones as well precious as common. The divine mercy inspired me to return thence, and led me to Abramelin, who was he who declared unto me the secret, and opened unto me the fountain and true source of the sacred mystery, and of the veritable and ancient magic which God had given unto our forefathers.

Also at Paris I found a wise man called Joseph, who, having denied the Christian faith, had made himself a Jew. This man truly practised magic in the same manner as Abramelin, but he was very far from arriving at perfection therein; because God, who is just, never granteth the perfect, veritable and fundamental treasure unto those who deny him; notwithstanding that in the rest of their life they might be the most holy and perfect men in the world. I am astonished when I consider the blindness of many persons who let themselves be led by evil masters, who take pleasure in falsehood, and, we may rather say, in the demon himself; giving themselves over unto sorceries

and idolatries, one in one manner, another in another manner, with the result of losing their souls. But the truth is so great, the Devil is so deceitful and malicious, and the World so frail and so infamous that I must admit that things cannot be otherwise. Let us then open our eyes, and follow that which I shall lay down in the following chapters; and let us not walk in another path, whether of the Devil, or of men, or of books which boast of their magic; for in truth I declare unto thee that I had so great a quantity of such matters written out with so much art, that had I not had these of Abramelin, I could herein have given thee those. However, it is true that just as there is only one God, that not one of these books is worth an obolus.² Yet with all this there are men so blind that they buy them at exorbitant prices, and they lose their money, their time, and their pains, and which is worse, very often their souls as well.

2. A coin of base money formerly in use, its value being about a halfpenny.

THE SIXTH CHAPTER.

The fear of the Lord is the true wisdom, and he who hath it not can in no way penetrate the true secrets of magic, and he but buildeth upon a foundation of sand, and his building can in no way last. The Rabbin Moses persuaded me to be wise, while he himself, with words which neither he himself nor any other person understood, and with extravagant symbols made bells to sound, and while with execrable conjurations he made appear in glasses him who had committed a theft, and while he made a water causing an old man to appear young (and that only for the space of two hours and no longer). All the which things he indeed taught me, but the whole was but vanity, low curiosity, and a pure deception of the demon, leading to no useful end imaginable, and tending to the loss of the soul. And when I had the veritable knowledge of the Sacred Magic, I both forgot them, and banished them from mine heart.

That impious Bohemian,¹ with the aid and assistance of his associate, performed astounding feats. He rendered himself invisible, he used to fly in the air, he used to enter through the keyholes into locked-up rooms, he knew our greatest secrets, and once he told me things which God alone could know. But his art cost him too dear, for the Devil had made him swear in the pact that he would use all his secrets to the dishonour of God, and to the prejudice of his neighbour. Ultimately his body was found dragged through the streets, and his head without any tongue therein, lying in a drain. And this was all the profit he drew from his diabolical science and magic.

1. I.e. Antony, of whom he makes mention in the preceding chapter.

In Austria I found an infinitude of magicians who only occupied themselves in killing and maiming men, in putting discord among married people, in causing divorces, in tying witch-knots in osier or willow branches to stop the flow of milk in the breasts of nursing women, and similar infamies. But these miserable wretches had made a pact with the Devil, and had become his slaves, having sworn unto him that they would work without cessation to destroy all living creatures. Some of these had two years (for their pact) to run, some three, and after that time they underwent the same fate as the Bohemian.

At Lintz I worked with a young woman, who one evening invited me to go with her,

assuring me that without any risk she would conduct me to a place where I greatly desired to find myself. I allowed myself to be persuaded by her promises. She then gave unto me an unguent, with which I rubbed the principal pulses of my feet and hands; the which she did also; and at first it appeared to me that I was flying in the air in the place which I wished, and which I had in no way mentioned to her.

I pass over in silence and out of respect, that which I saw, which was admirable, and appearing to myself to have remained there a long while, I felt as if I were just awakening from a profound sleep, and I had great pain in my head and deep melancholy. I turned round and saw that she was seated at my side. She began to recount to me what she had seen, but that which I had seen was entirely different. I was, however, much astonished, because it appeared to me as if I had been really and corporeally in the place, and there in reality to have seen that which had happened. However, I asked her one day to go alone to that same place, and to bring me back news of a friend whom I knew for certain was distant 200 leagues. She promised to do so in the space of an hour. She rubbed herself with the same unguent, and I was very expectant to see her fly away; but she fell to the ground and remained there about three hours as if she were dead, so that I began to think that she really was dead. At last she began to stir like a person who is waking, then she rose to an upright position, and with much pleasure began to give me the account of her expedition, saying that she had been in the place where my friend was, and all that he was doing; the which was entirely contrary to his profession. Whence I concluded that what she had just told me was a simple dream, and that this unguent was a causer of a phantastic sleep; whereon she confessed to me that this unguent had been given to her by the Devil.

All the arts of the Greeks are enchantments and fascinations, and the demons hold them enchained in these accursed arts so that the foundation of the true magic may be unknown to them which would render them more powerful than they; and I was the more confirmed in this opinion because their operations were of no practical use whatever, and caused injury unto him who put them into practice, as in fact many of them avowed plainly to me, when I had the true and Sacred Magic. There are also many operations which they say are handed down from the ancient Sibyls. There is an art called White and Black;² another angelical, Teatim; in which I avow that I have seen orations so learned and beautiful, that had I not known the venom therein hidden, I would have given them herein. I say all this because it is very easy to him who is not constantly upon his guard to err.

2. ? the Book Ambrosius.

One old scribbler of symbols³ gave me many enchantments which only tended to work evil. He performed other operations by means of numbers, which were all odd, and of a triple proportion, in no way similar to the other, and for proof of this, he caused by such means in my presence a very fine tree which was near my house to fall to the ground, and all the leaves and fruits were consumed in a very short time. And he told me that in numbers there was hidden a very great mystery, because that by the means of numbers one can perform all the operations for friendships, riches, honours, and all sorts of things, good and evil; and he assured me that he had tried them, but that yet some that

he knew to be very true had not yet succeeded with him. With regard to this particular, I found out the reason through the wise Abramelin, who told me that this came and depended from a divine ministry, that is to say, from the Qabalah, and that without that, one could not succeed. All these things have I beheld, and many others, and those who possessed these secrets gave them to me out of friendship. I burned these recipes afterwards in the house of Abramelin, they being absolutely things very far removed from the will of God, and contrary to the charity which we owe unto our neighbour. Every learned and prudent man may fall if he be not defended and guided by the angel of the Lord, who aided me, and prevented me from falling into such a state of wretchedness, and who led me undeserving from the mire of darkness unto the light of the truth. I have known and felt the effects of the goodness of the wise Abraha Melin,⁴ who of his own free will, and before I had asked him so to do, accepted me for his disciple. And before that I had declared my wish unto him he would accomplish and fulfil my desire; and all that I wished to obtain from him he knew before I could open my mouth. Also he recounted to me all that I had seen, done, and suffered from the time of my father's death down to this moment; and this in words obscure and as it were prophetic, which I did not then comprehend, but which I understood later. He told me many things touching my good fortune, but, which was the principal thing, he discovered to me the source of the veritable Qabalah, the which according to our custom, I have in turn communicated unto thine elder brother Joseph, after that he had fulfilled the requisite conditions without the accomplishment of which the Qabalah and this Sacred Magic cannot be exercised, and which I will recount in the two following books. Afterwards he did manifest unto me the regimen of the mystery of that Sacred Magic which was exercised and put into practice by our forefathers and progenitors, Noah, Abraham, Jacob, Moses, David, and Solomon, among whom the last misused it, and he received the punishment thereof during his life.

3. Evidently the man mentioned in chapter V, as living at Ephiha, near Constantinople. The word I have rendered by "scribbler of symbols" is grifas.

4. So written here in the MS.

In the second book I will describe the whole faithfully and clearly, in order that if the Lord God should wish to dispose of me before that thou shalt have attained a competent age, thou shalt find these three small manuscript books as forming at the same time both an inestimable treasure and a faithful master and teacher; because there are very many secrets in the symbols of the third book which I have seen made experiment of with mine own eyes by Abramelin,⁵ and to be perfectly true, and which afterwards I myself have performed. And after him I found no one who worked these things truly; and although Joseph at Paris walked in the same path, nevertheless God, as a just judge, did not in any way wish to grant unto him the Sacred Magic in its entirety, because he had despised the Christian law. For it is an indubitable and evident thing that he who is born Christian, Jew, Pagan, Turk, infidel, or whatever religion it may be, can arrive at the perfection of this work or art and become a master, but he who hath abandoned his natural law, and embraced another religion opposed to his own, can never arrive at the summit of this sacred science.⁶

5. Thus spelt here.

6. Many occultists will doubtless not be of this opinion. It is one thing to simply quit one debased and materialised form or sect of religion for another, which is perhaps little if any better; and quite another thing to seek out the true religion which is at the basis of all, and which could not be entirely true, were it not free from sect. -SLM. In the original German (per PH), the objection is not to any convert whatsoever, as implied here, but to “an unfaithful Jew and convert who has left his natural law” (ein abtrünniger Jude und Konvertit, der einmal sein natürliches Gesetz verlassen). -JHP

THE SEVENTH CHAPTER.

God, the father of mercy, having granted unto me the grace to return safe and sound into my country; I paid unto him according to my small power, some little portion of that which I owed him; thanking him for so many benefits which I had received from him, and in particular for the acquisition of the Qabalah which I had made at the house of Abramelin.¹ It now only remained for me to reduce to practice this Sacred Magic, but many things of importance and hindrances presented themselves; among the which my marriage was one of the greatest. I therefore judged it fitting to defer putting it in practice, and a principal obstacle was the inconvenience of the place in which I dwelt. I resolved to absent myself suddenly, and go away into the Hercynian forests, and there remain during the time necessary for this operation, and lead a solitary life. It was not possible for me to do it sooner for many reasons and dangers of which latter I ran a risk in that place, besides which it would be necessary to leave my wife, who was young and now enceinte.² Finally, I resolved to follow the example of Abramelin, and I divided my house³ into two parts; I took another house at rent, which I in part furnished, and I gave over to one of my uncles the care of providing the necessaries of life and the needs thereof. Meanwhile I with my wife and a servant remained in my own house, and I began to accustom myself to the solitary life, which it was to me extremely difficult to support, because of the melancholic humour which dominated me, and I lived thus till the season of Easter which I celebrated with all the family according to custom. Then first, on the following day, in the name and to the honour of God almighty the creator of Heaven and of Earth, I commenced this holy operation, and I continued it for six Moons without omitting the slightest detail, as thou wilt understand later. And the period of the six Moons being expired, the Lord granted unto me his grace by his mercy; according to the promise made unto our forefathers, since while I was making my prayer unto him he deigned to grant unto me the vision and apparition of his holy angels, together with which I experienced so great joy, consolation and contentment of soul, that I could neither express it nor put it into writing. And during the three days, while I was enjoying this sweet and delightful presence with an indelible contentment, my holy angel, whom God the most merciful had destined from my creation for my guardian, spake unto me with the greatest goodness and affection; who not only manifested unto me the Veritable Magic, but even made easier for me the means of obtaining it. He confirmed as being true the symbols of the Qabalah which I had received from Abramelin; and he gave me the fundamental means by which I could have an infinitude of others in my operations according to my pleasure, assuring me that he would instruct me fully thereon. (These symbols are all like those of the third book.) He gave me further very

useful advice and admonition, such as an angel could give; how I should govern myself the following days with the evil spirits so as to constrain them to obey me; the which I duly followed out fulfilling always from point to point his instructions very faithfully, and by the grace of God I constrained them to obey me and to appear in the place destined for this operation; and they obligated themselves to obey me, and to be subject unto me. And since then even until now, without offending God and the holy angels I have held them in my power and command, always assisted by the power of God and of his holy angels. And this with so great a prosperity of our house, that I confess that I held myself back from the vast riches which I could have accumulated; although I possess enough to be counted among the number of the rich, as thou wilt know when thou shalt be more advanced in age. May the grace of the Lord, and the defence and protection of his holy angels never then depart from me, Abraham, nor from my two sons Joseph and Lamech; nor from all those who by your means and by the will of God, shall receive this operation! So be it!

1. D'embrasser le parti d'Abramelin.

2. I.e. pregnant. -JHP

3. Probably meaning "household".

THE EIGHTH CHAPTER.

In order to show that man ought to make use of the good things of the Lord by applying them unto a good end, that is to say, unto his honour and glory, both for his own use and that of his neighbour; I will describe in a few words in this present chapter many and the most considerable operations which I have carried out; and the which, with the aid of the all-powerful Lord and of the holy angels, by the means of this art I have easily conducted unto the desired end. And I write not this description in any way to vaunt myself, nor out of vainglory, the which would be a great sin against God, because it is he who hath done the whole, and not I; but only do I write this that it may serve for instruction unto others, so that they may know wherein they ought to avail themselves of this art, as also that they may use it to the honour of him who hath given this wisdom unto men, and glorify him; and in order that each one may know how great and inexhaustible are the treasures of the Lord, and render unto him particular thanks for so precious a gift. And especially (do I thank him) for having granted unto me, who am but a little worm of Earth, through the means of Abramelin the power to give and communicate unto others this sacred science. After my death a book will be found, which I commenced to write at the time when I was beginning to put in practice this art, which, reckoning the number of the years, was in 1409, until today on which I am arrived at the 96th1 year of mine age, with all honour and augmentation of fortune; and in this book can be read in detail even to the very least thing which I have done. But here, as I have aforesaid, I will describe only the most remarkable.

1. As this MS. bears the date of 1458, Abraham must have been born in 1362, and was consequently 47 years old in 1409.

Up till now I have healed of persons of all conditions, bewitched unto death, no less

than 8413, and belonging unto all religions, without making an exception in any case.

I gave unto mine Emperor Sigismond,² a very clement prince, a familiar spirit of the Second Hierarchy, even as he commanded me, and he availed himself of its services with prudence. He wished also to possess the secret of the whole operation, but as I was warned by the Lord that it was not his will, he contented himself with what was permitted, not as Emperor, but as a private person; and I even by means of mine art facilitated his marriage with his wife; and I caused him to overcome the great difficulties which opposed his marriage.

2. Sigismond, Emperor of Germany, was born the 14th February, 1368, and died at Znaïm on the 9th December, 1437. Son of the Emperor Charles IV and of Anne of Silesia, he received an excellent education. At ten years of age his father gave him the Margravate of Brandenburg, and two years later he was betrothed to Mary, the daughter of Louis the Great of Hungary, whom he afterwards married. He was nominated by his father-in-law his successor on the throne of Poland. But the nobles preferred Ladislaus, the nephew of Casimir the Great. However, in 1386, he took possession of Hungary, repulsed the Poles, overcame the rebellious nobles; and then marched against the Wallachians and Turks, but he was beaten, and later, notwithstanding the help of France and England, he lost the Battle of Nicopolis in 1396. He escaped on board a vessel in the Black Sea, and for eighteen months was a fugitive from his kingdom; and at the moment of his re-entering Hungary he was made prisoner by the discontented nobles, and shut up in the citadel of Ziklos. Escaping thence into Bohemia, he, however, reconquered his throne, and in 1410 was raised to the Empire by one party among the Electors, while Josse, Marquis of Moravia, and Wenceslaus were elected by other factions. A remarkable coincidence, seeing that at this moment when three Emperors possessed the Empire, the Papacy had also three Popes, viz.: John XXIII (Balthazar Cossa), a Neapolitan; Gregory XII (Ange Conrario), a Venetian; and Benedict XIII (Pierre de Lune), a Spaniard. The death of Josse, and the resignation of Wenceslaus, left Sigismond sole master of the Empire. After having received the Silver Crown at Aix-la-Chapelle in 1414, he went to preside at the Council of Constance, where John Huss was condemned, notwithstanding the safe conduct which he had obtained from the Emperor. He endeavoured to end the differences between the Roman and Greek Churches, visited France and England under pretext of reconciling Charles VI and Henry V, but, as some say, in order to form a league with the latter against France, so as to recover the ancient Kingdom of Arles. The death of his brother, Wenceslaus, in 1419, rendered him Master of Bohemia, at the moment when the revolt of the Hussites was at its height. He commenced a war of extermination against them, but was defeated by Ziska in 1420, and a war of fifteen years' duration ensued. In 1431 whilst he was being crowned King of Italy at Milan, his troops experienced such severe defeats that he was forced to concede advantageous terms to the rebels. But dissensions arose among them, and Sigismond profited by this to completely crush them at length and make Bohemia submit. He reigned twenty-seven years as Emperor of Germany, eighteen years as King of Bohemia, and fifty-one years as King of Hungary. His second wife, Barbe, has been called by some, the Messalina of Germany. I delivered also the Count Frederick³ by the means of 2000 artificial cavalry (the which I

by mine art caused to appear according unto the tenor of the twenty-ninth chapter of the third book here following), free out of the hands of the Duke Leopold of Saxonia; the which Count Frederick without me would have lost both his own life, and his estate as well (which latter would not have descended) unto his heirs.

3. Frederick I, surnamed the Quarreller, Duke and Elector of Saxony, was born at Altenburg in 1369, and died in 1428. He was son of the Landgrave and Margrave Frederick the Severe, and of Catherine, Countess of Henneberg. At only four years of age, Frederick had been betrothed to Anne, daughter of the Emperor Charles IV, later on he had serious disputes concerning this matter with the Emperor Wenceslaus (the brother of Anne), who had disposed of her hand to another, but who ultimately consented, in 1397, to pay Frederick a considerable sum by way of damages. In 1388 he fought as ally of the Burgrave of Nuremberg in the war of the German towns; and gained his knightly spurs in 1391, in the war which he, in concert with the Teutonic knights, waged against the Lithuanians. Next, he fought against Wenceslaus. He married Catherine of Brunswick in 1402, and after various wars and quarrels, the University of Leipzig was founded in 1409. The indefatigable activity which this prince displayed from 1420 against the movements of the Hussites, who were directly menacing his possessions, pointed him out as a valuable auxiliary to the Emperor Sigismond, who was then in a very critical position. In order to assure himself definitely of the alliance of Frederick the Quarreller, the Emperor conferred upon him the Electorate and Duchy of Saxony; but the former could not long enjoy his new found dignities in peace, for the Emperor shifted the whole weight of the war with the Hussites on to his shoulders. As the other German princes did not respond readily to the Elector's appeal, the latter had the misfortune to lose the greater part of his army near Brux in 1425. But his wife, Catherine, summoned the whole of Catholic Germany to unite in a crusade against the innovating Hussites; while 20,000 strange and foreign warriors came unexpectedly to range themselves under the standard of Frederick. It is to be noted that Abraham the Jew puts the artificial cavalry he supplied at 2000 (though this may easily be a slip for 20,000) and rumour would of course soon magnify the number. But the Elector was at length defeated at the disastrous battle of Aussig in 1426, where the élite of the German warriors fell. The following year again witnessed a fresh defeat of the Elector, and the chagrin which this excited, ultimately led to his death. He was succeeded by his son, Frederick II, called "the Good" born in 1411, who began to reign in 1428, and died in 1464 (see Dict. Larousse).

Unto the Bishop of our city also, I showed the betrayal of his government at Orembergh, one year before the same occurred; and I say no more concerning this because he is an Ecclesiastic,⁴ passing over in silence all that I have further done to render unto him service.

4. The same ambiguity exists in the French as in the translation, as to whether it is Abraham or the Bishop who passes over the matter in silence. Et je n'en dis pas davantage acause quil est un eclesiastique passant sous silence ceque joy fait deplus pour luy rendre service. (I preserve the orthography of the French original.) The Count of Varvich⁵ was delivered by me from prison in England the night before he was to have been beheaded.

I aided the flight of the Duke,⁶ and of his Pope John,⁷ from the Council of Constance, who would otherwise have fallen into the hands of the enraged Emperor; and the latter having asked me to predict unto him which one of the two Popes, John XXIII and Martin V, should gain in the end, my prophecy was verified; that fortune befalling which I had predicted unto him at Ratisbon.

5. By "Count of Varvich" Abraham evidently means "Count of Warwick" as throughout the MS. a "w" is never used, but always a "v", wherever the former occurs in a proper name. This Count of Warwick is probably Henri de Beauchamp, the brother-in-law of Warwick the "King-Maker" and son of that Richard de Beauchamp, so infamous for his instrumentality in bringing about the torture and burning of the heroic Joan of Arc. Henri de Beauchamp was at first deprived of his goods by Henry VI; but in 1444 that Monarch created him Duke of Warwick, and later, King of the islands of Wight, Jersey, and Guernsey. He did not long survive to enjoy these honours (Dict. Larousse).

6. Probably Albert V of Austria.

7. Pope John XXIII (Balthazar Cossa), Pope from 1410 to 1415, was born at Naples. He had been a corsair in his youth, and at first, after his entry into holy orders, was only notable for his debauches, his exactions, and his violence. Pope Boniface IX nevertheless appointed him Cardinal in 1402, and afterwards Legate of Bologna, where he is said to have given himself up to such excesses that Gregory XII thought it necessary to excommunicate him. Notwithstanding this Cossa was elected to the Papacy at the time when the Church was shaken by internal dissension. He promised at first to renounce the Pontificate, if on their side Gregory XII and Benedict XIII would abandon their claims. However, he mounted the Papal throne, and declared for the side of Louis d'Anjou in the war between the latter and Ladislaus regarding the throne of Naples. At length, after the taking of Rome by Ladislaus, he was forced to implore the support of the Emperor Sigismund. The latter consented to grant him his protection, but on the sole condition of the convocation of the Council of Constance. After much hesitation, and after having taken every possible precaution to ensure his personal safety, John XXIII consented to the assembling of the Council, which he opened 7th November, 1414. Being then summoned to lay aside the Papal mitre, he judged it prudent to consent; but a few days later, he succeeded in escaping in disguise, during a tournament given by the Duke of Austria. He retired to Lauffembourg, and protested against the abdication, which he declared to have been obtained from him by force. The Council was for a moment struck with fear and consternation, but the firmness of the Emperor Sigismund, coupled with the effect of the declaration of J. Gerson that the general councils had higher authority than the Papacy, prevailed. John XXIII was summoned to appear before the Council, but refused; and soon after, being abandoned by the Duke of Austria, who was too weak to resist the power of the Emperor, he was arrested at Fribourg, and conducted to Rudolfzell. On the 29th May, 1415, this Pontiff was solemnly deposed by the Council of Constance as being given to simony, impudent, a secret poisoner, and a spendthrift of the wealth of the Church; and was imprisoned in the castle of Heidelberg. At the end of four years he recovered his liberty,

on payment of 30,000 golden crowns, and went to Rome, where he made his submission to Martin V, and was by him appointed Cardinal-Bishop of Frascati, and Senior of the Sacred College. He died a few months later at Florence, either of anxiety or by poison.

At the time when I was lodged at the house of the Duke Of Bavaria,⁸ my Lord, for matters of the greatest importance; the door of my room was forced, and I had the value of 83,000 Hungarian pieces stolen from me in jewels and money. As soon as I returned, the thief (although he was a Bishop!) was forced to himself bring it back to me in person and to return with his own hands to me the money, jewels, and account books, and to give me the principal reasons which had forced him to commit the theft, rather than any other person.

8. Either Ernest or William I of Bavaria. They were brothers, and reigned conjointly. From his calling the Duke of Bavaria, his Lord, it would appear that he was living under his dominion, but it is curious that up to this point Abraham has never mentioned the name of his own town.

Six months ago I did write unto the Grecian Emperor,⁹ and I warned him that the affairs of his Empire were in a very bad condition, and that his Empire itself was on the brink of ruin,¹⁰ unless he could appease the anger of God. As there only remaineth unto me but a little while to live, those who remain after me will receive the news of the result of this prophecy.

9. Constantine Palæologos, who was the thirteenth and last Greek Emperor. He was killed, and Constantinople taken by the Turks under Mahomet II. The direct descendant of Constantine Palæologos today is the Princess Eugénie di Cristoforo-Palæologæ-Nicephoræ-Comnenæ.

10. A deux doigts de sa perte.

The operation of the thirteenth chapter of the second book,¹¹ I have twice performed; once in the house of Savonia;¹² and another time in the Marquisate of Magdeburgh, and I was the cause that their estates were handed down unto their children.

11. This chapter is entitled "Concerning the convocation of the good spirits".

12. Thus in MS. -- ? Saxonia.

Now when once the faculty of being able to avail oneself of the Sacred Magic hath been obtained, it is permissible to demand from the angel a sum of coined money proportionate unto thy birth, quality and capacity, the which without difficulty will be granted unto thee. Such money is taken from the hidden treasures. It is, however, necessary to note that in all treasures one is allowed to take the fifth part, God permitting the same, although some braggart chatterers¹³ do say that there be an infinitude hereof which be destined and reserved unto Antichrist, I do not for a moment say that this may not be true; but undoubtedly from the same treasures one may also take the fifth part. There are yet more which be destined unto others. Mine own particular treasure was assigned unto me at Herbipolis;¹⁴ and I performed the operation of the eighth chapter of the third book;¹⁵ it was not in any way guarded, and was very

ancient. It was of gold, which had never been struck into ingots; and which I afterwards caused to be beaten out and converted into its equivalent weight of golden florins, by the spirits; the which was done in a few hours; (and I did this operation seeing that) mine own possessions were few and of little worth; and so poor was I that in order to marry a person who had a considerable dowry, I was forced to make use of mine art, and I employed the fourth sign of the third book and the third sign¹⁶ of the nineteenth chapter; and I married my cousin with 40,000 golden florins as a dowry, the which sum served as a cover to my fortune.

13. Quelques hableurs.

14. Herbipolis is the Latin mediaeval name of the town of Wurtzburg in Bavaria. It seems from this passage that it was probably the city of Abraham the Jew, and therefore the one intended a few paragraphs before where he speaks of the "Bishop of our town". Wurzburg and the surrounding district formed a Bishopric, and in the time of Abraham it was the scene of constant struggles between the Bishop and his party, and the burghers. Later, formidable persecutions against the Jews took place there, and many edicts were promulgated against witchcraft.

15. This is evidently an error for either the sixth, the sixteenth, or the twenty-eighth chapter; probably the latter.

16. To make oneself loved by a relation.

All the signs which are in the eighteenth chapter¹⁷ have been made use of by me so many times that I could not count them. However, they are all given in the book¹⁸ already mentioned.

17. The eighteenth chapter is entitled "How to heal divers maladies".

18. I.e. the third book.

I made great and wonderful experiments with the signs of the second¹⁹ and eighth chapters²⁰ of the third book. The first sign²¹ of the first chapter of the third book is the most perfect.

19. The second chapter is entitled: "How to obtain information and be enlightened concerning every kind of proposition and all doubtful sciences".

20. The eighth chapter is entitled: "How to excite tempests".

21. "To know all sorts of matters past and to come, which are, however, not opposed to God and to his holy will."

It is necessary to be prompt and adroit in all these operations, seeing that in the things which belong unto God we can easily commit still greater errors than those into which Solomon fell.

All these signs have I worked with great ease and pleasure, and with very great utility

(unto myself and others). All these operations and others in infinite number have I performed by the signs which be in the third book, and never have I failed in attaining mine end. I have always been obeyed (by the spirits), and everything hath succeeded with me because I have myself obeyed the commandments of God. Also I have from point to point followed out that which mine angel hath counselled and prescribed unto me; following out also exactly that which Abra-Melin²² had taught me, the which is the same that I shall write in the two following books, and which I shall exemplify and explain more clearly; because the instructions which I received, although in very obscure words and hieroglyphics, have caused me to attain mine object, and have never permitted me to err and fall into pagan, strange, and superstitious idolatries; I being always kept in the way of the Lord, who is the true, the only, the infallible end, for arriving at the possession of this Sacred Magic.

22. Thus spelt here.

THE NINTH CHAPTER.

The infamous Belial hath no other desire than that of obtaining the power of hiding and obscuring the true divine wisdom, so that he may have more means of blinding simple men and of leading them by the nose; so that they may always remain in their simplicity, and in their error, and that they may not discover the way which leadeth unto the true wisdom; seeing that otherwise it is certain that both he and his kingdom would remain bound and that he would lose the title which he giveth himself of "Prince of this World," having become the slave of man. This is wherefore he seeketh to annul and destroy utterly this sacred wisdom. I, however, do pray all and singular to be upon their guard, and in no way to despise the way and wisdom of the Lord, nor to allow themselves to be seduced by the demon and his adherents; for he is a liar and will be so eternally; and may the truth forever flourish; for in following out and obeying with fidelity that which I have written in these three books, not only shall we arrive at the desired end, but we shall sensibly know and feel the grace of the Lord, and the actual assistance of his holy angels, who take an incredible pleasure in seeing that they are obeyed and that you intend to follow out the commandments of God, and that their instructions are observed. Such then are the particular points upon which I insist.

This wisdom hath its foundation in the high and holy Qabalah¹ which is not granted unto any other than unto the first-born, even as God hath ordained, and as it was observed by our predecessors. Thence arose the difference, and the truck or exchange² between Jacob and Esau; the primogeniture being the Qabalah, which is much nobler and greater than the Sacred Magic.³ And by the Qabalah we can arrive at the Sacred Magic, but by the latter we cannot have the Qabalah. Unto the child of a servant, or of an adulterer, the Qabalah is not granted, but only unto a legitimate child; as occurred in the case of Isaac and Ishmael; but the sacred wisdom through the mercy of God all can acquire, provided that they walk in the right path; and each one should content himself with the gift and grace of the Lord. And this must not be done out of curiosity, and with extravagant and ridiculous scruples, wishing to know and understand more than is right; seeing that temerity is certainly punished by God, who then permitteth him who is presumptuous not only to be turned aside out of the true way by the Second Causes,⁴

but also the demon hath power over him, and he ruineth and exterminateth him in such a manner, that we can only say that he himself is the sole cause of his own ruin and misery. It is certain that the Old Serpent will attempt to contaminate the present book with his venom, and even to destroy and lose it utterly, but O Lamech! as a faithful father I entreat thee by the true God who hath created thee and all things, and I entreat every other person who by thy means shall receive this method of operating, not to be induced or persuaded to have any other sentiment or opinion, or to believe the contrary. Pray unto God and ask him for his assistance, and place all thy confidence in him alone. And although thou canst not have the understanding of the Qabalah, nevertheless the holy guardian angels at the end of the six Moons or months⁵ will manifest unto thee that which is sufficient for the possession of this Sacred Magic.

1. As I have pointed out in my Kabbalah Unveiled, I consider this a truer orthography than "Cabala," or "Kabbalah".

2. Troque ou change.

3. That is to say the true and unwritten Qabalah, which is the ancient Egyptian magical wisdom; and not later Hebrew perversions thereof.

4. That is to say the administrators of the First Cause, i.e. the various divine powers, or gods and goddesses, who act more directly on matter.

5. Abraham here alludes to the period of preparation required from the neophyte, as described later.

Wherefore all the signs and symbols given in the third book, are written with letters of the fourth hierarchy;⁶ but the mysterious words wherein consisteth the secret⁷ have their origin in and are drawn from the Hebrew, Latin, Greek, Chaldean, Persian, and Arabian languages by a singular mystery and according unto the will of the most wise Architect and Fabricator of the Universe, who alone dominateth and governeth it by his all-power; all the monarchies and kingdoms of the world are submitted unto his infinite power, and unto this Sacred Magic and divine wisdom.

6. Regarding the hierarchies, see end of the Third Book.

7. Thus in the Indian "mantras" the force and mystery of the words themselves is especially insisted on.

THE TENTH CHAPTER.

It being understood that in this operation we have to do with a great and powerful enemy, whom through our own weakness and human strength or science we cannot resist without particular aid and assistance from the holy angels, and from the Lord of the good spirits; it is necessary that each one should always have God before his eyes, and in no way offend Him. On the other hand, he must always be upon his guard, and abstain as from a mortal sin from flattering, obeying, regarding, or having respect to the demon, and to his viperine race; neither must he submit himself unto him in the slightest

thing, for that would be his ruin and the fatal loss of his soul.

As it happened unto all the seed descended from Noah, Lot, Ishmael, and others who did possess the blessed land (before our forefathers) who inherited this wisdom from father to son, from family to family; but in the course of time having lent an ear unto the treacherous enemy, they let themselves be turned away from the veritable path, and did lose the true science which they had received from God by the means of their fathers, and gave themselves over unto superstitious sciences, and unto diabolical enchantments, and unto abominable idolatries, the which was the cause that thereafter God did chastise them, defy¹ them, and chase them from their country; and did introduce in their stead our predecessors; from which same errors again later came the cause of our present misery and servitude, the which will last even unto the end of the world; since they in no way wished to know the gift which God had given unto them, but instead abandoned it to embrace and follow the deceits of the demon.

1. Les deffit. -SLM. D: Weshalb sie, von Gott bestraft, aus dem Vaterland vertrieben und ausgerottet, unsere Väter aber eingesetzt wurden. ("That is why God punished them, and drove them out and exterminated our forefathers from their native country.") -JHP This is wherefore each one should take care to submit himself unto him² neither by acts, nor by words, nor by thoughts, because he is so adroit and prompt that he can seize one unexpectedly; just as a spider may take a bird.³ Let that miserable Bohemian and the others whom I have before mentioned, serve thee for an example to avoid (even as they did unto me).

2. I.e., the demon.

3. There is a very large species of spider, which can even capture and kill small birds, but it is only met with in tropical regions, especially in Central America and Martinique; the zoological name of this species is Mygalé.

In the commencement of the operation there appeareth a man of majestic appearance, who with great affability doth promise unto thee marvellous things. Consider all this as pure vanity, for without the permission of God he can give nothing; but he will do it unto the damage and prejudice, ruin and eternal damnation of whomsoever putteth faith in him, and believeth in him; as we may see in the Holy Scripture in the matter of Pharaoh and his adherents, the which despised the veritable and certain wisdom of Moses and Aaron, and were in the beginning backed up by the Devil who showed them by the means of enchantments that he could both do and put in practice all the works of the aforesaid holy men, whence he ultimately did reduce them to such a condition of obstinacy and blindness, that without perceiving their own error and the deceit of the demon, they were cruelly chastised by God with divers plagues, and were at last all drowned in the Red Sea. This is wherefore in conclusion I say unto thee in few words, that we must rely upon God alone, and put all our confidence in him.

THE ELEVENTH CHAPTER.

God be my witness that I have not learned this science out of curiosity, nor in order to

avail myself of it for an evil purpose, but rather to use it for the honour and glory of my,¹ for mine own use, and for that of my neighbour; and I have never wished to employ it for vain and vile things, but I have always laboured with all my strength to aid all creatures, friends and enemies, faithful and unfaithful, as well the one as the other, with a perfect will and a good heart, and I have also made use of it for the animals.

1. Here a word is evidently omitted in the MS. by a slip. It should probably read "of my God". -SLM. D: "... aus Liebe zur Weisheit des Herrn, auch meinem Nächsten zu dienen..." ("but for love of the wisdom of the Lord, and to serve my neighbors...") -JHP. I have before cited certain examples in order to show unto thee that God Almighty doth not in any way grant the art or the science unto a person in order that he may use it for himself alone, but in order that he may provide for the needs of others, and of those who do not possess this sacred science. This is why I pray everyone to follow mine example, and if he doeth otherwise the malediction of the Lord will fall upon him, and as for myself I shall be excusable and innocent before God, and before all men.

In the third book there will be found a very beautiful garden,² the like of which assuredly no one hath ever made, and which no king nor emperor hath ever possessed. He who shall wish to be as an industrious bee therein, can there suck the honey which it containeth in abundance; but if he shall maliciously wish to transform himself into a spider, he can also draw poison from thence. God, however, accordeth and giveth his grace, not unto the evil, but unto the good; and if it seemeth unto thee that some chapters of the third book can be rather applied unto evil and unto the hurt of our neighbour, than unto a useful end; each one shall know that I have so placed them, in order that we may understand that this science can be applied alike for evil or for good, as I will show thee more fully in the other books. We must then study to flee the evil and to obtain all the forces of good. He who shall act thus all the days of his life shall have the succour and assistance of the faithful, benign and holy angels; and he who shall use it for evil shall be abandoned by the same angels, and shall be in the power of the treacherous enemy, who never faileth to obey the commands of such an one to work evil, in order to render him his slave. It is necessary to have as a general rule and maxim which never faileth, that whenever thou shalt see a man filled with an extraordinary desire to procure this operation for himself, if thou wishest to give it unto him, it is necessary to test his sincerity and his intentions, and delay him, according to the instructions which I give unto thee in these three books. And if he seeketh to obtain it by indiscreet methods, and sayeth unto thee that this operation may be true or not true, feigning doubts in order to compel thee to give it unto him, or that he maketh use of other stratagems, thou mayest then conclude that such a man walketh not in the Way of the Lord. If any person wisheth it in a way opposed to that which God employeth to grant it, this would be presumptuous.

2. This is a very usual expression in Qabalistic books to denote a valuable collection of occult or magical information.

And if any person seeketh to obtain it not for himself, (but for either) a child or a relative, who is not such as he should be who receiveth so great a treasure; he who shall grant it unto him shall be culpable of a great evil, and shall himself lose the grace and wisdom

of the Lord, and shall deprive his heirs of the same eternally.

If a man of evil life, whom one shall feel by means of this sacred science will persist in his evil way of life, shall come unto thee to seek this sacred science, it is probable that such a man doth not desire to use it for good and in a right intention, but that having received it, he will use it for evil. I have also in such case myself, however, seen and felt that God, who penetrateth the secret of our hearts, hath put by indirect means obstacles in the way of such an one's success, causing difficulties to arise of one kind and another. So that he who at the first wisheth to possess this science in order to use it against his neighbour, and to commit all sorts of abominations, manifesteth himself as an unworthy person unto him who had resolved to give it unto him.

Shun commerce, and the converse of those who actually in the search for this science shall do and say all things which tend to evil; seeing that such men can become the enchanters of the Devil. Thou shalt know the rest hereafter in the other books. Here I am very prolix upon this point, and I am exaggerating much, because it is certain that once the operation is given in due form, it is an irrevocable act.

But if, on the other hand, after an exact examination and inquisition thou shalt find a person tranquil and sincere, thou must aid him, because God who hath aided thee wisheth also to aid him; unto this end hath he put into thine hands this sacred science.

Thou must make every effort to procure peace amongst those who are at discord, and sworn enemies among themselves; and it is imperative to do good unto everyone, this being the sole and true means of rendering favourable unto thee, God, the angels, and men; and of making the demon thy slave, and obedient in all and through all. And such an one shall pass the rest of his life with a good and right conscience, in honour and peace, with contentment, and useful unto all beings. I entreat those who shall be possessors of a so great treasure to employ it in the proper manner, and never to cast it before swine.

Thou shalt use it for thyself, O Lamech, my son, but of the fruit which thou shalt draw therefrom, thou shalt make partakers those who have need, and the more thou shalt give, the more shall thy means increase. The same shall happen unto him to whom thou shalt give it.

In these regions and countries we are slaves, and justly afflicted for our sins and those of our fathers; however, we ought to serve the Lord in the best manner which shall be possible unto us.

And by such an one shall the treasure be kept secret, and shall be given unto his heirs as far as he can, being ware of disinheriting them in order to give it unto others, and of causing it to fall into the hands of the infidels, or of rendering the wicked possessors thereof.

THE TWELFTH CHAPTER.

Mine intention was in no way to be so prolix in this first book; but what will not paternal love do? and the importance of the matter permitteth it.

Let each one who will carry out this glorious enterprise rest in peace and surety, because in these three books is comprised all that can be necessary for this operation. For I have written it with much care, attention, and exactitude; so that there is no phrase which doth not give thee some instruction or advice. However, I pray such an one for the love of God, who reigneth and will reign eternally, to commence no operation unless beforehand for the space of six months he hath read and re-read this book with care and attention, considering all points in detail; for I am more than sure that he will not encounter any doubtful matter which he will not be able to solve himself, but further day by day will he assume unto himself a great and ardent desire, pleasure, and will, to undertake this so glorious operation; the which can be effected by any person of any religion soever,¹ provided, however, that during the six Moons he hath not committed any sin against the Law and commandments of God.

1. It is noticeable how constantly Abraham the Jew insists upon this point. Now it remaineth unto me, O Lamech, my son, to show unto thee the marks of my extreme paternal tenderness, by giving thee two principal pieces of advice, by the means of which, and observing all the other particulars which I shall describe, thou (and any person unto whom thou shalt accord this sacred science) mayest indubitably arrive at the perfection of this same wisdom. It is necessary, however, to understand that many have undertaken this operation; and that some have obtained their wish; but that there are others who have not succeeded, and the reason of this hath been because their good angel hath not appeared unto them in the day of the conjuration, their angel being by its nature Amphiteron,² because the angelic nature differeth to so great an extent from that of men, that no understanding nor science could express or describe it, as regardeth that great purity wherewith they³ be invested.

2. This word in Greek would mean "exhausted in every way" or "hemmed in and hindered on every side".

3. I.e., the angels.

I do not wish that thou, Lamech, my son, and thy successor, and friends, should be deprived of a so great treasure. I in no way wish to abandon thee in so essential a matter. The other point is the Psalm which I will tell thee also; and though thou givest the operation unto another person, although he be a friend, thou shalt in no wise communicate this unto him, because this Psalm is the preservative against all those to whom thou shalt have given the holy magic, should they wish to make use of it against thee; and thou shalt be able thyself to make excellent use of it against them. This was granted by the Lord unto David for his own preservation.

For the first point: the day being come when it is necessary to perform the orations, prayers, and convocations of thy guardian angel, thou shalt have a little child⁴ of the age of six, seven, or eight years at the most, who shall be clothed in white, the which

child thou shalt have washed from head to foot, and thou shalt place upon his forehead a veil of white silk very fine and transparent, which covereth the forehead even unto the eyes; and upon the veil it is necessary to write beforehand in gold with a brush a certain sign made and marked in the manner and order as it will be shown in the third book; the which doth serve to conciliate and to give grace unto the mortal and human creature to behold the face of the angel. He who operateth shall do the same thing, but upon a veil of black silk, and shall put it on in the same manner as the child. After this thou shalt make the child enter into the oratory and thou shalt cause him to place the fire and the perfume in the censer, then he shall kneel before the altar; and he who performeth the operation shall be at the door and prostrate upon the ground, making his oration, and supplicating his holy angel that he will deign to appear and show himself unto this innocent being,⁵ giving unto him another sign if it be necessary in order to see him himself⁶ on the two following days.

4. The following instructions recall some of Cagliostro's methods of magical working.

5. I.e., the child.

6. I.e., the operator.

It is requisite that he who shall operate shall take heed to in no wise regard the altar, but having his face towards the ground let him continue his orations, and as soon as the child shall have seen the angel thou shalt command him to tell thee, and to look upon the altar and take the lamen or plate of silver which thou shalt have placed there for this purpose, in order to bring it unto thee if it be necessary, and whatever other thing the holy angel shall have written thereon, wherewith thou oughtest to work on the two following days. The which being done he will disappear. Which being carefully done, the child will tell thee (for this, it is necessary to have instructed him beforehand), and thou shalt command him to bring unto thee the little plate,⁷ by the which when thou hast received it thou shalt know what the angel hath ordered thee to do. And thou shalt cause it to be replaced upon the altar, and thou shalt quit the oratory, thou shalt close it, and thou shalt in no wise enter therein during the first day, and thou shalt be able to send away the child. And he who shall perform the operation shall prepare himself during the rest of the day for the morrow following, to enjoy the admirable presence of the holy guardian angel, in order to obtain the end so earnestly desired, and which shall not fail thee if thou followest the path which he shall show unto thee. And these two signs are the key of the whole operation. Unto the glory of the most holy name of God and of his holy angels!

7. I.e., the lamen of silver, previously alluded to.

END OF THE FIRST BOOK.

THE SECOND BOOK
OF THE
HOLY MAGIC,
WHICH GOD GAVE UNTO MOSES, AARON, DAVID, SOLOMON, AND OTHER
HOLY PATRIARCHS AND PROPHETS; WHICH TEACHETH
THE TRUE DIVINE WISDOM.
BEQUEATHED BY ABRAHAM UNTO LAMECH HIS SON.
TRANSLATED FROM THE HEBREW.
1458.

THE SECOND BOOK OF THE SACRED MAGIC.

Prologue.

NOTES:

The wisdom of the Lord is an inexhaustible fountain, neither hath there ever been a man born who could penetrate its veritable origin and foundation. The sages and holy fathers have drunk long draughts thereof, and have been fully satisfied therewith. But with all this, not one among them hath been able to comprehend or know the radical principles, because the Creator of all things reserveth that unto himself; and, like a jealous God, he hath indeed wished that we should enjoy the fruit thereof, but he hath not wished to permit us to touch either the tree or its root. It is then not only proper, but further also we are compelled to conform ourselves unto the will of the Lord, walking in that path, by the which also our predecessors went, without seeking out through a vain curiosity how it is that God reigneth and governeth in his divine wisdom; because such would be a very great presumption and a bestial conceit. Let us then content ourselves with only knowing how many blessings he hath granted unto us sinners, and what extent of power he hath given unto us mortals over all things, and in what way it is permitted unto us to use them. Let us then content ourselves with this, laying aside all other, curiosity, observing without any comment that which shall be set down in this book with fidelity. And if ye do follow my advice, ye shall be infallibly comforted thereby.¹

1. The style of the writing here is much more quaint and obscure than that of the first book; and is evidently the translation of Abraham the Jew from a more ancient writer.

THE FIRST CHAPTER.

What and how many be the forms of veritable magic.

Whoso should wish to recount all the arts and operations which in our times be reputed and preached abroad as wisdom and magical secrets; he should as well undertake to count the waves and the sands of the sea; seeing that the matter hath come to such a pass that every trick of a buffoon is believed to be magic, that all the abominations of impious enchanters, all diabolical illusions, all pagan idolatries, all superstitions, fascinations, diabolical pacts, and lastly all that the gross blindness of the world can touch with its hands and feet is reckoned as wisdom and magic! The physician, the

astrologer, the enchanter, the sorceress, the idolater, and the sacrilegious, is called of the common people a magician! Also he who draweth his magic whether from the Sun, whether from the Moon, whether from the evil spirits, whether from stones, herbs, animals, brutes, or lastly from thousand divers sources, so that the Heaven itself is astonished thereat. There be certain who draw their magic from air, from earth, from fire, from water, from physiognomy, from the hand, from mirrors, from glasses, from birds, from bread, from wine, and even from the very excrements themselves; and yet, however, all this is reputed as science!

I exhort you, ye who read, to have the fear of God, and to study justice, because infallibly unto you shall be opened the gate of the true wisdom which God gave unto Noah and unto his descendants Japhet, Abraham, and Ishmael; and it was his wisdom that delivered Lot from the burning of Sodom. Moses learned the same wisdom in the desert, from the Burning Bush, and he taught it unto Aaron his brother. Joseph, Samuel, David, Solomon, Elijah, and the Apostles, and Saint John particularly (from whom we hold a most excellent book of prophecy¹) possessed it. Let every one then know that this, this which I teach, is that same wisdom and magic, and which is in this same book, and independent of any other science, or wisdom, or magic, soever. It is, however, certainly true that these miraculous operations have much in common with the Qabalah; it is also true that there be other arts which have some stamp of wisdom; the which alone would be nothing worth were they not mingled with the foundation of the sacred ministry, whence later arose the Mixed Qabalah. The arts are principally twelve. Four in number, 3, 5, 7, 9, among the numbers in the Mixed Qabalah. The second is the most perfect one, the which operateth by sign and visions. Two of the even numbers, namely 6 and 2, which operate with the stars and the celestial courses which we call astronomy. Three consisteth in the metals, and 2 in the planets.² As to all these arts, the which be conjoined and mingled together with the sacred Qabalah; both he who maketh use of these same, either alone, or mingled with other things which be in no way from the Qabalah; and he who seeketh to exercise himself in performing operations with these arts; is alike liable to be deceived by the demon; seeing that of themselves they possess no other virtue than a natural property; and they can produce no other thing than probable³ effects, and they have absolutely no power in spiritual and supernatural things; but if, however, on certain occasions they⁴ cause you to behold any extraordinary effect, such is only produced by impious and diabolical pacts and conjurations, the which form of science ought to be called sorcery.

1. I.e., the Revelation, or Apocalypse.

2. This whole passage about the signification of these numbers is very obscurely worded in the original. I take the meaning to be the following: The arts or methods of magical working are twelve, if we class them under the twelve signs of the Zodiac. The second number mentioned above, 5, is perfect because of its analogy with the pentagram that potent symbol of the spirit and the four elements; 6 is the number of the planets (as known to the Ancients, without the recently discovered Herschel and Neptune). As the Chaldean Oracles of Zoroaster say, "He made them six, and for the seventh, he cast into the midst thereof the fire of the Sun". 2 operates in the stars and

planets as representing their good or evil influence in the heavens, in other words their dual nature. 3 consists in the metals because, the ancient alchemists considered their bases to be found in the three principles which they called sulphur, mercury, and salt; but by which they did not mean the substance which we know under these names.

3. I.e., "probable" as opposed to "certain".

4. I.e., professing magicians.

Finally, let us conclude that from the divine mystery are derived these three kinds of Qabalah, viz.: the Mixed Qabalah, and the true wisdom, and the (true) magic. We will, therefore, show forth this last, and the manner of becoming its possessors in the name of God and of his celestial court!

THE SECOND CHAPTER.

What we should consider before undertaking this operation.

We have already said what is the science which I am to teach you, that is to say, that it is neither in any way human nor diabolical, but (that it is) the true and divine wisdom and magic, which has been handed down by our predecessors unto their successors as a hereditary treasure. In like manner as I myself at present, so even should ye think, before entering into this matter,³ and before taking possession of so great a treasure, how much this gift is sublime and precious, and how vile and base are ye yourselves who be about to receive it. This is wherefore I say unto ye that the beginning of this wisdom is the fear of God and of justice. These be the Tables of the Law, the Qabalah, and the magic; they should serve unto ye for a rule. It is necessary that ye should begin to attach yourselves unto the very beginning, if ye truly do wish to have the veritable wisdom; and thus shall ye walk in the right path, and be able to work; all the which is contained in this book, and all the which is therein prescribed. For to undertake this operation with the simple intention of using it unto dishonest, impious, and wicked ends, is neither just nor reasonable; for it is absolutely necessary to perform this operation unto the praise, honour, and glory of God; unto the use, health, and well-being of your neighbour, whether friend or enemy; and generally for that of the whole Earth.

Furthermore, it is also necessary to take into consideration other matters, which though less important be still necessary; namely, whether ye be capable, not only of commencing, but also of carrying through the operation unto its end; this being a necessary point to consider before coming unto a final determination upon the matter; because in this case we are not negotiating with men, but with God, by the intermediation of his holy angels, and with all spirits, both good and evil.

1. In the original MS. "Nous avons deja dit quelle est la science que je dois vous enseigner cest adire quelle nest point humaine," etc.

2. Ibid.

3. In the original, "Comme je suis apresent vous devez donc penser avant que d'entrer

dans ce bal," etc.

I am not here intending to play the saint and hypocrite, but it is necessary to have a true and loyal heart. Ye have here to do with the Lord, Who not only beholdeth the outer man, but who also penetrateth the inmost recesses of the heart. But having taken a true, firm, and determined resolution, relying upon the will of the Lord, ye shall arrive at your desired end, and shall encounter no difficulty. Often also man is changeable, and while beginning a thing well, finisheth it badly, being in no way firm and stable in resolution. Ponder the matter then well before commencing, and only begin this operation with the firm intention of carrying it out unto the end, for no man can make a mock of the Lord with impunity.

Furthermore it is likewise necessary to think and consider whether your goods and revenue be sufficient for this matter; and, further, whether if your quality or estate be subject unto others, ye may have time and convenience to undertake it; also whether wife or children may hinder you herein; these being all matters worthy of observation, so as not to commence the matter blindly.

The chief thing that ye should consider is whether ye be in good health, because the body being feeble and unhealthy, it is subject to divers infirmities, whence at length result impatience and want of power to operate and pursue the operation; and a sick man can neither be clean and pure, nor enjoy solitude; and in such a case it is better to cease.

Consider then the safety of your person, commencing this operation in a place of safety, whence neither enemies nor any disgrace can drive you out before the end; because ye must finish where ye begin.

But the first part of this chapter is the most important, and see that ye keep well in mind the necessity of observing the same, because as regardeth the other disadvantages, they may perhaps be remedied. And be ye sure that God doth aid all those who put their confidence in him and in his wisdom, and such as wish to live rightly, making use with honour of the deceitful world, which ye shall hold in abomination, and see that ye make no account of its opinion when ye shall be arrived at the perfection of the work, and that ye shall be possessors of this Sacred Magic.

THE THIRD CHAPTER.

Of the age and quality of the person who wisheth to undertake this operation. In order to describe the aforesaid and other considerations in the best possible manner; I will here make a general recapitulation; mentioning also first what may bring hindrance unto the matter.

It is, then, necessary that such a man¹ give himself up unto a tranquil life, and that his habits be temperate; that he should love retirement; that he should be given neither unto avarice nor usury (that he should be the legitimate child of his parents is a good thing, but not as necessary as for the Qabalah, unto which no man born of a clandestine

marriage² can attain); his age ought not to be less than twenty-five years nor more than fifty; he should have no hereditary disease, such as virulent leprosy; whether he be free or married importeth little; a valet, lackey, or other domestic servant, can with difficulty arrive at the end required, being bound unto others and not having the conveniences at disposal which are necessary, and which this operation demandeth. Among women, there be only virgins who are suitable; but I³ strongly advise that so important a matter should not be communicated to them, because of the accidents that they might cause by their curiosity and love of talk.

1. I.e., he who intends to undertake the operation.

2. I doubt this assertion very much.

3. Here comes another touch of prejudice. In the present day many of the profoundest students of the Qabalah are women, both married and single.

THE FOURTH CHAPTER.

That the greater number of magical books are false and vain.

All the books which treat of characters, extravagant figures, circles, convocations, conjurations, invocations, and other like matters, even although any one may see some effect thereby, should be rejected, being works full of diabolical inventions;¹ and ye should know that the demon maketh use of an infinitude of methods to entrap and deceive mankind. This I have myself proved, because when I have operated with the veritable wisdom, all the other enchantments which I had learned have ceased, and I could no longer operate with them, and I made a very careful trial of those which I had learned with the Rabbin Moses; the cause of which is that the deceit and fraud of the Demon can never appear where the divine wisdom is. Furthermore, the most certain mark of their falsity is the election of certain days; since there be those which God hath expressly commanded to sanctify, we can freely operate on all other days, and at all times. And whenever ye shall see tables which do mark the days and their differences, the celestial signs, and other like matters,² pay no attention thereto, because herein is a very great sin³ hidden, and a deceit of the demon; it being one of his many methods of endeavouring to confound the true wisdom of the Lord with evil matters. Because this true wisdom of the Lord can operate and perform its effects every day, and at any moment and second. The gates of his grace are daily open, he wisheth, and it is pleasing unto him to aid us, as well on this day as on the morrow; and in no way could it be true that he desireth to be subjected to the day and hour which men would wish to prescribe for him; seeing that he is the master to elect such days as he himself wisheth, and also may they be sanctified! Flee also all such books as those whose conjurations include extravagant, inexplicable, and unheard-of words,⁴ and which be impossible to understand, and which be truly the inventions of the devil and of wicked men.

1. It is necessary that the reader should not misunderstand this passage. What are meant are those black magic works containing garbled and perverted words and characters; and which teach nothing but hurtful and selfish practices; the great point in

which is generally the forming of a pact with an evil spirit. Because true characters represent the formulas of the currents of the hidden forces of nature and true ceremonies are the keys of bringing the same into action.

2. It seems again to me here that Abraham the Jew stretches the matter too far. It is perfectly and utterly true without doubt that angelic magic is higher than that form of talismanic magic which has its basis in the astrological positions of the heavenly bodies; and can therefore do more, and be also independent of astrological considerations, because the matter is relegated to a higher plane than this, and one wherein the laws of physical nature do not obtain. But certainly when working with the rays of the Sun, we shall more easily find his occult force of heat attainable when he himself is producing that effect upon the earth, i.e., when he is in the sign of the Lion; while when he is in that of the Bull, his force will be rather that of germination, etc., when in the Northern Hemisphere. And the same with the other planets. Also if working by the Indian Tatwas, we shall find it necessary to consider the position of the Moon, the time in the day, and the course of the Tatwa in the period of five Gharis. Of course Abraham could not make the experiments of Rabbim Moses succeed if he substituted the laws of another plane for their own.

3. So it would be if he applied it to the angelic working; but equally it would be an error which, though not so great, would still entail failure, to apply laws exclusively of the angelic plane to those experiments which would mainly depend on the physical rays of the planets; though undoubtedly the angels of a planet govern its rays. But the angels of Mars do not govern the rays of Jupiter, nor those of the latter the rays of Mars.

4. The grimoires of black magic would usually come under this head. But, nevertheless, the extravagant words therein will be usually found to be corruptions and perversions of Hebrew, Chaldee, and Egyptian titles of gods and angels. But it is undoubtedly evil to use caricatures of holy names; and these for evil purposes also. Yet it is written in the Oracles of Zoroaster, "Change not barbarous names of evocation, for they are names divine, having in the sacred rites a power ineffable!"

It is well also to recall that which I have said in the first book, viz., that in the greater part of their conjurations there was not the slightest mention made of God almighty, but only of invocations of the Devil, together with very obscure Chaldean words. Surely it would be a rash thing of a man who should deal with God by the intermediary of his holy angels, to think that he ought to address him in a jargon, neither knowing what he saith nor what he demandeth. Is it not an act of madness to wish to offend God and his holy angels? Let us then walk in the right way, let us speak before God with heart and mouth alike opened, in our own maternal language,⁵ since how can ye pretend to obtain any grace from the Lord, if ye yourselves know not what ye ask? Yet, however, the number of those who lose themselves utterly in this vanity is infinite; many say that the Grecian language is more agreeable unto God, it may be true that it was perhaps at one time, but how many among us today understand it perfectly, this is the reason why it would be the most senseless thing to employ it.

5. Yet, notwithstanding, it is well in a sacred magical operation to employ a language

which does not to our minds convey so much the commonplace ideas of everyday life, so as the better to exalt our thoughts. But, as Abraham says, we should before all things understand what we are repeating.

I repeat then:— Let each one speak his own language, because thus understanding what it is that ye are demanding of the Lord, ye will obtain all grace. And if ye demand a thing which is unjust, it will be refused unto you, and ye will never obtain it.

THE FIFTH CHAPTER.

That in this operation it is not necessary to regard the time, nor the day, nor the hours. There be no other days (to be observed) than those which God hath ordained unto our fathers, viz., all Saturdays, which be the days of the Sabbath; Passover; and the feast of Tabernacles; of which the former is the fifteenth day of the first of our months, and the latter (beginneth on) the fifteenth day of the seventh month.¹ Now for this operation, any person of whatever law² he may be, provided that he confesseth that there is one God,³ may observe these feasts. However, the true time of commencing this operation is the first day after the celebration of the feasts of Easter, and this was ordained unto Noah, being the most convenient time, and the end falleth just at the (Feast of) Tabernacles.⁴ Our predecessors have thus observed it, and the angel⁵ also hath approved it; and also it is more advisable to follow good counsel and example, than to be obstinate and follow one's own caprice; and also to treat the election of a particular day as a pagan idea, paying no regard whatever either to time nor to the elements; but only (having respect) unto him who granteth such a period. Thus then will we be found men in the fittest condition of grace and reconciled with God, and purer than at another period; and this being an essential point ye ought well to consider the same.

1. The Passover is about the Vernal Equinox and nearly corresponds to our Easter; it begins on the 15th or 16th of the Jewish first month = Nisan or Abib. The feast of Tabernacles begins about the middle of their seventh month = Tisri.

2. I.e., religious denomination.

3. It is immaterial whether the religious conception be theistic or pantheistic.

4. The initiates of the true Rosicrucian wisdom know that there is a certain force in the observance of the equinoxes.

5. Abraham evidently means his guardian angel.

It is, however, quite true that the elements and the constellations do perform of themselves certain operations⁶ but this is to be understood of natural things, as it happeneth that one day is different unto another; but such a difference hath not operation in things spiritual and supernatural, being thus useless for (higher) magical operations. The election of days is still more useless, the election of hours and minutes whereof the ignorant make so much, is further a very great error.

6. Here Abraham admits to an extent what I have urged in my previous notes.

Wherefore I have resolved to write this particular chapter, in order that this error might appear more plainly evident unto him who readeth it, and that he may draw profit therefrom so as to operate with judgment.

THE SIXTH CHAPTER.

Concerning the planetary hours and other errors of the astrologers.

It is true that the wise in astrology do write of the stars and of their movements, and that these attaining thereto do produce divers effects in inferior and elemental things; and such are, as we have already said, natural operations of the elements; but that they should have power over the spirits, or force in all supernatural things, that is not, neither can ever be. But it will instead be found that by the permission of the great God it is the spirits who govern the firmament. What foolishness then would it be to implore the favour of the Sun, of the Moon, and of the stars, when the object would be to have converse with angels and with spirits. Would it not be an extravagant idea to demand from the wild beasts the permission to go hunting? But what else is it, when they¹ have elected a certain day, when they have divided it up into many false divisions such as hours, minutes, etc. "Here," they say, "we have the planetary hours, and the planet appropriate to each hour." O what planets! O what fine order! Tell me, I pray you, what advantage you get by this division. You will reply, "A very great one, because it shows us in all things, either good or bad fortune!" I tell you, and I repeat absolutely, that this is in no way true; that they produce thus a change of the time and of the air, I in part concede; but do me the grace to tell me how ye do divide the planetary hours. I know that ye begin the first hour of the day with the planet which itself giveth the name unto the day, as Sunday is ascribed to the Sun, Monday to the Moon, Tuesday to Mars, Wednesday to Mercury, Thursday to Jupiter, Friday to Venus, and Saturday to Saturn; then ye divide the length of the day into twelve equal portions which ye call hours, and to each hour ye assign its planet; and ye do the same thing with the night, according to whether the days be long or short. Thus do the hours become long or short. As for example, suppose that on a Sunday the Sun riseth at 7 o'clock and setteth at 5 o'clock in the evening, its course will be ten hours, the which ye divide up into twelve equal parts, so that each hour is of fifty minutes' length. I say, therefore, that the first planetary hour is of the Sun, and is fifty minutes long; that the second is of Venus; the third of Mercury; and so on of the others; at last the eighth hour returneth unto the Sun; the ninth unto Venus; the tenth unto Mercury; and so the day finisheth. Then cometh the night, which is longer, that is to say, fourteen hours, and each planetary hour of this night will be seventy minutes, and in order to continue the regular succession as we have begun, the first hour of the night will be of Jupiter; the second of Mars; the third of the Sun; and so on until Monday, whose first hour will be (according to this rule) of the Moon. Now tell me, I pray you, doth it always happen that when the day of Monday commenceth, that is to say, when the Sun riseth in its horizon, that the Moon riseth also together with him, and that she setteth also together with him? They cannot answer this. Wherefore then do they apportion unto the second day of the week and unto its first hour the Moon? They can tell you no reason, except a likeness to the name (of the day).²

1. I.e., the astrologers to whom Abraham refers in the first sentence of the chapter.

2. I.e., the Moon and Monday; Sun and Sunday; Mars and Tuesday (Tuisco is a name of Mars); Venus and Friday (Freya's day, after Freya, the Scandinavian goddess), etc. O! how gross an error! Hear and tell me when it is that a planet hath the greatest force in the elements; whether when it is above or when it is below your horizon or hemisphere? We must however avow that it is more powerful when it is above, because being below it hath no power save according unto the will of God. Why then, even further than this, should we attribute unto a planet a day and hour, if during the whole period of such day it appeareth not above the horizon?

Abramelin³ as a most excellent master in natural things taught unto me a very different form of classification (which also we'll examine, and see whether it be not more surely founded than the aforesaid rule of the astrologers), and made me to comprehend what should be the true planetary hours. When the planet beginneth to appear upon the horizon then doth its day begin (whether it be light or dark, black or white), and until it hath passed its elevation⁴ its day lasteth until it riseth anew, and after that it hath set its night endureth; so that as well in the days of the Sun as in those of the Moon and of the others, the days of all the planets be mingled, only that one commenceth sooner than another, according to which nature they be mingled together in the celestial signs.

3. D (p. 208): "Abramelin and Abimelech...". MSW: "Abramelin der auch ein trefflicher Meister in der Natur gewesen und Abimelech..." -JHP

4. "Et jusqua cequil tremonte son jour dure jusqua cequil se leve derechef."
Now it is requisite that I should tell unto you what be the planetary hours! Know then that each planet hath only an hour during the which it is very powerful, being over you and above your head, that is to say when it is in the meridian. Then, naturally, will sometimes arrive the hours of two planets together and beginning at the same moment; they then produce an effect according unto the nature, quality, and complexion of these stars.⁵ But all this only hath power in natural things. Here have I declared and proved unto you the errors of the (common) astrologers; keep yourselves carefully from the insensate follies of their days and hours, because if ye make use of these as do the false magicians and enchanter, God will chastise you; and in order to chastise you will pay but little attention unto the awaiting of the hour of Saturn or of Mars.

5. This is the initiated Rosicrucian teaching, which is very different to that of the outer and uninitiated world.

I therefore now conclude this chapter, having sufficiently treated of the false and useless method employed by the astrologers in the election of days and of hours.

THE SEVENTH CHAPTER.

Regarding what it is necessary to accomplish during the first two Moons¹ of the beginning of this veritable and Sacred Magic.

1. D (p. 209): im ersten halben Jahr ("in the first half year").

He who commenceth this operation should consider with care that which we have before said, and should pay attention unto that which followeth; and the thing being of importance, I shall leave alone for the present all other considerations, so that we may begin with the operation which we should perform on the first morning after the celebration of the feast of Easter² (or Passover).

2. D: Passah ("Passover"). Easter would be "Oster."

Firstly: Having carefully washed one's whole body and having put on fresh clothing: precisely a quarter of an hour before Sunrise ye shall enter into your oratory, open the window, and place yourselves upon your knees before the altar, turning your faces towards the window; and devoutly and with boldness ye shall invoke the name of the Lord, thanking him for all the grace which he hath given and granted unto you from your infancy until now; then with humility shall ye humble yourselves unto him, and confess unto him entirely all your sins; supplicating him to be willing to pardon you and remit them. Ye shall also supplicate him that in the time to come he may be willing and pleased to regard you with pity and grant you his grace and goodness to send unto you his holy angel, who shall serve unto you as a guide, and lead you ever in his holy way and will; so that ye fall not into sin through inadvertence, through ignorance, or through human frailty.

In this manner shall ye commence your oration, and continue thus every morning during the first two Moons or Months.³

3. D: "The first half-year."

Meseemeth here that now some may say, "Wherefore dost thou not write down the words or form of prayer the which I should employ, seeing that, as for me, I am neither sufficiently learned, nor devout, nor wise?"

Know ye that although in the beginning your prayer be but feeble, it will suffice, provided that ye understand how to demand the grace of the Lord with love and a true heart, whence it must be that such a prayer cometh forth. Also it serveth nothing to speak without devotion, without attention, and without intelligence; nor yet to pronounce it with the mouth alone, without a true intent; nor yet to read it as do the ignorant and the impious. But it is absolutely necessary that your prayer should issue from the midst of your heart, because simply setting down prayers in writing, the hearing of them will in no way explain unto you how really to pray.⁴ This is the reason that I have not wished to give unto you any special form of prayers and orations, so that ye yourselves may learn from and of yourselves how to pray, and how to invoke the holy name of God, our Lord; and for that reason I have not been willing that ye should rely upon me in order to pray. Ye have the holy and sacred scripture, the which is filled with very beautiful and potent prayers and actions of grace. Study then herein, and learn herefrom, and ye shall have no lack of instructions how to pray with fruit. And although in the commencement your prayer may be weak, it sufficeth that your heart be true and loyal towards God, who little by little will kindle in you his holy spirit, who will so teach you and enlighten your spirit, that ye shall both know and have the power to pray.

4. This is the great point to be studied in all magical operations soever, and unless the whole heart and soul and faith go with the ceremony, there can be no reliable result produced.

When ye shall have performed your orations, close the window, and go forth from the oratory; so that no one may be able therein to enter; and ye shall not yourselves enter again until the evening when the Sun shall be set. Then shall ye enter therein afresh, and shall perform your prayers in the same manner as in the morning.

For the rest, ye shall govern yourselves each day as I shall tell you in the following instructions.

Concerning the bed chamber and the oratory, and how they should be arranged, I will tell hereafter in the eleventh chapter.⁵

5. The title of the eleventh chapter of the second book is, "Concerning the Selection of the Place". -SLM. In D, this section is subtitled, "Von dem Gemach" (concerning the room.) -JHP

It is requisite that ye shall have a bed chamber near the oratory or else your ordinary habitation, which it is necessary first to thoroughly clean out and perfume, and see that the bed be both new and clean. Your whole attention must be given to purity in all things; because the Lord hath in abomination all that is impure. You shall sleep in this said chamber, and you shall continue therein during the day, there transacting the matters which belong unto your business; and those which you can dispense with, leave alone. You may sleep with your wife in the bed when she is pure and clean; but when she hath her monthly courses you shall not allow her to enter the bed, nor even the chamber. Every Sabbath eve it is necessary to change the sheets of the bed, and all the linen. Every Saturday you shall perfume the chamber. And ye shall not allow any dog, cat, or other animal to enter into nor dwell therein; so that they may in no way be able to render it unclean. As regardeth the matrimonial obligation, it is chastity, and the duty that of engendering children; but the whole should be done in the fear of God, and, above all things, in such case see that your wife be not impure. But during the following four Moons ye shall flee sexual intercourse as ye would the plague. Even if ye have children, endeavour to send them away unto another place before (commencing the operation), so that they may not be an hindrance from being about you; except the eldest-born of the family, and infants at the breast.

As regardeth the regimen of your life and actions, ye shall have regard unto your status and condition. If you be your own master, as far as lieth in your power, free yourself from all your business, and quit all mundane and vain company and conversation; leading a life tranquil, solitary, and honest. If aforetime you have been a wicked, debauched, avaricious, luxurious, and proud man, leave and flee from all these vices. Consider that this was one of the principal reasons why Abraham, Moses, David, Elijah, John,⁶ and other holy men retired into desert places, until that they had acquired this holy science and magic; because where there are many people, many scandals do arise; and where scandal is, sin cometh; the which at length offendeth and driveth away the angel of God, and the way which leadeth unto wisdom becometh closed unto ye. Fly

as far as you can the conversation of men, and especially of such as in the past have been the companions of your debauches; or who have led you into sin. Ye shall therefore seek retirement as far as possible; until that ye shall have received that grace of the Lord which ye ask. But a domestic servant⁷ who is compelled to serve a master cannot well have these conveniences (for working and performing the operation).

6. D: "Abraham, Jacob, Moses, David, Elias, Christ, John, Abramelin ..."

7. Meaning in the case where the aspirant unto the Sacred Magic is a servant actually then serving a master.

Take well heed in treating of business, in selling or buying, that it shall be requisite that you never give way unto anger, but be modest and patient in your actions.

You shall set apart two hours each day after having dined, during the which you shall read with care the Holy Scripture and other holy books, because they will teach you to be good at praying, and how to fear the Lord; and thus day by day shall ye better know your Creator. The other exercises which be free and permitted unto you, are hereafter set forth and principally in the eleventh chapter.

As for eating, drinking, and sleeping, such should be in moderation and never superfluous. It is especially necessary to shun drunkenness, and flee public dinners. Content yourself with eating at your own house, with your family, in the peace and quiet which God hath granted unto you. You should never sleep during the day, but you may in the morning, for after that you have performed your devotions you may if you wish again go to bed to rest yourself. And if it happeneth by chance that you do not rise sufficiently early, that is to say before sunrise, it doth not greatly matter (provided that it be not done of evil intent), and you shall perform your ordinary morning prayer;⁸ but you should not accustom yourself to be slothful, it being always better to pray unto God at an early hour.

8. The object of most of these instructions is of course to keep the astral sphere of the aspirant free from evil influences, and accustom him to pure and holy thoughts and to the exercise of will power and self-control. The student of the Indian Tatwas will know the value of active meditation at Sunrise because that moment is the Akâsic commencement of the Tatwic course in the day, and of the power of the Swara. Concerning clothing and family.

Your dress should be clean but moderate, and according to custom. Flee all vanity. You shall have two dresses, in order that you may be able to change them; and you shall change them the eve of each Sabbath, wearing the one one week, and the other the next; brushing and perfuming them always beforehand.

As for that which regardeth the family, the fewer in number, the better; also act so that the servants may be modest and tranquil. All these pieces of advice be principal points which it is well to observe. As for the rest, you have only to keep before your eyes the Tables of the Law during all this time, and also afterwards; because these Tables

should be the rule of your life.

Let your hand be ever ready to give alms and other benefits to your neighbour; and let your heart be ever open unto the poor, whom God so loveth that one cannot express the same.

And in the case that during this period you should be attacked by some illness, which would not permit you to go unto the oratory, this need not oblige you to abandon your enterprise at once; but you should govern yourself to the best of your ability; and in such case you shall perform your orations in your bed, entreating God to restore you to health, so that you may be enabled to continue your undertaking, and make the sacrifices which be due, and so with the greater strength be able to work to obtain his wisdom.

And this is all that we should do and observe during these two Moons.

THE EIGHTH CHAPTER.

Concerning the two second Moons.¹

1. D (p. 214): im andern halben Jahr ("in the second half year").

The two first Moons being finished; the two second Moons follow, during the which ye shall make your prayer, morning and evening at the hour accustomed; but before entering into the oratory ye shall wash your hands and face thoroughly with pure water. And you shall prolong your prayer with the greatest possible affection, devotion, and submission; humbly entreating the Lord God that he would deign to command his holy angels to lead you in the true way, and wisdom, and knowledge, by studying the which assiduously in the sacred writings there will arise more and more (wisdom) in your heart.

The use of the rights of marriage is permitted, but should scarcely if at all be made use of (during this period).

You shall also wash your whole body every Sabbath eve.

As to what regardeth commerce and manner of living, I have already given unto you sufficient instruction.

Only it is absolutely necessary to retire from the world and seek retreat; and ye shall lengthen your prayers to the utmost of your ability.

As for eating, drinking, and clothing, ye shall govern yourselves in exactly the same manner as in the two first Moons; except that ye shall fast (the Qabalistical fast) every Sabbath eve.

Note well: The Sabbath is for the Jews, who are accustomed to observe the same every Saturday, but for Christians the Sabbath is the Sunday, and they² ought to consider the

Saturday as its eve.

2. I.e., the Christians.

THE NINTH CHAPTER.

Concerning the two last Moons which must be thus commenced.

1. D (p. 215): im dritten und letzten halben Jahr... ("in the third and final half year...") D also starts this chapter with the following paragraph: "Dies beginnt am ersten Tag nach Passah und währt bis wieder ans Ende der Laubhütten." ("This period begins on the first day after Passover, and lasts until the end of the feast of Tabernacles once again.") Morning and Noon ye shall wash your hands and your face on entering the oratory;² and firstly ye shall make confession of all your sins; after this, with a very ardent prayer, ye shall entreat the Lord to accord unto you this particular grace, which is, that you may enjoy and be able to endure³ the presence and conversation of his holy angels, and that he may deign by their intermission to grant unto you the secret wisdom, so that you may be able to have dominion over the spirits and over all creatures.

2. This probably means in the bed-chamber before entering the oratory.

3. Que vous puissiez jouir et résister à la présense, etc.

Ye shall do this same at midday before dining, and also in the evening; so that during these two last Moons ye shall perform the prayer three times a day, and during this time ye shall ever keep the perfume upon the altar. Also towards the end of your oration, ye shall pray unto the holy angels, supplicating them to bear your sacrifice before the face of God, in order to intercede for you, and that they shall assist you in all your operations during these two Moons.

The man who is his own master⁴ shall leave all business alone, except works of charity towards his neighbour. You shall shun all society except that of your wife and of your servants. Ye shall employ the greatest part of your time in speaking of the law of God, and in reading such works as treat wisely thereof; so that your eyes may be opened unto that which from past time even unto the present ye have not as yet seen, nor thought of, nor believed.

4. I.e., independent.

Every Sabbath eve shall ye fast, and wash your whole body, and change your garment.

Furthermore, ye shall have a vest and tunic of linen, which ye shall put on every time that ye enter into the oratory, before ye commence to put the perfume in the censer, as I shall tell ye more fully hereafter.

Also ye shall have a basket or other convenient vessel of copper filled with charcoal to put inside the censer when necessary, and which ye can take outside the oratory, because the censer itself should never be taken away from the place. Note well that after having performed your prayer, you ought to take it⁵ out of the oratory, especially during the two last Moons, and ye should inter it in a place which cannot well be made

unclean, such as a garden.

5. I.e., the ashes of the charcoal and incense.

THE TENTH CHAPTER.

Concerning what things a man may learn and study during these two Moons.

Although the best counsel which I can give is that a man should go into retirement in some desert or solitude, until the time of the six Moons destined unto this operation be fulfilled, and that he shall have obtained that which he wisheth; as the ancients used to do; nevertheless now this is hardly possible; and we must accommodate ourselves unto the era (in which we live); and being unable to carry it out in one way, we should endeavour to do so in another; and attach ourselves only unto divine things.

But there be certain who cannot even do this thoroughly, notwithstanding they may honestly wish the same; and this because of their divers employments and positions which will not permit them to act in accordance with their desires, so that they are compelled to carry on their worldly occupations.

In order then that such may know what occupations and business they can follow out without prejudice to this operation, I will here state the same in few words.

We may then exercise the profession of medicine, and all arts connected with the same; and we may perform all operations which tend unto charity and mercy towards our neighbour purely and simply. As for what concerneth the liberal arts ye may interest yourselves in astronomy, etc., but flee all arts and operations which have the least tincture of magic and sorcery, seeing that we must not confound together God and Belial: God wisheth to be alone; unto him pertain all honour and glory. All the above matters are however permitted during the two first and the two second Moons.

You may walk in a garden for recreation; but you shall do no servile work; and amidst the flowers and the fruits you can also meditate upon the greatness¹ of God. But during the two third and last Moons ye shall quit every other matter only permitting your recreation to consist in things spiritual and divine. If ye wish to be participators in the conversation of the angels, and in the divine wisdom, lay aside all indiscreet² things, and regard it as a pleasure when ye can spare two or three hours to study the holy scripture, because hencefrom ye shall derive incredible profit; and even the less ye are learned, so much the more will ye become wise and clever. It sufficeth that in the performance of your orisons ye shall not give way unto sleep, and that ye shall fail in nowise in this operation through negligence and voluntarily.

1. In the text evidently by a slip the word "grandeur" is repeated: "la grandeur la grandeur de Dieu."

2. "Laissez apart toutes les choses curieuses."

THE ELEVENTH CHAPTER.

Concerning the selection of the place.

1. This chapter is previously referred to in the seventh chapter in speaking of the bed-chamber and the oratory.

We should make the selection of the place (for the operation) before commencing it, and prior to the celebration of the Passover, in order that we may decide upon the same without hindrance, and it is necessary that all things should be prepared.

He who commenceth this operation in solitude can elect a place according unto his pleasure; where there is a small wood, in the midst of which you shall make a small altar, and you shall cover the same with a hut (or shelter) of fine branches, so that the rain may not fall thereon and extinguish the lamp and the censer. Around the altar at the distance of seven paces you shall prepare a hedge of flowers, plants, and green shrubs, so that it may divide the entrance² into two parts; that is to say, the interior where the altar and tabernacle will be placed after the manner of a temple; and the part exterior, which with the rest of the place will be as a portico thereunto.

2. "L'avenue"; the modern sense of this word is, of course, a road or path bordered by trees.

Now if you commence not this operation in the country, but perform it in a town, or in some dwelling place, I will show unto ye what shall be necessary herein.³

3. Compare the following description with that of Sir Philip Derval's so-called observatory, in *Strange Story*, by Bulwer Lytton.

Ye shall choose an apartment which hath a window, joined unto the which shall be an uncovered terrace (or balcony), and a lodge (or small room or hut) covered with a roof, but so that there may be on every side windows whence you may be able to see in every direction, and whence you may enter into the oratory. In the which place⁴ the evil spirits shall be able to appear, since they cannot appear within the oratory itself. In the which place, beside the oratory towards the quarter of the North, you shall have a rooted or covered lodge, in the which and from whence one may be able to see the oratory. I myself also had two large windows made in my oratory, and at the time of the convocation of the spirits, I used to open them and remove both the shutters and the door, so that I could easily see on every side and constrain them⁵ to obey me.

4. I.e., the terrace or balcony.

5. I.e., the spirits.

The oratory should always be clear and clean swept, and the flooring should be of wood, of white pine; in fine, this place should be so well and carefully prepared, that one may judge it to be a place destined unto prayer.

The terrace and the contiguous lodge where we are to invoke the spirits we should cover with river sand to the depth of two fingers at the least.

The altar should be erected in the midst of the oratory; and if anyone maketh his oratory in desert places, he should build it⁶ of stones which have never been worked or hewn,

or even touched by the hammer.

6. I.e., the altar.

The chamber⁷ should be boarded with pine wood,⁸ and a lamp⁹ full of oil olive should be suspended therein, the which every time that ye shall have burned your perfume and finished your orison, ye shall extinguish. A handsome censer of bronze, or of silver if one hath the means, must be placed upon the altar, the which should in no wise be removed from its place until the operation be finished, if one performeth it in a dwelling-house; for in the open country one cannot do this. Thus in this point as in all the others, we should rule and govern ourselves according unto the means at our disposal.

7. He here evidently means the oratory, and not the bedchamber described in chapter 7.

8. D: "Flader - oder Tannenholz" (maple or fir wood). MSD1, MSD2 Fladen; PH Holder; WBG erklärt: Flader, masc. Acer, ahorn. Sowohl der Baum selbst als vorzugsweise sein geädertes, geflecktes, krauses Holz.

9. D: "a beautiful lamp of gold or silver." -JHP

The altar, which should be made of wood, ought to be hollow within after the manner of a cupboard, wherein you shall keep all the necessary things, such as the two robes, the crown or mitre, the wand, the holy oils, the girdle or belt, the perfume; and any other things which may be necessary.

The second habiliments¹⁰ will be a shirt or tunic of linen, large and white, with well and properly made sleeves. The other robe will be of crimson or scarlet silk with gold, and it should not be longer than just unto the knees, with sleeves of similar stuff. As for these vestments, there is no particular rule for them; nor any especial instructions to be followed; but the more resplendent, clean, and brilliant they are the better will it be. You shall also make a girdle of silk of the same colour as the tunic, wherewithal you shall be girded. You shall have upon your head a beautiful crown or woven fillet of silk and gold.

10. The Rosicrucian initiate will note the description of these vestments.

You shall prepare the sacred oil¹¹ in this manner: Take of myrrh¹² in tears, one part; of fine cinnamon, two parts¹³; of galangal¹⁴ half a part; and the half of the total weight of these drugs of the best oil olive.¹⁵ The which aromatics you shall mix together according unto the art of the apothecary, and shall make thereof a balsam, the which you shall keep in a glass vial which you shall put within the cupboard (formed by the interior) of the altar.

11. D: MSD1 "Öl und Rauchwerk" sowie "Das Rauchwerk R.W. signiert", beide Rezepte auch in Buch 2, Kap. 10 und in Buch 4 zwischen den Quadraten. See also Ex. 30.22-25 and 34-35.

12. "Mirrhe en larmes". - SLM. D: "bestes Myrrhe" (the best myrrh). Resin from

Commiphora myrrha and Commiphora abyssinica.

13. D: "one half part cinnamon."

14. ? Galanca, or galanga, an Indian root, used for medicinal purposes. See description of holy anointing oil and perfume in Exodus xxx. -SLM.

15. D, p. 222: "Die Bereitung des Öls [45]: Nimm bestes Myrrhe [46] einen Teil, Zimt einen halben Teil, gleichviel Kalmus [47] wie Cassien [48] und soviel wie Myrrhe und gutes, frisches Olivenöl [49]."

[45] MSD1 "Öl und Rauchwerk" sowie "Das Rauchwerk R.W. signiert", beide Rezepte auch in Buch 2, Kap. 10 und in Buch 4 zwischen den Quadraten. S. a. Ex 30,22-25 u. 34-35.

[46] Harz aus Commiphora myrrha und Commiphora abyssinica, dornigen Sträuchern und kleinen Bäumen, die steinigen Boden und Kalkstein vorziehen; der Ausfluß des Harzes kann durch Einschnitte verstärkt werden, erhärtet bald nach Austritt. Starker, aromatischer Geruch. Für Einbalsamierung seit Ägyptern, auch bei Jesus; Räuchermittel und mediz. Präparat

[47] Kalmus-Wurzel, aromatisch, magenstärkend; das Öl (Oleum Calami) wird medizinisch verwendet.

[48] Cassia, Kassie, eine Leguminosengattung, Afrika, Asien, Süd-America. Vielseitige Nutzung, bekannt sind Sennesblätter als Gewüz, sowie ein Mus als Abführmittel und Tabaksauce, auch Kaffeesurrogat und Fiebermittel, Cassia-Öl aus China, Cassia-Zimt schärfer als der echte Zimt (Caneel)

[49] MSW ergänzt: den vierten Teil des Gewichts

SMÜ empfiehlt Myrrhe, Zimt, Galanga (eine indische Wurzel, nicht zu verwechseln mit Galgant aus den Alpen)"

("MSW adds, 'the fourth part of the weight.' Mathers recommends myrrh, cinnamon, galanga [an Indian root, not to be confused with galgant from the alps.]")

The perfume shall be made thus: Take of incense in tears¹⁶ one part; of stacte¹⁷ half a part; of lign aloes a quarter of a part and not being able to get this wood you shall take that of cedar, or of rose, or of citron, or any other odoriferous wood. You shall reduce all these ingredients into a very fine powder, mix them well together;¹⁸ and keep the same in a box or other convenient vessel. As you will consume a great deal of this perfume, it will be advisable to mix enough on the eve of the Sabbath to last the whole week.

16. Olibanum.

17. Or storax.

18. D: "Das Rauchwerk: Nimm gleichviel Balsam, Gummi Galbanum und reinen

Weihrauch, Kannst Du aber den Balsam nicht haben, so nimm Aloe oder Zeder oder sonst ein wohlriechendes Holz, mach alles zu einem reinen Pulver und mische es untereinander." (The incense: Take equal parts balsam, gum galbanum, and pure (frank)incense -- if however you cannot have balsam, then take aloe or cedar or other pleasant-smelling wood, reduce everything to a pure powder and mix it together.) You shall also have a wand of almond-tree wood, smooth and straight, of the length of about from half an ell to six feet.¹⁹ And ye shall keep the aforesaid things in good order in the cupboard²⁰ of the altar, ready for use in the proper time and place.

19. A "brasse" is a fathom; but here perhaps implies rather an arm's length: "Lune brasse enveron ou demi aulne". D: "Auch brauchst Du ein reines glattes Stäbchen, ungefähr einen kleinen Finger dick und eine Elle lang, von Mandelbaum." (You also need a small staff, pure and smooth, approximately a small finger thick, and a yard long, from almond-wood.)

20. I.e., in the hollow interior of the altar.
Here followeth the manner of ordering oneself and of operating.

THE TWELFTH CHAPTER.

How one should keep oneself in order to carry out this operation well.

This operation being truly divine, it is necessary once more to treat of and distinguish the present consecration into different periods of time.

You shall then understand that during the two first and two second Moons, no other consecration must be performed, than that of which we have already spoken in the seventh and eighth foregoing chapters,¹ unto the which I refer you, so as not to be too prolix. And I only say unto you, that during the course of the two first and two second Moons, every Saturday when ye perform the orison, ye shall also burn the perfume as well in the morning as in the evening; and in the two third and last Moons ye shall make the prayer and the perfume thrice daily.

1. Which give the instructions for these periods.

Now here hath the last part of the time arrived; here therefore open ye your eyes and be attentive, and govern yourselves in everything and every place in the way which I have written unto you. Have confidence in God, because if even until then ye have faithfully observed mine instructions which I have given unto you, and if your orisons shall have been made with a righteous heart and with devotion, there is no manner of doubt that all things will appear easy unto you, and your own spirit and your understanding will teach you the manner in which you should conduct yourself in all points; because your guardian angel is already about you, though invisible, and conducteth and governeth your heart, so that you shall not err. The two Moons being finished, in the morning ye shall commence all that is commanded in the ninth chapter,² and further observe this present chapter.

2. Concerning the two last Moons.

When first ye shall enter into the oratory, leave your shoes without,³ and having opened the window,⁴ ye shall place the lighted coals in the censer which⁵ you shall have brought with you, you shall light the lamp, and take from the cupboard of the altar your two vestments, the crown, the girdle, and the wand, placing them upon the altar. Then take the sacred oil in your left hand, cast some of the perfume upon the fire, and place yourself upon your knees,⁶ praying unto the Lord with fervour.

3. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

4. It will be remarked how this point is insisted on.

5. "Which," apparently, should refer to the coals, and not to the censer.

6. Preferably I should advise upon the western side of the altar, and facing therefore the East; also I would have the cupboard opening upon the western side, for certain mystical reasons.

The Orison.

"O Lord God of mercy; God, patient, most benign and liberal; who grantest thy grace in a thousand ways, and unto a thousand generations; who forgettest the iniquities, the sins, and the transgressions of men; in whose presence none is found innocent; who visitest the transgressions of the father upon the children and nephews unto the third and fourth generation; I know my wretchedness, and that I am not worthy to appear before thy divine majesty, nor even to implore and beseech thy goodness and mercy for the least grace. But, O Lord of Lords, the source of thy bounty is so great, that of itself it calleth those who are ashamed by reason of their sins and dare not approach, and inviteth them to drink of thy grace. Wherefore, O Lord my God, have pity upon me, and take away from me all iniquity and malice; cleanse my soul from all the uncleanness of sin; renew within me my spirit, and comfort it, so that it may become strong and able to comprehend the mystery of thy grace, and the treasures of thy divine wisdom. Sanctify me also with the oil of thy sanctification, wherewith thou hast sanctified all thy prophets; and purify in me therewith all that appertaineth unto me, so that I may become worthy of the conversation of thy holy angels and of thy divine wisdom, and grant unto me the power which thou hast given unto thy prophets over all the evil spirits. Amen. Amen."

This is the prayer which I myself made use of in my consecration; the which I give not here to confine you (to a certain form), nor to oblige you to employ the same, nor to tell it you over as I would to a parrot whom I should wish to teach to talk; but only and solely to give unto you an idea of the manner in which we should pray.

Having finished your orison, rise from your knees, and anoint the centre⁷ of your forehead with a little of the sacred oil; after this dip your finger into the same oil, and anoint therewith the four upper corners of the altar. Touch also with this holy oil the vestments, the girdle, the crown, and the wand, on both sides. You shall also touch the doors and the windows of the oratory. Then with your finger dipped in the oil you shall write upon the four sides of the altar these words, so that they may be perfectly clearly written on each side:—

7. The place of the third eye in the Indian figures of gods.

"In whatever place it may be wherein commemoration of my name shall be made, I will come unto you and I will bless you."⁸

8. Ex. 20.24. - JHP

This being done the consecration is finished, and then ye shall put the white tunic and all the other things into the cupboard of the altar. Then kneel down and make your ordinary prayer, as is laid down in the third chapter;⁹ and be well ware to take no consecrated thing out of the oratory; and during the whole of the ensuing period ye shall enter the oratory and celebrate the office with naked feet.

9. This is apparently a slip for "the seventh chapter"; as the third chapter is only a short one regarding those who are fitted to undertake the operation.

THE THIRTEENTH CHAPTER.

Concerning the convocation of the good spirits.

We are now arrived at a point at which ye shall be able to see clearly, having duly followed out and observed the instructions which I have given unto you, and having during all this time served God your creator with a perfect heart. We are now arrived at the term, wherefore the following morning rise betimes, neither wash yourselves at all nor dress yourselves at all in your ordinary clothes; but take a robe of mourning; enter the oratory with bare feet; go unto the side of the censer, take the ashes therefrom and place them upon your head; light the lamp; and put the hot coals into the censer; and having opened the windows, return unto the door. There prostrate yourself with your face against the ground, and order the child¹ to put the perfume upon the censer, after which he is to place himself upon his knees before the altar; following in all things and throughout the instructions which I have given unto you in the last chapter of the first book, to which I am here referring.² Humiliate yourself before God and his celestial court, and commence your prayer with fervour, for then it is that you will begin to enflame yourself in praying, and you will see appear an extraordinary and supernatural splendour which will fill the whole apartment, and will surround you with an inexpressible odour, and this alone will console you and comfort your heart so that you shall call forever happy the Day of the Lord. Also the child³ will experience an admirable feeling of contentment in the presence of the angel. And you shall continue always your prayer redoubling your ardour and fervour, and shall pray the holy angel that he may deign to sign, and write upon a small square plate of silver (which you shall have had made for this purpose and which you shall have placed upon the altar) another sign if you shall have need of it in order to see him; and everything which you are to do. As soon as the angel shall have made the sign by writing, and that he shall have written down some other counsel which may be necessary unto you, he will disappear, but the splendour will remain. The which the child having observed, and made the sign thereof unto you, you shall command him to bring you quickly the little plate of silver, and that which you find written thereon you shall at once copy, and order the child to replace it upon the altar. Then you shall go forth from the oratory and leave the window open, and the lamp alight, and during this whole day you shall not enter into the oratory; but shall make preparation for the day following; and during the day you shall speak to none, nor

make answer, even were it your own wife or children or servants; except to the child whom you can send away. Also you shall beforehand have set your affairs in order, and so arranged them that no embarrassment may be caused you thereby, which might distract your attention. In the evening when the Sun shall be set, you shall eat but soberly; and then you shall go to rest alone; and you shall live separated from your wife during these days.

1. See book I, chapter 12.

2. Because previously when he has mentioned a foregoing chapter, it has been one of those in this second book to which he has referred.

3. If the operator himself has developed the clairvoyant faculty; which the training he has subjected himself to for six months ought to have greatly aided, and be pure in mind, I can see no necessity for the employment of a child as seer.

During seven days shall you perform the ceremonies without failing therein in any way; namely, the day of the consecration, the three days of the convocation of the good and holy spirits, and the three other days of the convocation of the evil spirits.

Now the second morning after, you are to be prepared to follow the counsel which the angel will have given you. You will go early unto the oratory, you will place the lighted charcoal and perfumes in the censer, you are to relight the lamp if it be (by that time) extinguished; and wearing the same robe of mourning as of the day before, prostrate with your face towards the ground, you shall humbly pray unto and supplicate the Lord that he may have pity on you, and that he may deign to fulfil your prayer; that he will grant unto you the vision of his holy angels, and that the elect spirits may deign to grant unto you their familiar converse. And thus shall ye pray unto the utmost degree that shall be possible unto you, and with the greatest fervour that you can bring into action from your heart, and this during the space of two or three hours. Then quit the oratory, returning thither at midday for another hour, and equally again in the evening; then you shall eat after the manner aforesaid, and go to rest. Understand also that the odour and the splendour will in nowise quit the oratory.

The third day being now arrived, you shall act thus. The evening (before) you shall wash your whole body thoroughly; and in the morning, being dressed in your ordinary garments, you shall enter into the oratory, but with naked feet. Having placed the fire and the perfumes in the censer, and lighted the lamp, you shall put on the white vestment, and place yourself on your knees before the altar, to render thanks to God for all his benefits, and firstly for having granted unto you a treasure so great and so precious. You shall render thanks also unto the holy guardian angels, praying unto them that henceforward they will have you in their care for the whole period of your life; also that he⁴ will never abandon you, that he will lead you in the way of the Lord, and that he will watch carefully over you to assist you, and consent unto the present operation of the Sacred Magic, so that you shall have such force and virtue that you may be able to constrain the spirits accursed of God, unto the honour of your creator, and for your own good and that of your neighbour.

4. I.e., your special and particular guardian angel.

And then shall you first be able to put to the test whether you shall have well employed the period of your six Moons, and how well and worthily you shall have laboured in the quest of the wisdom of the Lord; since you shall see your guardian angel appear unto you in unequalled beauty; who also will converse with you, and speak in words so full of affection and of goodness, and with such sweetness, that no human tongue could express the same. He will animate you unto your great content in the fear of God, making you a recital of the blessings which you have received from God; and bringing unto your remembrance the sins by which you have offended him during the whole period of your life, will instruct you and give unto you the manner in which you shall be able to appease him by a pure, devout, and regulated life, and by honest and meritorious actions, and such things as God shall ordain unto you. After this he will show unto you the true wisdom and holy magic, and also wherein you have erred in your operation, and how thenceforward you should proceed in order to overcome the evil spirits, and finally arrive at your desired ends. He will promise never to abandon you, but to defend and assist you during the whole period of your life; on condition that you shall obey his commands, and that you shall not voluntarily offend your creator. In one word, you shall be received by him with such affection that this description which I here give unto you shall appear a mere nothing in comparison.

Now at this point I commence to restrict myself in my writing, seeing that by the grace of the Lord I have submitted and consigned you unto a master so great that he will never let you err.

Observe that on the third day you should remain in familiar conversation⁵ with your guardian angel. You should quit the oratory for a short time in the afternoon, remaining without about an hour; then for the rest of the day you shall remain therein, receiving from the holy angel distinct and ample information regarding the evil spirits and the manner of bringing them into submission, carefully writing down and taking notes of all these matters. Now, the Sun being set, you shall perform the evening orison with the ordinary perfume, giving thanks unto God in particular for the very great grace that he hath granted unto you in that day, there also supplicating him to be propitious unto you and to aid you during your whole life, so that you shall never be able to offend him. You shall also render thanks unto your guardian angel and beseech him not to abandon you.

5. "En la familiarité et conversation delange."

The prayer being finished you will see that the splendour will disappear. Then shall you quit the oratory, closing the door, but leaving the windows open and the lamp alight. You shall return as on the preceding days unto your apartment where you shall modestly recreate yourself, and eat your necessary food, then you shall go to rest until the following morning.

THE FOURTEENTH CHAPTER.

Concerning the convocation of the spirits.¹

1. I.e., those of a material force; many being evil, some few inclined to good, most of a mixed nature somewhat good yet the evil predominating in their dispositions.

Though the following advice may be scarcely necessary for the most part, since I have already explained unto you all things necessary to be done; and also seeing that your guardian angel will have sufficiently instructed you in all that you should do; yet nevertheless I will here declare plainly certain matters unto you, with the idea rather of making the account of the operation complete in this book,² and also to give you every opportunity of possessing the matter thoroughly through reading these things many times; so that having received the vision of the angel, you may find yourself thoroughly instructed in all the essential points.

2. I.e., this second book of the three constituting the treatise.

Having then reposed yourself during the night, you shall rise in the morning before dawn, and shall enter into the oratory; and having placed the lighted charcoal in the censer, light the lamp also. You shall then robe yourself, taking first the white vestment, and over this you shall put on that³ of silk and gold, then the girdle, and upon your head you shall place the crown, and you shall lay the wand upon the altar. Then, having put the perfume in the censer you shall fall upon your knees, and pray unto almighty God to grant you the grace to finish your operation unto the praise and glory of his holy name, and for your own use and that of your neighbour. Also you shall supplicate your guardian angel to aid you, and to govern your heart with his counsel, and all your senses. After this you shall take the wand in your right hand, and pray unto God to give unto this wand as much virtue, force, and power as he gave unto those of Moses, of Aaron, of Elijah, and of the other prophets whose number is infinite.

3. I.e. the red robe, or mantle.

Now place yourself beside the altar looking towards the door and the open terrace; or if you be in the country place yourself at the western⁴ side, and commence by summoning the chief spirits and princes.

4. "Ou si vous estes en Campagne mettes vous ducosté, du ponant." This word "ponant" is almost obsolete in modern French, being only employed in a nautical sense, and even then but rarely. It implies the "West", or rather the part of the "Ocean towards the West". Even in the middle ages this expression was not in wide use. The occult student will remark here the idea of "turning to the East to pray, and to the West to invoke". But usually in magic it is advisable to turn towards the quarter sympathetic in nature with that of the spirit you wish to summon.

But your angel will already have instructed you how to convoke them, and will have sufficiently impressed it on your heart.

And as well in this as in the orison, we should never proceed and act by the mouth only or by written conjurations alone; but with a free heart and intrepid courage; because it is certain that there is more difficulty in convoking the evil spirits⁵ than the good, which latter usually appear more readily when they are first called if it be by persons of good intent; while the evil spirits flee as much as possible all occasion of submitting themselves to man. This is wherefore he who wisheth to constrain them should be upon

his guard, and follow out faithfully from point to point the instructions which his guardian angel will have given him, and that he impresseth them well upon his memory following them from point to point; seeing that while no spirit good or evil can know the secrets of your heart before you yourself bring the same to light, unless God who alone knoweth all things should manifest them; they (the spirits) nevertheless can penetrate into and understand that which you are thinking by means of your actions and your words.⁶ This is the reason why he who wisheth properly to convoke and conjure the spirits, should first well consider the following conjuration; and afterward perform it with feeling and freely by heart; and not by writing, because in using that composed by others, the spirits thence judge that we ourselves are ignorant, and render themselves straightway more intractable and stubborn.⁷ The evil spirits be about you, though invisible, and they keenly examine whether he who conjureth them is courageous or timid, whether he is prudent, and whether he hath a true faith in God who can perform all things with ease. We can constrain them (the spirits), and force them to appear; but a few words ill pronounced by an ill-intentioned person only produce an effect against the person himself who ignorantly pronounceth them; and an individual of such a character should in no way undertake this operation, for such would be the true way to make a mock of God and to tempt him.

5. That is if you convoke them to serve you. But all Mediaeval tradition implies that they are ready enough to come if you are an evil-minded person wishing to make a pact with them to obtain magical force, i.e. a göetic magician as opposed to an initiate adept.

6. This is why in religious and magical writings such stress is laid on the importance of controlling the thoughts; which are as it were our prototypical speech and action in all matters of importance. Modern thought-reading would alone suggest this to persons unskilled in occultism.

7. "Les Esprits jugent parla denostre ignoranse et serendent plus reveches et ostinez." The initiate knows the value of an invocation written by himself, in harmony with and expressing exactly his will and idea. But this does not deny the utility of many of the conjurations handed down by tradition.

Of the conjurations.

I have many times repeated unto you that the fear of God is the principal subject of the instruction of your guardian angel, against which you should never commit any fault, even if it be but slight.

Firstly: You should perform the conjuration in your mother tongue,⁸ or in a language that you well understand, and conjure the spirits by the authority of and their obedience to the holy patriarchs, rehearsing unto them examples of their ruin and fall, of the sentence which God hath pronounced against them, and of their obligation unto servitude; and how on one side and on another they have been vanquished by the good angels and by wise men; all which points you will have had plenty of opportunity to study in the sacred writings during the six Moons (of preparation). Also you shall menace them, in case they are unwilling to obey, with calling unto your aid the power of

the holy angels over them. Your guardian angel will also have instructed you to perform this convocation with modesty, and in no wise to be timid, but courageous, yet in moderation, however, without too overbearing hardness and bravery. And in case of their being inclined to resist, and unwilling to obey you, you must not on that account give way to anger, because thus you will only do injury to yourself; and they will ask nothing better, it being exactly what they would be endeavouring to do; but (on the contrary) with an intrepid heart, and putting your whole trust in God, with a tranquil heart you shall exhort them to yield, letting them see that you have put all your confidence in the living and only God, reminding them how powerful and potent he is; thus, therefore, govern yourself, using prudence towards them.

8. Yet the advantage of its being in a language which you do not immediately associate with the things of everyday life is great, provided always that you understand the words and repeat them and pronounce them correctly.

And communicate unto them also the form⁹ in the which you wish them to appear; the which you cannot determine, nor even themselves, but you ought the evening before to have demanded this from your guardian angel, who knoweth better than you your nature and constitution, and who understandeth the forms which can terrify you, and those of which you can support the sight.¹⁰

9. This recalls the phrase so frequent in conjurations, in which the spirits are commanded to appear "in human form without any deformity or tortuosity."

10. Because some of the demonic forms are so terrible that the shock of their sight might cause a person of a nervous temperament to lose his reason.

And you must not think that this can be done otherwise, as certain accursed persons write; that is to say, by means of seals, and conjurations, and superstitious figures, and pentacles, and other abominations, written by diabolical enchanters;¹¹ for this would be the coin wherewith the hideous Satan would buy you for his slave.

11. I must again repeat that it is only evil and perverted symbols which come under this denunciation of Abraham the Jew; for nearly all pentacles and seals are the symbols and sigils of divine and angelic names.

But let your whole trust be in the arm, the power, and the force of God Almighty; then shall you be in all safety, and the guard of your angel will defend you from all dangers. This is why you should have good courage, and have confidence that no adversity can happen unto you. Observing then the doctrine that your angel will have given unto you, and persevering in placing all your trust in God, at length they will appear in the form commanded upon the terrace, upon the sand; when, according to the advice and doctrine received from your holy angel, and as I will clearly teach you in the following chapter, you shall propound your demand, and you shall receive from them their oath.¹²

12. I.e., of allegiance to you.

The spirits which we should convoke on the first day are the four superior princes,¹³ whose names will be written in the nineteenth chapter, and this is the conjuration of the

first day.

13. The four superior spirits and princes are: Lucifer, Leviathan, Satan, and Belial.

The conjuration of the second day.

On the following day, having performed the ordinary orison, and the aforesaid ceremonies, you shall briefly repeat the aforesaid conjuration unto the said spirits, bringing to their remembrance their promises and oaths made on the preceding day to send unto you the eight sub-princes;¹⁴ and address the conjuration unto all the twelve together, and in a little while they will appear visibly, the eight sub-princes in the form which hath been commanded them; and they will promise and swear unto you (allegiance), as will be more fully shown in the following chapter.

14. The eight sub-princes are: Astaroth, Magoth, Asmodeus, Beelzebuth; Oriens, Paimon, Arion, and Amaymon.

The names of the eight sub-princes are described hereafter in the nineteenth chapter.¹⁵

15. By a very evident slip, "Chapitre IX" is written in the MS. instead of XIX.

The conjuration of the third day.

The conjuration of the third day is the same as that of the second day, seeing that we are then to remind the eight sub-princes of their promises and oaths (of allegiance); and we are to call and convoke them with all their adherents, and then they do appear once more in visible forms, the whole particular cohorts of each will appear also invisibly, surrounding the eight sub-princes. But while invoking God your Lord for strength and surety, and your holy angel for counsel and assistance, never forget what the latter will have taught you, for it is a necessary point.

Here followeth the fifteenth chapter which teacheth what we should demand from the spirits, who are divided into three classes.

THE FIFTEENTH CHAPTER.

Concerning what you should demand of the spirits who are divided into three different troops and convoked on three separate days.

The demands we should make to the spirits are of three different kinds.

The first demand.

The demand of the first day when the four superior princes shall have visibly appeared, you shall make according unto the order of the angel:

Firstly: The proposition by what virtue, power, and authority you make your demands unto them; that is to say by the virtue of God our Lord who hath made them subject unto all his creatures, and brought them to your feet.¹

1. "Qui les asoumis atouttes ses Creatures et avos pieds."

Secondly:2 That your object is not at all a malign curiosity, but (one tending) unto the honour and glory of God, and to your own good and that of all the human race. That further, every time that you shall summon them, by whatever sign or word, and in whatever time and place, and for whatever occasion and service, they shall have to appear immediately without any delay, and obey your commands. And that in case they shall have some legitimate hindrance hereto, they are to send unto you some other spirits assigning then and there such as shall be capable and potent to accomplish and obey your will and your demand in their place. And that they shall promise and swear to observe this by the most rigorous judgment of God, and by the most severe punishment and chastisement of the holy angels, inflicted upon them. And that they will consent to obey, and that the four sovereign princes will name unto you the eight sub-princes, whom they will send in their place to take the oath as I have already said, to appear at once on the following morning when commanded by you; and that they will duly send the eight sub-princes.

2. This whole paragraph is difficult of clear translation by literal rendering, so I give the MS. text: "Secondement que vostre fin nest point curiosité maligne mais alhonneur et gloire de Dieu et alutilité propre et acelle de tout le genre humain etpourtant toute ces fois que vous les appellerez avec quelquesoit signe ou parole etenquelquesoit temps et Lieu etpourquelle soit occasion etservile dabort sans aucunement retarder ayent aparoitre etobeissent avos commandemens etaucas quils eussent un empechemen Legitime quils ayent avous envoyer dautres esprits enles nommant presentement ceux quiseront capable etpuissan pourobeir etaccomplir vostre volonte et vostre demande en leur place etquils vous promeltent et jurent dobserver cela par le tresrigoureux jugement de Dieu etpar latres grande peine et chatiment dessts anges sur eux ils consentiront dobeir et Les 4 princes souverains vous nommeront les 8 sousprinces quils vous enveront enleurplase aleurfaire preter le serment comme jelay deja dit deparoitre dabort," etc. The writer of this manuscript never uses the slightest punctuation, and paragraphs are infrequent.

For greater certainty, quit the altar now, and go towards the door which openeth onto the terrace, advancing your right hand beyond.3 Make each one of them touch the wand, and take the oath upon that wand.

3. I.e., beyond the door, but being careful not to go out onto the terrace yourself.

The demand of the second day.

The eight sub-princes being invoked, you shall make unto them the same demand and the same admonition which you have (already) made unto the four sovereign princes. And further you shall request from these four, that is to say, from Oriens, Paimon, Ariton, and Amaimon; that each of them shall assign and consign unto you your familiar spirit, which from the day of your birth they are compelled to give unto you. These will be given and furnished unto you with their dependants and will afterwards obey you. It is for you to demand from these the other spirits which you may wish to have; but seeing that they be infinite in number, and one more skilful in service than another, one

for one matter, another for another; you shall make a selection of the spirits whom you wish, and you shall put outside upon the terrace a written list of their names for the eight sub-princes (to see), and you shall require from these (latter) the oath, as you did from the four superior princes, that the following morning they shall have to appear before you together with all the spirits whose names you shall have given in writing, and also your familiar spirits.

The demand of the third day.

The eight sub-princes having presented all the spirits as you have directed them, you shall command that Astarot⁴ with all his following shall appear visibly in the form which the angel shall have prescribed unto you; and immediately you shall see a great army, and all under the same form. You shall propound unto them the same demand, which you have already made unto the princes, and you shall cause them to take oath to observe the same; that is to say, that every time that you shall call one of them by his name, that he shall at once appear in such form and place as shall please you, and that he shall punctually execute that which you shall have commanded him. All having sworn, you shall put outside the entry⁵ of the door, all the signs of the third book which belong unto Astarot,⁶ alone, and make him swear thereon, also ordaining unto them⁷ that in cases when it may not seem fit unto you to command them verbally, that as soon as you shall take one of these signs in your hand and move it from its place that the spirit marked in the sign shall do and execute that which the sign beareth, and that which your intimation⁸ joined thereto shall indicate; also that in the case that in the sign⁹ none of them shall be specially named, that all in general shall be obliged promptly and readily to perform the operation commanded; and that if also in the time to come, other (signs or) symbols be made by you which be not here¹⁰ included, that then also they (the spirits under Astarot) shall be equally bound to observe and execute them also. And when the oath hath been taken, cause the prince in the name of the rest to touch the wand.

4. Written "Atarot" by a slip in the MS.

5. I.e., upon the sand on the terrace.

6. Again erroneously "Atarot".

7. I.e., unto the subservient spirits of Astaroth.

8. I.e., whether verbal, or mental, or by gesture.

9. Again note that the whole of the operations of this magic of Abra-Melin and of Abraham the Jew depends on these symbols, so that it is not the true and sacred pentacles and symbols which he condemns; but erroneous and corrupted ones made use of ignorantly.

10. I.e., in those which the operator has written down from the third book, and placed at

the entry of the door for Astaroth to take oath upon.

After this, remove those symbols from the doorway; and call Magot, and after him Asmodee, and lastly Belzebud; and act with all these as you have done with Astarot; and all their symbols having been sworn unto, put them aside in order in a certain place, so arranged that you can easily distinguish one from another, as regards the subject, operation, or effect, for which they have been made, and unto which they belong.

This being done, you shall call Astarot and Asmodee together, with their common servitors,¹¹ and shall propound unto them their symbols; and having made them swear in the forementioned manner, you shall call in similar fashion Asmodee and Magot, with their servitors, and shall make them take oath upon their signs in the aforesaid manner.

11. I.e., servitors belonging equally to these two sub-princes together.

And thus shall you observe this method with the four other sub-princes;¹² but first of all convoke them with their common servitors, and make them swear upon the common signs, then Amaimon and Ariton together, and finally each one apart, as in the first case.¹³

12. I.e., Oriens, Paimon, Ariton, and Amaimon. Ariton is often called Egin or Egyn in other works on magic.

13. I.e., following the order of the classification in the nineteenth chapter of this second book.

And when you have put back all the symbols into their proper place, request from each of these last four¹⁴ your familiar spirit, and make them repeat its name, which you shall at once write down, together with the time during which they shall be obliged to serve you. Then you shall propound unto them the signs of the fifth chapter of the third book;¹⁵ and shall make them not only swear upon these symbols (collectively), but also each one (separately), that from this time forward he will observe duly and with diligence the six hours destined;¹⁶ and you shall cause them to promise to serve you with fidelity, performing all which they are obliged to do, and that you shall command their (services); and that they shall not in the slightest degree be false and lying as regardeth you; also, that if by chance you should assign over one of them unto another person, that he shall act as faithfully by him as by yourself; and, lastly, that they are to fulfil, perform, and execute, that which God for their chastisement hath destined unto them for sentence (of judgment).

14. I.e., Oriens, Paimon, Ariton, and Amaimon; one spirit from each for a familiar.

15. Entitled "How one may retain the familiar spirits, bound or free, in whatsoever form".

16. I.e., so that each of the four familiars shall serve a fourth part of the twenty-four hours of the day, that is six hours.

You shall then observe this form with all the princes, and until all the symbols shall be sworn to, with the four familiar spirits and the others dominating (them).

THE SIXTEENTH CHAPTER.

Concerning the sending them away.

Concerning the sending away of the spirits as well during the three days, as hereafter:

It is not necessary to observe many ceremonies in order to send away the spirits,¹ because they themselves are only too glad to be far away from you. This is wherefore you need not otherwise license them to depart; that is to say that during the three days, having finished speaking with the four sovereign princes, and afterwards with the eight sub-princes, and received their oath (of allegiance), you shall say unto them that for the present they can go unto their destined place; and that every time that they shall be summoned, let them remember their oath made upon the symbols.

1. However in all magical works great stress is laid on the importance of licensing a spirit invoked in the operation to depart, and if he be unwilling, of even compelling him against his will to return to his place. It must be remembered here, in this operation of Abraham the Jew, that not only his oratory but his bed-chamber also is kept pure and consecrated, and therefore it would be next to impossible for an evil spirit to break through to attack him. But in all magical evocations by the circle, the magician should never quit the same, without having licensed and even forced the evil spirits to depart; as cases are on record of the operator experiencing sudden death. I myself was present on an occasion when in the evocation by the circle, the magician incautiously having stooped forward and outward just over the limit of the circle, received a shock like that from a powerful electric battery, which nearly threw him down, struck the magical sword from his hand, and sent him staggering back to the centre of the circle. Compare also with this incident Allan Fenwick's experience in the Strange Story, when his hand accidentally went beyond the limits of the circle when he was replenishing the lamps during the evocation.

(And you shall send away) the familiar spirits and all other spirits with the aforesaid words.

It is true, however, that as regardeth the familiar spirits you shall tell them that at the time when they are on guard-duty they shall remain near you visible or invisible, in whatever form shall please you, in order to serve you during the destined six hours.

THE SEVENTEENTH CHAPTER.

What we should answer unto the interrogations of the spirits, and how we should resist their demands.

The wicked Devil knoweth full well that you are in no way obliged unto him, and that you have commenced this operation under the grace and mercy of God, and under the protection and defence of the holy angels; nevertheless, he will not fail to try his fortune, and he will seek to turn you aside from the veritable path; but be you constant and courageous, and swerve not in any way, either to the right hand or to the left. If he showeth himself proud with you, render unto him the like, and in your turn show him your pride. If he be humble, be in no wise too rude and severe toward him, but be

moderate in all things. If he asketh you some matter, you shall make answer unto him according to the instruction which the guardian angel shall have given you; and understand that the four princes,¹ more than all the rest, will powerfully tempt you, saying unto you, "Who is he who hath given thee so great authority?" They will reproach you with your hardihood and presumption in summoning them, knowing how powerful they are, and contrariwise, how weak and sinful you yourself are. They will reproach you with your sins, and will especially seek to dispute with you concerning your religion and your faith in God: if you be a Jew they will tell you that your faith and your religion have been refuted by God himself, and that you observe not the true law as it should be (observed): also if you be a pagan they will say, "What hath God to do with you or his creatures either, seeing that you know not God?" If you be a Christian they will say unto you, "What business is it of yours to have to do with Hebrew ceremonies which are tainted with idolatry, and the like?" But let none of this disquiet you in the least; answer them in few words, and laughingly, that it is none of their business to discuss these matters with you, and to deliver their opinions concerning them; and that although you may be a worthless wretch and a great sinner, you will yet hope that the true and only God, who hath created the Heaven and the Earth, and who hath condemned them² and brought them into submission under your feet, will forgive you your sins, both now and in future, whatever may be the religion which you profess. (Further that) you wish to know, understand, confess, and honour no other than the great and only God, the Lord of light, by whose power, virtue, and authority you command them to obey you.

1. Viz. Lucifer, Leviathan, Satan, and Belial.

2. I.e. the demons and evil spirits generally.

When you shall have spoken unto them thus, then will they sing another song, telling you that if you wish them to serve and to be obedient unto you, that you must first come to terms with them. Then shall you answer them on this wise:

"God our Lord hath condemned and sentenced you³ to serve me, and I do not treat as an equal with those who are accustomed to obey".

3. The demons generally.

Then will they demand of you some sacrifice or courtesy if you wish to be served and obeyed promptly. You shall reply that sacrifice is not to be made unto them, but rather unto the only God.

They will then entreat you not to hinder or bring to shame by means of this wisdom any of their devotees and enchanterers in their operations and enchantments. You shall then make answer that you are obliged to pursue the enemies of God and the Lord, and to repress their malice, and also to save and defend your neighbour, and any who are offended and hurt by them.

Then with much verbiage, and an infinitude of different ways will they make severe attacks upon you, and even the familiar spirits will rise up against you in their turn. These latter will demand and beseech of you that you will in no way give them over unto others (to serve them). Hold firm, however, and promise nothing either to one class (of

spirits) or another; but reply to them that every true and brave man is obliged to aid and serve his friends to the best of his ability, and with all his possessions, among the which they must assuredly also be comprised.

When at length they see that they have lost all hope of making you prevaricate, and that they can obtain nothing notwithstanding all their requests; they will definitely surrender, and will ask nothing else of you unless it be that you shall not be too rude and insulting in commanding them. You shall make answer to this, that if they prove themselves to be obedient and prompt in serving you, that it may be that your angel, by whose instruction and command you are governing yourself, may instruct you not to be so rigid and severe with them if they shall obey, and that in such case you will act as may be right.

THE EIGHTEENTH CHAPTER.

How he who operateth should behave as regardeth the spirits.

We have already seen how one should constrain the spirits, and what one should ask of them; also how to dismiss them without hurt, and how we should make answer unto their demands and presentments.¹

1. In the original, "demandes et apparitions".

All that I am about to say unto you now is superfluous, because it is certain that anyone who shall have observed with a true heart and firm resolution the advice which I have given regarding the six Moons, will be instructed with so much thoroughness and clearness by his guardian angel, that no doubtful point will present itself which he will not be able easily to clear up of himself.

We have also already sufficiently shown how on every or any occasion, he who operateth should comport himself as regardeth the spirits; that is to say as their Lord, and not as their servitor. Yet in all matters there should be a reasonable mean, seeing that we are not treating with men, but with spirits, of whom each one knoweth more than the whole Universe together.

Now if you shall make some demand unto a spirit, and he shall refuse to execute it; first well and carefully examine and consider whether it be in the power and nature of the spirit to whom you make such demand, to fulfil the same. For one spirit knoweth not all things, and that which appertaineth unto the one, another knoweth not. For this reason, see that ye well take heed before endeavouring to force them to perform a matter. Yet if, however, the inferior spirits be disobedient, you shall call their superiors, and remind them of the oaths which they have taken unto you, and of the chastisement which awaiteth the breaking of such vows.

And immediately, on beholding your steadfastness, they will obey you; but should they not, you ought then to invoke your guardian angel, whose chastisement they will quickly feel.

Yet, notwithstanding, we should never employ harsh means, in order to have that which

we can obtain by gentleness and courtesy.²

2. Let me here once again insist on the absolute necessity in occult working of being courteous, even to the evil spirits; for the operator who is insolent and overbearing will speedily lay himself open to obsession by a spirit of like nature, the which will bring about his ultimate downfall.

If during the invocation they should appear with tumult and insolence, fear nothing; neither give way to anger; but appear to make no account thereof. Only show them the consecrated wand, and if they continue to make a disturbance, smite upon the altar twice or thrice therewith, and all will be still.

It should be noted, that after you shall have licensed them to depart, and they shall have disappeared, you shall take the censer from the top of the altar, and having put perfume therein, take it out of the oratory onto the terrace whereon the spirits shall have appeared, and you shall perfume the place all round; for otherwise the spirits might work some evil unto persons entering by chance therein.

Now should you be willing to content yourself with the symbols which be in the third book here following; you shall the day after take away all the sand from the terrace and cast it into a secret place; but above all things take care not to throw it either into a river or into the navigable sea.

But should you desire to procure for yourself various other symbols and secrets, leave the sand and all things in place, as we shall also describe more particularly in the last chapter.

Also, should you wish it, you can retain your arrangements in place, and keep the apartment of the oratory proper and clean, as well as the altar; which latter you may place in a corner, should it incommode you in the centre of the room. For in this apartment, if it be not contaminated nor profaned, you may every Saturday enjoy the presence of your guardian angel; the which is one of the most sublime things which you can desire in this sacred art.

THE NINETEENTH CHAPTER.

A descriptive list of the names of the spirits whom we may summon to obtain that which we desire.

I will here give a very exact description of many spirits, the which (names) either altogether or in part, or else as many of them as you may wish, you should give written upon paper unto the eight sub-princes, on the second day of the conjuration. Now all these (spirits) be those who will appear on the third day, together with their princes. And these (spirits) be not vile, base, and common, but of rank, industrious, and very prompt unto an infinitude of things. Now their names have been manifested and discovered by the angels, and if you should wish for more the angel will augment them for you as far as you shall wish; seeing that their number is infinite.

The four princes and superior spirits be:

LUCIFER. LEVIATAN. SATAN. BELIAL.

The eight sub-princes be:

ASTAROT. MAGOT. ASMODEE. BELZEBUD. ORIENS. PAIMON. ARITON.
AMAIMON.¹

1. D: Astaroth, Magoth, Asmodi, Beelzebub, Oriens, Paymon, Arito, Amaymon.
The spirits common unto these four sub-princes, namely ORIENS, PAIMON, ARITON,
and AMAIMON, be:

Hosen. Saraph. Proxosos. Habhi. Acuar. Tirana. Alluph. Nercamay. Nilen. Morel. Traci.
Enaia. Mulach. Malutens. Iparkas. Nuditon. Melna. Melhaer. Ruach. Apolhun.
Schabuach. Mermo. Melamud. Poter. Sched. Ekdulon. Mantien. Obedama. Sachi.
Moschel. Pereuch. Deccal. Asperim. Katini. Torfora. Badad. Coelen. Chuschi. Tasma.
Pachid. Parek. Rachiar. Nogar. Adon. Trapis. Nagid. Ethanim. Patid. Pareht.
Emphastison. Paraseh. Gerevil. Elmis. Asmiel. Irminon. Asturel. Nuthon. Lomiol. Imink.
Plirok. Tagnon. Parmatus. Iaresin. Gorilon. Lirion. Plegit. Ogilen. Tarados. Losimon.
Ragaras. Igilon. Gosegas. Astrega. Parusur. Igis. Aherom. Igarak. Geloma. Kilik.
Remoron. Ekali. Isekel. Elzegan. Ipakol. Haril. Kadolon. Iogion. Zaragil. Irroron.
Ilagas. Balalos. Oroia. Lagasuf. Alagas. Alpas. Soterion. Romages. Promakos. Metafel.
Darascon. Kelen. Erenutes. Najin. Tulot. Platien. Atloton. Afarorp. Morilen. Ramaratz.
Nogen. Molin. (= 111 spirits servient.)²

2. D: Moreh, Saraph, Proxonos, Nabhi, Kosem, Peresch, Thirama, Alluph, Neschamah,
Milon, Frasis, Chaya, Malach, Malabed, Yparchos, Nudeton, Mebhaer, Bruach,
Apollyon, Schaluah, Myrmo, Melamod, Pother, Sched, Eckdulon, Manties, Obedamah,
Jachiel, Iuar, Moschel, Pechach, Hasperim, Katsin, Phosphora, Badad, Cohen, Cuschi,
Fasma, Pakid, Helel, Marah, Rascheer, Nogah, Adon, Erimites, Trapis, Nagid, Ethanim.
Patid, Nasi, Parelit, Emfation, Parasch, Girmil, Tolet, Helmis, Asmiel, Irminon, Asturel,
Flabison, Nascelon, Lomiol, Ysmiriek, Pliroky, Afloton, Hagrion, Permases, Sarasim,
Gorilon, Afolop, Liriel, Alogil, Ogologon, Laralos, Morilon, Losimon, Ragaras, Igilon,
Gesegas, Ugesor, Asorega, Parusur, Sigis, Aherom, Ramoras, Igarag, Geloma, Kilik,
Romoron, Negen, Ekalak, Ilek, Elzegar, Ipakol, Nolon, Holop, Aril, Kokolon, Osogyon,
Ibulon, Haragil, Izozon, Isagas, Balabos, Nagar, Oroya, Lagasaf, Alpas, Soterion,
Amillis, Romages, Promachos, Metoseph, Paraschon.

These be the spirits common unto ASTAROT and ASMODEE, viz.:

Amaniel. Orinel. Timira. Dramas. Amalin. Kirik. Bubana. Buk. Raner. Semlin. Ambolin.
Abutes. Exteron, Laboux. Corcaron. Ethan. Taret. Dablat. Buriul.³ Oman. Carasch.
Dimurgos. Roggiol. Loriol. Isigi. Tioron. Darokin. Horanar. Abahin. Goleg. Guagamon.
Laginx. Etaliz. Agei. Lemel. Udaman. Bialot. Gagalos. Ragalim. Finaxos. Akanef.
Omages. Agrax. Sagares. Afray. Ugales. Hermiala. Haligax. Gugonix. Opilm. Daguler.

Pachei. Nimalon.4 (= 53 spirits servient.)

3. A similar name, "Buriol", is given under the spirits subservient to Amaymon.

4. D: Amamil, Orinel, Tinira, Dramas, Anamalon, Kirik, Bubanabub, Ranar, Namalon, Ampholion, Abusis, Exenteron, Taborix, Corcavion, Oholem, Tareto, Tabbat, Buriub, Oman, Carasch, Dimurgos, Kogiel, Pemfodram, Liriol, Igigi, Dosom, Darochim, Horamar, Ahabhon, Yragamon, Lagiros, Eralyz, Golog, Leniel, Hageyr, Udaman, Bialod, Galagos, Bagalon, Tinakos, Akanef, Omagos, Argax, Afray, Sagares, Ugalis, Ermihala, Hahyax, Gagonix, Opilon, Dagulez, Pachahy, Nimalon.

These be the spirits common unto AMAIMON and ARITON, viz.:

Hauges. Agibol. Rigolen. Grasemin. Elafon. Trisaga. Gagalin. Cleraca. Elaton.

Pafesla.5 (= 10 spirits servient.)

5. D: Harog, Agebol, Rigolen, Irasomin, Elafon, Trisacha, Gagolchon, Klorecha, Yritron, Pafesla.

These be the spirits in common between ASMODEE and MAGOT, viz.:

Toun. Magog. Diopos. Disolel. Biriol. Sifon. Kele. Magiros. Sartabakim. Lundo. Sobe. Inokos. Mabakiel. Apot. Opun.6 (= 15 spirits servient.)

6. D: Magog, Sochen, Diopos, Lamargos, Disolel, Siphon, Kelef, Magyros, Mebaschel, Sartabakim, Sobhe, Inokos, Biriol.

The following be those of ASTAROT, viz.:

Aman. Camal. Toxai. Kataron. Rax. Gonogin. Schelagon. Ginar. Isiamon. Bahal. Darek. Ischigas. Golen. Gromenis. Rigios. Nimerix. Herg. Argilon. Okiri. Fagani. Hipolos. Ileson. Camonix. Bafamal. Alan. Apormenos. Ombalat. Quartas. Ugirpen. Araex. Lepaca. Kolofe.7 (= 32 spirits servient.)

7. D: Aman, Camal, Texai, Kataron, Rax, Schelegon, Giriar, Asianon, Bahal, Barak, Golog, Iromenis, Kigios, Nimirix, Hirih, Okirgi, Faguni, Hipolepos, Iloson, Camonix, Alafy, Apormanos, Ombalafa, Garsas, Ugirpon, Gomogin, Argilon, Earaoe, Lepacha, Kalotes, Ychigas, Bafamal.

These be those of MAGOT and KORE,8 viz.:

Nacheran. Katolin. Luesaf. Masaub. Urigo. Faturab, Fersebus. Baruel. Ubarin. Butarab. Ischiron. Odax. Roler. Arotor. Hemis. Arpiron. Arrabin. Supipas. Forteson. Dulid. Sorriolenen. Megalak. Anagotos. Sikastin. Petunof Mantan. Meklboc. Tigrafon. Tagora. Debam. Tiraim. Irix. Madail. Abagiron. Pandoli. Nenisem. Cobel. Sobel. Laboneton. Arioth. Marag. Kamusil. Kaitar. Scharak. Maisadul. Agilas. Kolam. Kiligil. Corodon. Hepogon. Daglas. Hagion. Egakireh. Paramor. Olisermon. Rimog. Horminos. Hagog.

Mimosa. Amchison. Ilarax. Makalos. Locater. Colvam. Batternis.9 (65 spirits servient.)

8. D: "Magoth's" (alone)

9. D: Nacheran, Natolico, Mesaf, Masadul, Sapipas, Faturab, Fernebus, Baruel, Ubarin, Urgido, Ysquiron, Odax, Rotor, Arator, Butharuth, Harpinon, Arrabim, Kore, Forteson, Serupulon, Megalleh, Anagnostos, Sikastir, Mechebber, Tigraphon, Matatam, Tagora, Petanop, Dulid, Somis, Lotaym, Hyrys, Madail, Debam, Obagiron, Nesisen, Lobel, Arioth, Pandoli, Laboneton, Kamusel, Cayfar, Nearach, Masadul, Marag, Kolan, Kiligil, Corocon, Hipogon, Agilas, Nagan, Egachir, Parachmon, Olosirmon, Daglus, Ormonas, Hagoch, Mimosa, Aracuson, Rimog, Ilarak, Mokaschef, Kobhan, Batirmiss, Lachatyl. Those of ASMODEE be:

Onei. Ormion. Preches. Maggid. Sclavak. Mebbesser. Bacaron. Holba. Hifarion. Gilarion. Eniuri. Abadir. Sbarionat. Utifa. Omet. Sarra.10 (= 16 spirits servient.)

10. D: Iemuri, Mebhasser, Bacaron, Hyla, Enei, Maggid, Abhadir, Presfees, Ormion, Schaluach, Gillamon, Ybarion. These be those of BELZEBUD, viz.:

Alcanor. Amatia. Bilifares. Lamarion. Diralisen. Licanen. Dimirag. Elponen. Ergamen. Gotifan. Nimorup. Carelena. Lamalon. Igurim. Akium. Dorak. Tachan. Ikonok. Kemal. Bilico. Tromes. Balfori. Arolen, Lirochi. Nominon. Iamai. Arogor. Holastri. Hacamuli. Samalo. Plison. Raderaf. Borol. Sorosma.11 Corilon. Gramon. Magalast. Zagalo. Pellipis. Natalis. Namiros. Adirael. Kabada. Kipokis. Orgosil. Arcon. Ambolon. Lamolon. Bilifor.12 (= 49 spirits servient.)

11. See same name under Oriens.

12. D: Altanor, Armasia, Belifares, Camarion, Corilon, Diralisin, Eralicarison, Elpinon, Garinirag, Sipillipis, Ergonion, Iotifar, Mynymarup, Karelesa, Natalis, Camalon, Igarim, Akahim, Golog, Namiros, Haraoth, Tedeam, Ikon, Kemal, Adisak, Bilek, Iromas, Baalsori, Arolen, Kobada, Liroki, Nominon, Iamai, Arogor, Ipokys, Olaßky, Hayamen, Samalo, Aloson, Ergosil, Borob, Ugobog, Haokub, Amolom, Bilifot, Granon, Pagalust, Xirmys, Lemalon, Radarap. These be of ORIENS, viz.:

Sarisel. Gasarons. Sorosma.13 Turitel. Balaken. Gagison. Mafalac. Agab.14 (= 8 spirits servient.)

13. See same name under Belzebud.

14. D: Gazaron, Sarisel, Sorosma, Turitel, Balachem, Gagison, Mafalac, Zagal.
These be of PAIMON, viz.:

Aglafos. Agafali. Dison. Achaniel. Sudoron. Kabersa. Ebaron. Zalanés. Ugola. Came.
Roffles. Menolik. Tacaros. Astolit. Rukum.15 (= 15 spirits servient.)

15. D: Ichdison, Sumuran, Aglafys, Hachamel, Agasaly, Kalgosa, Ebaron, Zalanés,
Zugola, Carah, Kafles, Memnolik, Tacaros, Astolit, Marku.
These be of ARITON, viz.:

Anader. Ekorok. Sibolas. Saris. Sekabin. Caromos. Rosaran. Sapason. Notiser. Flaxon.
Harombrub. Megalosin. Miliom. Ilemlis. Galak. Androcos. Maranton. Caron. Reginon.
Elerion. Sermeot. Irmenos.16 (= 22 spirits servient.)

16. Anadir, Ekorok, Rosaran, Nagani, Ligilos, Secabim, Calamosi, Sibolas, Forfaron,
Andrachos, Notiser, Filaxon, Harosul, Saris, Elonim, Nilion, Ilemlis, Calach, Sarason,
Semeot, Maranton, Caron, Regerion, Megalogim, Irmenos, Elamyr.
These be those of AMAIMON, viz.:

Romeroc. Ramison. Scrilis. Buriol. Taralim. Burasen. Akesoli. Erekia. Illirikim. Labisi.
Akoros. Mames. Glesi. Vision. Effrigis. Apelki. Dalep. Dresop. Hergotis. Nilima.17 (= 20
spirits servient.)

17. D: Ramiuson, Sirgilis, Bariol, Tarahim, Bumahan, Akefeli, Erkaya, Bemerot, Kilikimil,
Abisi, Akorok, Maraos, Glysy, Quision, Efrigis.

UNDER WHAT RULERS. TOTAL OF SPIRITS SERVIENT.

Oriens, Paimon, Ariton, Amaymon 111

Ashtaroth and Asmodeus 53

Amaymon and Ariton 10

Asmodeus and Magoth 15

Ashtaroth 32

Magoth and Koré 65

Asmodeus 16

Beelzebub 49

Oriens 8

Paymon 15

Ariton 22

Amaymon 20

Total of names of servient spirits 316

Infinite be the spirits which I could have here set down, but in order not to make any
confusion, I have thought fit to put only those whom I have myself employed, and whom

I have found good and faithful in all the operations wherein I have availed myself of them.

Also it is true that he who shall perform this operation will be able thereafter, according to his need, to obtain (the names of) more.

NOTES TO THE FOREGOING LISTS OF NAMES OF SPIRITS by S. L. Mac Gregor-Mathers.

I have thought it advisable to give as far as possible some idea of the significations of these names of spirits, which are for the most part derived from the Hebrew or Chaldee, and also from Greek and Latin and Coptic, etc.

THE CHIEF SPIRITS.

LUCIFER:

From Latin, Lux, Light, and Fero, to bear, = A Light Bearer. There is a name "Lucifuge" also employed occasionally, from Lux, Light, and Fugio, to fly from, = He who shuns the Light.

LEVIATAN:

From Hebrew, LVIThN (usually written Leviathan instead of Leviatan), = the Crooked or Piercing Serpent or Dragon.

SATAN:

From Hebrew, ShTN, = an Adversary.

BELIAL:

From Hebrew, BLIOL, = a Wicked One.

THE EIGHT SUB-PRINCES.

ASTAROT:

From Hebrew, OShThRVTh, = flocks, crowds, or assemblies. Usually written "Ashtaroth". Also a name of the Goddess Astarté; Esther is derived from the same root.

MAGOT:

May be from Hebrew, MOVTh, = small stones or pebbles; or from MG, = a changing of camp or place; or from Greek, Magos, a magician. Usually written Maguth. Compare the French word "Magot," meaning "a sort of baboon," and also "a hideous dwarfish man"; this expression is often used in fairy-tales to denote a spiteful dwarf or elf. This spirit has also been credited with presiding over hidden treasure. Larousse derives the name either from ancient French or German.

ASMODEE:

Usually written "Asmodeus," and sometimes "Chashmodai". Derived by some from the Hebrew word "Asamod," = to destroy or exterminate; and by others from the Persian verb "Azmondén," = to tempt, to try or prove. Some Rabbins say that Asmodeus was the child of the incest of Tubal-Cain and his sister Naamah. Others say that he was the Demon of impurity. Others again relate that he was employed by Solomon in the building of the Temple at Jerusalem; that he then attempted to dethrone Solomon, to put himself in his place; but that the King vanquished him, and the angel Gabriel chased

him into Egypt, and there bound him in a grotto. The Rabbins say that when Asmodeus was working at the building of the Temple, he made use of no metal tool; but instead of a certain stone which cut ordinary stone as a diamond will glass.

BELZEBUD:

Also written frequently "Beelzebub", "Baalzebub", "Beelzebuth", and "Beelzeboul". From Hebrew, BOL, = Lord, and ZBVB, = Fly or Flies; Lord of Flies. Some derive the name from the Syriac "Beel d'Bobo," = Master of calumny, or nearly the same signification as the Greek word Diabolos, whence are derived the modern French and English "Diable" and "Devil".

ORIENS:

These four names of Oriens, Païmon, Arition, and Amaymon, are usually allotted to the evil kings of the four quarters of the World. Oriens, from Latin, Oriens, = rising or Eastern. This name is also written Uriens, from Latin, URO, = to burn, or devour with flame. It is probably from Uriens that a mediaeval title of the Devil, viz., "Sir Urien", is derived. The Name is also sometimes written "Urieus," from Latin, "URIOS", a title given to Jupiter as presiding over the wind. Urieus is also derivable from the Greek Adj. "EURUS, EUREIA, EURU," meaning vast or extensive. By the Rabbins he is also called SMAL, Samael, which is derived from the Hebrew root SML, which means "a figure, image, or idol". It is a name given in the Qabalah to one of the chief evil spirits.

PAIMON:

Is also frequently written "Paymon", and sometimes "Paimonia". Probably from Hebrew, POMN, = a tinkling sound or small bell. This is again derived from the Hebrew root POM, = to agitate, impel, or strike forward. The word POMN is employed in Exodus 28.34, 28.33, and 39.25. Paimon is also called by the Rabbins by the title of OZAZL, Azazel, which is a name used in Leviticus with reference to the scape-goat. Its derivation is from OZ, = a goat; and AZL, = to go away. It has frequently been warmly discussed whether the word in question means simply the scape-goat, or whether it signifies a demon to whom that animal was dedicated. But in Rabbinic demonology it is always used to mean one of the chief demons.

ARITON:

It is also often called "Egyn," or "Egin". This name may be derived from the Hebrew root ORH, = to lay bare, to make naked. It may also be derived from the Greek word ARHRETON, = secret, or mysterious, in any sense good or bad. Egin may be derivable from Hebrew OGN = to delay, hinder, or retard. There may also be a connection with the Greek AIX, AIGOS, = a goat. This spirit is also called by the Rabbins OZAL, Azazel, from the root OZ, which means both a goat, and also vigour, vehemence of force; thus having partly the same root as "Azazel".

AMAIMON:

Also written frequently "Amaymon"; perhaps from the Greek word MAIMON, present participle of MAIMAO; and A as an enforcing particle; hence Amaimon would mean "terrible violence and vehemence". This spirit is also called by the Rabbins MHZAL, Mahazael, perhaps from the root MZ, = to consume, or devour. Amaymon is spoken of in the various mediaeval Magical works as being a very potent spirit, and the use of a ring, with magical characters to hold before the mouth while conversing with him, is recommended as a protection against his deadly, fiery, and poisonous breath.

THE SERVITORS OF ORIENS, PAYMON, ARITON, AND AMAYMON.

Hosen:

From Chaldaic, ChVSN, chosen, = strong, vigorous, powerful.

Saraph:

From Hebrew, ShRP, = to burn, or devour with fire.

Proxosos:

Perhaps from Greek, PROX, PROXOKOS, = a kid.

Habhi:

From Chaldee, ChBA, or Hebrew, ChBH, = hidden.

Acuar:

From Hebrew, AKR, = a tiller of the earth.

Tirana:

Perhaps from Hebrew, ThRN, = the mast of a ship, also an apple tree.

Alluph:

From Hebrew, ALVP, = a leader, a duke; also a bull, from his leading the herd.

Nercamay:

Perhaps from Hebrew, NOR, = a boy, and ChMH = a companion.

Nilen:

Perhaps from NILUS, Latin, or NEILOS, Greek, = the River Nile.

Morel:

Perhaps from Hebrew, MRH, = to rebel.

Traci:

From Greek, TRACHUS, etc., = harsh, rude.

Enaia:

Perhaps from Hebrew, ONIH, = poor, afflicted.

Mulach:

Probably the same as "Moloch," from Hebrew, MLK, = to rule.

Malutens:

Perhaps from Hebrew, MOL, = to lie, or deceive, or prevaricate.

Iparkas:

Probably from Greek, HIPPARCHES, = a commander of cavalry, or leader of horse.

Nuditon:

Apparently from the Latin, NUDITAS, = nakedness, derived in its turn from NUDATUS.

Melna:

Perhaps from Hebrew, LN, to abide or rest.

Melhaer:

Perhaps from Hebrew, ML, to cut off, or divide, and ChR, whiteness, purity.

Ruach:

From Hebrew, RVCh = spirit.

Apolhun:

From Greek, APOLLUON, Apollyon, = the destroyer.

Schabuach:

From Arabic = to calm or assuage.

Mermo:

From Coptic, MER, across, and MOOU, water, = across water.

Melamud:

From Hebrew, MLMD, = stimulus to exertion.

Poter:

From Greek, POTER, = a drinking cup, or vase.

Sched:

From Hebrew, ShDD, the Hebrew name for a devastating demon. But the Hebrew root ShD implies the same idea as the English words "to shed" ; and signifies a female breast.

Ekdulon:

Probably from Greek, EKDUO, = to despoil.

Mantiens:

From Latin, MANTIENS, and Greek, MANTEIA, = prophesying, divining.

Obedama:

From Hebrew, OBD, = a servant. AMA = mother. But AMH = a maid-servant, whence Obedama should signify a woman-servant.

Sachiel:

Is a name frequently given in magical works to an angel of the planet Jupiter. SKK = to cover or protect, but SChH = to trample down.

Moschel:

From Hebrew, MVSh, = to move oneself about.

Pereuch:

Perhaps from Greek, PER and EUCHE, = concerning prayer, or given unto prayer.

Deccal:

From Hebrew, DChL, = to fear.

Asperim:

Perhaps from Latin, ASPERA, = rude, rigorous, perilous, dangerous.

Katini:

From Hebrew, KThN, = a tunic, whence the Greek word CHITON.

Torfora:

From Hebrew, ThOR, = a small knife, or lancet.

Badad:

From Hebrew, BDD, = solitary.

I have thus far given the probable derivations at length; but I shall, for the sake of brevity, here continue them without giving their roots and remarks thereon:

Coelen. - Latin. Heavens.

Chuschi. - Hebrew. Silent.

Tasma. - Hebrew and Chaldaic. Weak.

Pachid. - Hebrew. Fear.

Parek. - Hebrew. Roughness, Savage.

Rachiar. - Greek. Sea breaking on rocks.

Nogar. - Hebrew. Flowing.

Adon. - Hebrew. Lord.

Trapis. - Greek. Turning.

Nagid. - Hebrew. A Leader.

Ethanim. - Hebrew. An ass; a furnace.

Patid. - Hebrew. Topaz.
Pareht. - Hebrew. Fruit.
Emphastison. - Greek. Image, representation.
Paraseh. - Chaldaic. Divided.
Gerevil. - Hebrew. Divining lot, sortilege.
Elmis. - Coptic. Flying.
Asmiel. - Hebrew. Storing up.
Irminon. - Greek. Supporting.
Asturel. - Hebrew. Bearing authority.
Nuthon. - Perhaps Coptic, Godlike; or Greek, piercing.
Lomiol. - Perhaps Hebrew. Binding, bitter.
Imink. - Perhaps Coptic. Devouring.
Plirok. - Perhaps Coptic. Burning up.
Tagnon. - Perhaps Greek. Heating.
Parmatus. - Greek and Latin. Shield-bearing.
Iaresin. - Hebrew. Possessing.
Gorilon. - Coptic. Axe; cleaving either to, or asunder; bones.
Lirion. - Greek. A lily.
Plegit. - Perhaps Greek. Smiting, smitten.
Ogilen. - Hebrew. Round, wheel. Tarados. - Perhaps Coptic. Dispersion.
Losimon. - Perhaps Coptic. Understanding of restriction.
Ragaras. - Perhaps Coptic. To incline, or bow the head.
Igilon. - Perhaps Greek. After the fashion of EIKELOS.
Gosegas. - Probably Hebrew or Chaldaic. Shaking strongly.
Astrega. - Perhaps Coptic. Expeditious.
Parusur. - Perhaps Greek. Present to assist.
Igis. - Perhaps from Greek HIKO, root of HIKNEOMAL. Coming.
Aherom. - Hebrew. Separation, from ChRM.
Igarak. - Perhaps Celtic, from CARAC. Terrible.
Geloma. - Hebrew, GLM, and Latin, GLOMUS. Wrapped, or wound together.
Kilik. - Hebrew. Wrinkled with age.
Remoron. - Latin. Hindering, staying.
Ekalike. - Perhaps Greek. At rest, or quiet.
Isekel. - Hebrew. Anointing, or Anointed.
Elzegan. - Perhaps Hebrew = Turning aside.
Ipakol. - Hebrew. Breathing forth.
Haril. - Hebrew. Thorny.
Kadolon. - Perhaps Greek. A small vase, or urn.
logion. - Perhaps Greek. Noise of battle.
Zaragil. - Perhaps Hebrew. Scattering.
Irroron. - Latin. Sprinkling with dew.
Ilagas. - Greek. Obtaining; having obtained.
Balalos. - Perhaps Greek, BALLO, to throw.
Oroia. - Probably Greek. Returning in due season.
Lagasuf. - Perhaps Hebrew. In paleness, pining away.
Alagas. - Perhaps Greek. Wandering.

Alpas. - Probably Greek. Yielding.
Soterion. - Greek. Saving, delivering.
Romages. - Perhaps Hebrew. To throw and to touch.
Promakos. - Greek. A fighter in the front of a conflict.
Metafel. - Hebrew. To fasten.
Darascon. - Perhaps Celtic. Turbulent.
Kelen. - Greek. Going swiftly, as in a race.
Erenutes. - Perhaps Greek. Receiving.
Najin. - Hebrew. Propagating.
Tulot. - Chaldaic. Triple.
Platien. - Greek. Flat, broad.
Atloton. - Greek. Insufferable.
Afarorp. - Perhaps Hebrew. Breaking, rending.
Morilen. - Perhaps Greek. Foolish speaking.
Ramaratz. - Hebrew. Raised ground, or earth.
Nogen. - Hebrew. To strike a musical instrument.
Molin. - Hebrew. Abiding in a place.

THE SERVITORS OF ASHTAROTH AND ASMODEUS.

Amaniel. - Hebrew. Nourishment of God. (Frequently in Qabalistic magic "El," the name of God, is joined to the names even of evil spirits, to intimate that even these have no power except by his permission.)
Orinel. - Hebrew. Ornament of God; also tree of God; also elm tree.
Timira. - Hebrew. Palm.
Dramas. - Greek. Action.
Amalin. - Chaldaic. Languidness.
Kirik. - Hebrew. A stole or mantle.
Bubana. - Perhaps Hebrew. Emptiness.
Buk. - Hebrew. Perplexity.
Raner. - Perhaps Hebrew, singing; or Greek, watering.
Semlin. - Hebrew. Simulacra; appearances.
Ambolin. - Perhaps Hebrew. Tending unto nothingness.
Abutes. - Perhaps Greek. Bottomless, measureless.
Exteron. - Latin. Without, foreign, distant.
Laboux. - Perhaps Latin, and conveying the sense of "laborious".
Corcaron. - Perhaps Greek. Tumultuous, noisy.
Ethan. - Hebrew. An ass.
Taret. - Perhaps Hebrew. Dampness, tending to corruption.
Tablat. - Perhaps Hebrew. Immersions.
Buriul. - Hebrew. In terror and trembling.
Oman. - Perhaps Chaldaic. To cover, or obscure.
Carasch. - Hebrew. Voracity.
Dimurgos. - Greek. A fabricator, artisan, or workman.
Roggiol. - Perhaps Hebrew. To drag down; the feet.
Loriol. - Perhaps Hebrew. Unto horror.
Isigi. - Perhaps from Hebrew, and implying "error," or "to err".

Dioron. - Greek. Delay.
 Darokin. - Probably Chaldaic. Paths or ways.
 Horanar. - ? ?
 Abahin. - Perhaps Hebrew, and signifying "terrible".
 Goleg. - Probably Hebrew. Whirling.
 Guagamon. - Greek. A net.
 Lagainx. - ? ?
 Etaliz. - Hebrew. The furrow of a plough. Hence agriculture.
 Agei. - Probably Hebrew. Meditation.
 Lemel. - Perhaps Hebrew. For speech --?.
 Udaman. - Perhaps a corruption of Greek, EUDAIMON, = fortunate.
 Bialot. - Perhaps Hebrew. Absorption.
 Gagalos. - Perhaps Greek. A tumour. (See somewhat similar name, "Gagalin," in the spirits under Amaimon and Arition.)
 Ragalim. - Hebrew. Feet.
 Finaxos. - Perhaps Greek. Worthy in appearance --?.
 Akanef. - Hebrew. A wing.
 Omages. - Greek --? for HO MAGOS, = the magician.
 Agrax. - Perhaps Hebrew. Bone.
 Sagares. - Greek. A double-headed battle-axe, especially that used by the Amazons.
 Afray. - Perhaps Hebrew. Dust.
 Ugales. - Probably Greek. Calm.
 Hermiala. - ? ? Perhaps traceable to Celtic roots.
 Haligax. - ? ? Perhaps traceable to Celtic roots.
 Gugonix. - ? ? Perhaps traceable to Celtic roots.
 Opilm. - Hebrew. Citadels; eminences.
 Daguler. - ? ?
 Pachei. - Probably Greek. Thick, coarse.
 Nimalon. - Perhaps from Hebrew, relating to "circumcision".

THE SERVITORS OF AMAIMON AND ARITON.

Hauges. - Apparently from the Greek "AUGE". Brilliance.
 Agibol. - Hebrew. forcible love.
 Rigolen. - Perhaps from Hebrew, = to drag down. The same root also is that of the word "Regel," = "foot".
 Grasemin. - Perhaps from Hebrew, GRS, = a bone.
 Elafon. - Probably from the Greek ELAPHOS, = a stag.
 Trisaga. - Greek. Directing by triads.
 Gagalin. - Perhaps Greek. Tumour, swelling, ganglion.
 CLERACA. - Perhaps from Greek and Latin, "KLERIKOS," and "CLERICUS," = clerical.
 ELATON. - Probably Latin. Sublime; borne away.
 PAFESLA. - Perhaps from Hebrew-? a sculptured image.

THE SERVITORS OF ASMODEUS AND MAGOTH.

TOUN. - Perhaps from Hebrew. THNH, = Hire, Price.
MAGOG. - Hebrew. The well-known Biblical name for a powerful Gentile nation.
DIOPOS. - Greek. An overseer.
DISOLEL. - ? ?
BIRIEL. - Hebrew. Stronghold of God.
SIFON. - Greek. A Siphon or Tube for raising fluids. or Hebrew. To cover over.
KELE. - Hebrew. To consume.
MAGIROS. - Greek. A cook.
SARTABAKIM.-? ? SRTN in Hebrew = the sign Cancer.
LUNDO. - ? ?
SOBE. - Greek. The tail of a horse; also a fly-flap.
INOKOS. - Perhaps from Latin, "INOCCO," = to rake the earth over the newly sown seed.
MABAKIEL. - Hebrew. Weeping, Lamentation.
APOT. - Hebrew = A Treasure; a tribute.
OPUN. - Perhaps from Hebrew. A wheel.

THE SERVITORS OF ASHTAROTH.

AMAN. - Hebrew. To nourish.
CAMAL. - Hebrew. To desire God; the name of one of the archangels in the Qabalah.
TOXAI. - From Greek, TOXEIA, = Archery; or Latin, TOXICUM, = Poison.
KATARON. - Greek. Casting down.
RAX. - Greek. A grape-seed.
GONOGIN. - Hebrew. Pleasures, delights.
SCHELAGON. - Hebrew. Like snow.
GINAR. - ? ? Perhaps Chaldaic - ? To perfect, or finish.
ISIAMON. - Hebrew = Solitude, desolation.
BAHAL. - Hebrew = To disturb.
DAREK. - Hebrew = a way, or path.
ISCHIGAS. - Perhaps from Hebrew, IShO, = To save, or aid.
GOLEN. - Greek. A cavern.
GROMENIS. - Perhaps Latin or Greek - ? to mark out.
RIGIOS. - Greek. Horrible, terrible.
NIMERIX. - ? ? Perhaps Celtic.
HERG. - Hebrew. To slay.
ARGILON. - Greek. Clay.
OKIRI. - Perhaps Greek - ? To cause to sink or fail.
FAGANI. - Perhaps Greek - ? Devourers.
HIPOLOS. - Greek. A Goat herd.
ILESON. - Greek. Enveloping.
CAMONIX. - ? Greek - ? Perseverance in combat.
BAFAMAL. - ? ?
ALAN. - Chaldaic. A Tree.
APORMENOS. - Greek. Uncertain.
OMBALAT. - ? ?

QUARTAS. - Latin. Fourth.
UGIRPEN. - ? ?
ARAEX. - ? Greek. ? Shock.
LEPACA. - Hebrew. For opening or disclosing.
KOLOFE. - Greek. Summit, or height of achievement.

THE SERVITORS OF MAGOTH AND KORE.

NACHERAN. - Probably Hebrew. Nostrils.
KATOLIN. - Hebrew. Walls.
LUESAF. - Perhaps Hebrew. Unto loss or destruction.
MASAUB. - Hebrew. Circuit.
URIGO. - Latin. Spoiled; unfit for food.
FATURAB. - Perhaps Hebrew - ? Interpretation.
FERSEBUS. - Perhaps Greek - ? A bringer of veneration.
BARUEL. - Hebrew. Food or nourishment from God.
UBARIN. - Greek. Insult, outrage.
BUTARAB. - ? ?
ISCHIRON. - Greek. Strong, mighty.
ODAX. - Greek. Biting.
ROLER. - ? ?
AROTOR. - Greek and Latin. A ploughman or husbandman.
HEMIS. - Greek. Half, half-way.
ARPIRON. - Perhaps Greek - ? Attempting straightway.
ARRABIN. - Greek. Pledge, caution money.
SUPIPAS. - Perhaps Greek - ? relating to swine.
FORTESON. - Greek. Burdened.
DULID. - ? ?
SORRIOLENEN. - ? ?
MEGALAK. - Hebrew. Cutting off.
ANAGOTOS. - Perhaps Greek - ? Conducting.
SIKASTIN. - ? ?
PETUNOF. - Coptic. Exciting.
MANTAN. - Hebrew. A gift.
MEKLBOC. - Perhaps Hebrew - ? Like a dog.
TIGRAFON. - Perhaps Greek - ? Capable of writing any matter.
TAGORA. - Coptic. Assembly.
DEBAM. - Perhaps Hebrew. Strength.
TIRAIM. - Hebrew. Filling up.
IRIX. - Greek. A hawk or falcon.
MADAIL. - Perhaps Hebrew. Drawing out from, consuming.
ABAGIRON. - Perhaps Greek - ? Gathering together.
PANDOLI. - Greek. Altogether a slave; or perhaps from Greek and Latin -- possessing all wiles.
NENISEM. - Perhaps Hebrew - ? Wavings, displayings.
COBEL. - Hebrew. A Chain.

SOBEL. - Hebrew. A Burden.
 LABONETON. - Perhaps from Greek, LAMBANO, = to grasp, or seize.
 ARIOTH. - Hebrew. Lioness.
 MARAG. - Hebrew. To drive forward.
 KAMUSIL. - Hebrew. Like a rising or elevation.
 KAITAR. - Perhaps from Hebrew, KThR, = a crown or summit.
 SCHARAK. - Hebrew. To wind or twine about.
 MAISADUL. - ? ?
 AGILAS. - Perhaps Greek - ? Sullen.
 KOLAM. - Hebrew. Shame; to be ashamed.
 KILIGIL. - ? ?
 CORODON. - Perhaps Greek - ? a lark.
 HEPOGON. - Perhaps Greek - ? a saddle-cloth.
 DAGLAS. - ? ?
 HAGION. - Greek. Sacred.
 EGAKIREH. - ? ?
 PARAMOR. - Perhaps the same as the modern word paramour:- a lover.
 OLISERMON. - Perhaps Greek and Latin - ? Of short speech.
 RIMOG. - Perhaps from Hebrew, RMK, = a mare.
 HORMINOS. - Greek. A stirrer up.
 HAGOG. - Hebrew. The name of Gog, with the definite prefix "Ha".
 MIMOSA. - Perhaps Greek. Meaning imitator. "Mimosa" is also the name of a shrub.
 AMCHISON. - ? ?
 ILARAX. - Perhaps Greek - ? Cheerful; gay.
 MAKALOS. - Perhaps Chaldaic - ? Attenuated, wasted.
 LOCATER. - ? ?
 COLVAM. - Perhaps from a Hebrew root, signifying "shame".
 BATTERNIS. - ? ? Perhaps derived from Greek, BATTARIZO, = to use vain repetitions, to babble.

THE SERVITORS OF ASMODEUS.

ONEI.- Greek, ONE. Purchase; buying.
 ORMION.- Perhaps Greek - ? Moored, fastened securely.
 PRECHES.- Perhaps Greek, from PRETHO, "to swell out".
 MAGGID.- Hebrew. Precious things.
 SCLAVAK.- Perhaps from Coptic, SzLAK, = Torture, pain.
 MEBBESSER.- Either from Hebrew, BShR, = flesh, or Chaldee, BSR, = to reject.
 BACARON.- Hebrew. Firstborn.
 HOLBA.- Hebrew. Fatness.
 HIFARION.- Greek. A Pony or little horse.
 GILARION.- ? ?
 ENIURI.- Perhaps Greek. Found in.
 ABADIR.- Hebrew. Scattered.
 SBARIONAT.- Perhaps Coptic - ? a little friend.
 UTIFA.- ? ?

OMET.- Hebrew. A neighbour.
SARRA.- Coptic. To strike.

THE SERVITORS OF BEELZEBUB.

ALCANOR.- Probably Hebrew and Arabic - ? a harp.
AMATIA.- Greek. Ignorance.
BILIFARES.- Hebrew. Lord of Division.
LAMARION.- ? ?
DIRALISEN.- Greek. The ridge of a rock.
LICANEN.- Perhaps from Greek, LIKNON, = a winnowing fan.
DIMIRAG.- Chaldaic. Impulsion, driving forward.
ELPONEN.- Perhaps Greek - ? Force of hope.
ERGAMEN.- Greek. Busy.
GOTIFAN.- Probably Hebrew, expressing the idea of crushing, and turning over.
NIMORUP.- ? ?
CARELENA.- Perhaps Greek, from KAR, = Hair, and LAMBANO, = to seize.
LAMALON.- Perhaps Hebrew. Declining, turning aside.
IGURIM.- Hebrew. Fears.
AKIUM.- Hebrew. Sure.
DORAK.- Hebrew. Proceeding, walking forward.
TACHAN.- Hebrew. Grinding to powder.
IKONOK.- Greek. Phantasmal.
KEMAL.- Hebrew. Desire of God.
BILICO.- Perhaps Hebrew - ? Lord of manifestation.
TROMES.- Greek. Wound or disaster.
BALFORI.- Hebrew. Lord of producing.
AROLEN.- Perhaps Hebrew - ? Strongly agitated.
LIROCHI.- Hebrew. In tenderness.
NOMINON.- Greek. Conventional.
IAMAI.- Hebrew - ? Days, periods.
AROGOR.- Probably Greek - ? a helper.
HOLASTRI.- Perhaps from Coptic, HOLSZ, = to surround.
HACAMULI.- Hebrew. Withering, fading.
SAMALO.- Probably Hebrew. His image.
PLISON.- Perhaps Greek, from PLEO, to swim.
RADERAF.- Perhaps Greek - ? a rose-bearer.
BOROL.- Probably from Hebrew, BVR, = a pit, to bury.
SOROSMA.- Perhaps Greek. A funeral urn.
CORILON.- ? ?
GRAMON.- Greek, from GRAMMA, = Writing.
MAGALAST.- Greek. Greatly, hugely.
ZAGALO.- Perhaps Greek, from ZAGKLON, = a reaping-hook.
PELLIPIS.- Perhaps Greek - ? Oppressing.
NATALIS.- Latin. A birthday, nativity, natal.
NAMIROS.- Perhaps Coptico-Greek - ? Naval, Nautical.

ADIRAEL.- Hebrew. Magnificence of God.
KABADA.- Hebrew. Dulness, heaviness.
KIPOKIS.- Hebrew. Like overflowing.
ORGOSIL.- Hebrew. Tumultuous.
ARCON.- Greek. A Ruler.
AMBOLON.- Greek. Earth thrown up, or fresh turned.
LAMPLON.- Hebrew. With detestation.
BILIFOR.- Perhaps Hebrew - ? Lord of Glory.

THE SERVITORS OF ORIENS.

SARISEL. - Hebrew. Minister of God.
GASARONS. - ? ?
SOROSMA. (See same name under Beelzebub.)
TURITEL. - Hebrew. Mountain cast down.
BALAKEN. - Chaldaic. Ravagers.
GAGISON.- Hebrew. Spread out flat.
MAFALAC.- Hebrew. A fragment.
AGAB.- Hebrew. Beloved.

THE SERVITORS OF PAYMON.

AGLAFOS.- Greek. Bright light.
AGAFALI.- Perhaps from Greek, AGE, reverence.
DISON.- Greek. Divided.
ACHANIEL.- Hebrew. Truth of God.
SUDORON.- Greek. Probably a false gift.
KABERSA.- Hebrew. Wide measure.
EBARON.- Greek. Not burdensome.
ZALANES.- Greek. Trouble-bringer.
UGOLA.- ? Greek. Perhaps = Fluent in speech.
CAME.- Greek. Tired.
ROFFLES.- Hebrew. The Lion trembling.
MENOLIK.- Perhaps Greek - ? Winnowing with fury.
TACAROS.- Greek. Soft or tender.
ASTOLIT.- Probably Greek - ? Without garment.
RUKUM.- Hebrew. Diversified.

THE SERVITORS OF ARITON.

ANADER.- Greek. A flayer.
EKOROK.- Hebrew. Thy breaking, thy barrenness.
SIBOLAS.- Hebrew. A rushing lion.
SARIS.- Greek. A pike or spear.
SEKABIN.- Chaldee. Casters down.
CAROMOS.- Perhaps from Greek, CHARMA, = joy.

ROSARAN.- ? Hebrew - ? Evil and wicked.
SAPASON.- Perhaps from Greek, SEPO, to putrefy.
NOTISER.- Perhaps Greek, = Putter to flight.
FLAXON.- Greek. About to rend, or to be rent asunder.
HAROMBRUB.- Hebrew. Exalted in greatness.
MEGALOSIN.- Greek. In great things.
MILIOM.- Hebrew. The ender or destroyer of day.
ILEMLIS.- Hebrew. The silent lion.
GALAK.- Greek. Milky.
ANDROCOS.- Perhaps Greek - ? Arranger or orderer of men.
MARANTON.- Greek. Quenched, having extinguished.
CARON.- Greek. The name of Charon, the ferryman of the souls of the dead in Hades.
REGINON.- Hebrew. Vigorous ones.
ELERION.- Perhaps Greek. A laughter or mocker.
SERMEOT.- Hebrew. Death of the flesh.
IRMENOS.- Perhaps from Greek, HERMENEUS, = an expounder.

THE SERVITORS OF AMAYMON.

ROMERAC.- Hebrew. Violent thunder.
RAMISON.- Hebrew. The movers with a particular creeping motion.
SCRILIS.- Probably Latin, from Sacrilegium, = a sacrilegious offence.
BURIOL.- Hebrew. Devouring fire of God.
TARALIM.- Hebrew. Mighty strongholds.
BURASEN.- Hebrew. Destroyers by stifling smoky breath.
AKESOLI.- Greek - ? the distressful, or pain-bringing ones.
EREKIA.- Greek probably. One who tears asunder.
ILLIRIKIM.- Hebrew. They who shriek with a long drawn cry.
LABISI.- Hebrew. The flesh inclothed.
AKOROS.- Greek. Overthrowers of authority.
MAMES.- Hebrew. They who move by backward motion.
GLESİ.- Hebrew. One who glistens horribly, like an insect.
VISION.- Latin. An apparition.
EFFRIGIS.- Greek. One who quivers in a horrible manner.
APELKI.- Greek. The misleaders or turners aside.
DALEP.- Hebrew. Decaying in liquid putrefaction.
DRESOP.- Hebrew. They who attack their prey by tremulous motion.
HERGOTIS.- Greek. A labourer.
NILIMA.- Hebrew. The evil questioners.

(End of Notes on Names of Spirits.)

THE TWENTIETH CHAPTER.

How the operations should be performed.

The aforesaid operation being finished, it is necessary, in order to render this instruction complete, to say how we should manage the operations which he who operateth wisheth to put into practice.

Firstly, then, having come unto the end, and having obtained all that is necessary; you cannot sufficiently praise and honour God, and his most holy name, even although you had a thousand tongues; neither also can you sufficiently magnify and thank your holy angel guardian as he meriteth. However, you ought to render thanks proportionate to your estate and to the great treasure which you have received. It is necessary also that you should fully understand how you ought to enjoy these immense riches, so that they may not be in your hands unfruitful, or even harmful. Because this art is like a sword in your hand, capable of serving for all kinds of evil and for hurt unto your neighbour. But in putting it into practice for that sole end for which it hath been made, namely for vanquishing therewith the demon and enemies, then shall you be making a good use hereof. I wish also further to give you some instruction upon certain necessary and principal points.

The operation of the spirits being finished, you shall continue a whole week to praise God; and as regardeth yourself personally, you shall do no servile work during the seven days, neither shall you make any convocation of the spirits in general, nor of the familiars; and afterwards, when the seven days be passed, you shall commence to exercise your power, as shall be hereafter said:

(1) Take heed before all things to perform no magical operation soever, or invocations of the spirits on the Sabbath day, during the whole period of your life, seeing that that day is consecrated unto God, and is the day on which you should repose and sanctify yourself, and you should solemnise it by prayers.

(2) Keep yourself as you would from the Eternal Fire, from manifesting unto any living being that which your guardian angel shall have confided unto you; excepting unto him who hath given unto you the operation, unto whom you have as it were a greater obligation than unto your own father.

(3) As far as lieth in your power take heed in no way to make use of this art against your neighbour; except for a just vengeance; although I counsel you even in this particular to imitate God, who pardoneth even you yourself, and there is not in the world a more meritorious action than to pardon.

(4) In the case of your angel dissuading you from some operation, and forbidding you to do the same, keep well from becoming obstinate therein, for you would in such a case ever repent it.

(5) Fly all kinds of (evil) science, magic, and enchantments, because they be all diabolical inventions; also put no trust in books which teach them, though in appearance they may seem reliable to you, for these be nets which the perfidious Belial stretcheth

out to take you.

(6) In conversing with spirits good or evil, never employ words which you do not understand, because even so will you have shame and hurt.

(7) You shall never demand of your guardian angel any symbol wherewith to operate for an evil end, seeing that you would grieve him. You will find only too many persons who will beseech you to do thus; see that you do it not!

(8) Accustom yourself as much as possible to purity of body and cleanliness of raiment, seeing that this is very necessary; for the spirits, both good and evil alike, love purity.

(9) As far as possible shun the employment of your wisdom for others in evil things; but first well consider him to whom you would render a service; because it often happeneth, that in doing service unto another one worketh evil for oneself.

(10) In no way attempt to procure the operation of the holy angels unless you have extreme need thereof, seeing that these holy angels be so far above you that it is useless for you to wish to compare yourself unto them, you being nothing in comparison of them who are the angels of God.

(11) If the operations can be performed by the familiar spirits, it is not necessary to employ others therein.

(12) Though it should be an easy matter for you to employ your familiars to annoy your neighbour, seek to abstain therefrom, unless it were to repress the insolence of such as might attempt aught against you personally. Never keep the familiar spirits in idleness, and should you wish to give one over unto any person, see that such person be distinguished and meritorious, for they love not to serve those of base and common condition. But should such person unto whom you give them have made some express pact (with spirits) in such case the familiar spirits will fly in haste to serve him.

(13) These three books of this present operation ought to be read and re-read an infinitude of times; so that in the space of six Months before commencing, he who operateth should be fully instructed and informed therein; and if he be not a Jew, he should further be conversant with many of the customs and ceremonies which this operation demandeth, so as to become accustomed unto that retirement which is so necessary and useful.

(14) Should he who performeth this operation during the six months or Moons commit voluntarily any mortal sin prohibited by the tables of the Law, be certain that he will never receive this wisdom.

(15) Sleep in the day-time is entirely forbidden, unless absolutely requisite, owing to some infirmity, or to old age, or to debility of constitution; for God is always willing to employ mercy¹ towards mankind, because of their infirmities.

1. In MS., "User d'humanité".

(16) If you have not the fixed intention of continuing the operation, I counsel you on no account to commence it; because the Lord doth not care to be mocked, and he chastiseth with corporal maladies those who make a mock of him. Howbeit, he who is hindered from continuing through some unforeseen accident, sinneth in no way.

(17) It is impossible for him who hath passed fifty years of age to undertake this operation. Thus also was it the custom in the true and ancient Jewish law concerning the priesthood. Also, he should not be less than twenty-five years of age.

(18) You shall not permit the familiar spirits to familiarise themselves too much with you, through your disputing and arguing with them; because they will propound so many affairs and things at once as to confound and trouble the mind.

(19) With the familiar spirits you should not make use of the symbols of the third book, unless it be those of the fifth chapter thereof;² but if you desire anything, command them aloud to perform it. Never commence many operations at once and in the same time, but when you have finished one then begin another, until you are perfect in the practice; for an apprentice artist doth not become a master suddenly, but little by little.

2. Entitled "How we may retain the familiar spirits bond or free, in whatsoever form".

(20) Without reasons of the very last importance, the four princes³ or the eight sub-princes⁴ should never be summoned, because we must make a great distinction between these and the others (who are inferior to them).

3. Viz.: Lucifer, Leviathan, Satan, and Belial.

4. Viz.: Ashtaroth, Maguth, Asmodeus, and Beelzebub; Oriens, Paymon, Ariton or Egnon, and Amaymon.

(21) In operating, as rarely as possible insist upon the spirits appearing visibly;⁵ and thus you will work all the better, for it should suffice you for them to say and do what you wish.

5. For not only does constraining them to visible appearance require reiterated conjurations, but also they must be in some way provided with the necessary elements wherefrom to build up a body to manifest in.

(22) All prayers, orations, invocations, and conjurations, and in fact everything you have to say, should be pronounced aloud and clearly, without however shouting like a madman,⁶ but speaking clearly and naturally, and pronouncing distinctly.

6. In the original, "Sanspourtant crier comme unfou".

(23) During the six Moons, you shall sweep the oratory every Sabbath eve, and keep it strictly clean, for it is a place dedicated unto the holy and pure angels.

(24) Take heed that you commence no operation at night if it be important, unless the

need be very pressing.

(25) Your only object during your whole life should be to shun as far as possible an ill-regulated life, and especially the vices of debauchery, gluttony, and drunkenness.⁷

7. I have by this phrase translated the expression in the original, "Le vice de crapule."

(26) Having completed the operation, and being now the possessor of the true wisdom, you shall fast three days before commencing to put it in practice.

(27) Every year you should make a commemoration of the signal benefit which the Lord hath conferred upon you; at such time feasting, praying, and honouring your guardian angel that day with your whole strength.

(28) During the three days on which you constrain the spirits you shall fast, for this is essential, so that when you are working you may find yourself freer and more tranquil both in body and mind.

(29) Note that the fasts are to be understood as commencing always from the first nocturnal star, and not otherwise.

(30) Keep as an indubitable precept never to give this operation unto a monarch,⁸ because Solomon was the first who abused it; and if you should do the contrary, both you and your successors would alike lose the grace hereof. With regard to this command, I myself having been sought by the Emperor Sigismond, gave him willingly the best familiar spirit which I had; but I steadily refused to give him the operation; and it should not be given unto emperors, kings, or other sovereigns.

8. This also seems like mere prejudice on the part of Abraham.

(31) You may assuredly give, but it is not permissible to sell, this (operation), for this would be to abuse the grace of the Lord who hath given it unto you, and should you act contrariwise unto this, you would lose its control.

(32) Should you perform this operation in a town, you should take a house which is not at all overlooked by anyone; seeing that in this present day⁹ curiosity is so strong that you ought to be upon your guard; and there ought to be a garden (adjoining the house) wherein you can take exercise.

9. Remember that "this present day" means of course the period when Abraham was writing this work, i.e., 1458. In this particular of curiosity the world has doubtless changed little since.

(33) Take well heed during the six Moons or months to lose no blood from your body, except that which the expulsive virtue in you may expel naturally of its own accord.

(34) Finally, during that whole time, you shall touch no dead body of any description soever.

(35) You shall eat during this whole period neither the flesh nor the blood of any dead animal; and this you shall do for a certain particular reason.¹⁰

10. Probably implying that the evil spirits could easily obsess such animal, so as to act upon the operator through whatever he might eat of it.

(36) You shall bind by an oath him unto whom you shall give this operation, neither to give nor sell it unto any avowed atheist or blasphemer of God.

(37) You shall fast for three days before giving the operation unto any; and he who shall receive it shall do likewise; and he also shall hand over unto you at the same time the sum of ten golden florins, or their value, the which you should with your own hand distribute unto poor persons whom you shall charge to repeat the Psalms, Miserere Mei Deus, etc., "Have mercy upon me, O God"; and the De Profundis, etc., "Out of the depths".

[Psalm 50 (KJV 51) and Psalm 129 (KJV 130). -JHP]

(38) It will be a good thing, and one which will facilitate the operation, for you to repeat all the Psalms of David, seeing that they contain great power and virtue; and to say them at least twice in the week.

Also you shall shun gaming as you would the plague; because it ever is an occasion of blasphemy. Also during this time prayer, and the study of the sacred books, should take the place of gaming with you.¹¹

11. In the original MS., "Vous fuirez le jeu comme la peste parce qu'il occasionne toujours du blaspheme outreque dans ce temps la leveritable jeu est loraision et la lecture des livres sacrez". By "jeu," here is evidently meant gaming or gambling, and not simple recreation and amusement, which latter would be almost a necessity during this period, to prevent the brain giving way from the intense nervous strain.

All this advice, and much more which you would be certain to receive from your angel guardian, I have here set down, so that by observing the same perfectly, without failing in the slightest particular, you shall at the end of the operation find the value thereof. I am now, therefore, about to give you distinct and sufficient information how to employ the symbols,¹² and how to proceed if you wish to acquire others.

12. I.e., those of the third book.

You are then to understand that once he who operateth hath the power, it is not necessary (in all cases)¹³ to use written symbols, but it may suffice to name aloud the name of the spirit, and the form in which you wish him to appear visibly; because once they¹⁴ have taken oath, this sufficeth. These symbols, then, be made for you to avail yourself of them when you be in the company of other persons; also you must have them upon you, so that in touching or handling them simply, they may represent your wish. Immediately then he¹⁵ unto whom the symbol appertaineth will serve you punctually; but if you should desire something special which is in no way connected with

or named in the symbol, it will be necessary to signify the same at least by showing your desire by two or three words. And here it is well to observe, that if you use prudence, you can often reason with those persons who be with you in such a manner that the spirits, having however been beforehand invoked by you, will understand what they are to do; but it is necessary to discover your intent unto them by words. For they be of such great intelligence, that from a single word or a single motive, they can draw the construction of the whole matter; and although they cannot penetrate into the inmost parts of the human mind, yet nevertheless by their astuteness and subtlety they be so adroit that they comprehend by perceptible signs the wish of the person in question.

13. I have here interpolated "in all cases", as otherwise this passage would clash with remarks elsewhere.

14. I.e., the spirits, who have sworn allegiance to the operator at his convocations of them.

15. I.e., that spirit.

But when it is a grave and important matter, you should retire into a secret place apart, provided it be appropriate, for any place is good to invoke the spirits proper unto the operation. There give them their commission regarding that which you wish them to perform, the which they will either execute then or in the days following. But always give them the signal by word of mouth, or in any other manner that may be pleasing unto you, whenever you wish them to begin to operate. Thus did Abramelin in Egypt, Joseph in Paris, and as for myself, I have always acted in the same manner. I have also made myself a very great man, and especially one who hath been of service unto princes and great lords.

I will hereafter tell clearly what operations belong unto this or unto that spirit, and how it is necessary to act.

Now will I teach you how all those (symbols) which be in this book, as well as those which you will (hereafter) receive from the spirits (themselves), ought to be written down and acquired. For the number of operations is infinite, and it would be an impossibility to set them all down in this work. If therefore you should wish to perform certain fresh operations by the use of a symbol not set down in any way in the third book [I am speaking of good and permissible operations],¹⁶ you shall make the demand thereof from your guardian angel in this manner:

16. This parenthesis is Abraham's.

Fast the day before, and on the following morning you, being well washed, shall enter into the oratory, put on the white tunic, illumine the lamp, and put the perfume in the censer. Then lay the lamen of silver upon the altar, whereof the two angles shall be touched with the holy anointing oil; fall upon your knees and make your orison unto the Lord, rendering unto him grace for the benefits which you have received in general.

Then shall you supplicate him to be willing to send unto you your holy angel, that he may instruct you in your ignorance, and that he may deign to grant your demand. After this, invoke your holy guardian angel, and pray him to favour you with his vision, and to instruct you how you should design and prepare the symbol of the operation desired. Also you shall remain in prayer until you shall see appear in the room the splendour of your angel. Then wait to see if he shall expound or command anything touching the form of the symbol demanded. And when you have finished your supplication, arise and go to the plate of silver, whereon you shall find written as it were in drops of dew, like a sweat exuding therefrom, the symbol as you ought to make it, together with the name of the spirit who should serve you for this operation, or else that of his prince. And without touching or moving the lamen, copy at once the symbol just as it appeareth, and leave the plate of metal upon the altar until the even; at the which time, after having made your ordinary orison, and returned your thanks, you shall put it away in a piece of clean silk.

The most convenient day for procuring these symbols is the Sabbath; because by such an operation, we do not in any way violate (its sanctity), neither do we injure the same at all. Also we can prepare all things necessary the day before. But if the angel should not appear, and should not in any way manifest unto you the symbol, then may you be certain that the pretended operation, although it may appear good in your eyes, is not so considered by God and by your guardian angel; and in such case you shall change your demands.

Now, as regardeth the symbols for evil operations, these shall you obtain more easily; seeing that after (putting on) the perfume, there is nothing else to do but to make your orisons. Then being clad in your white tunic, you shall put on over it the silken vestment and the girdle, and after that the crown, taking the wand in your hand, and placing yourself at the side of the altar towards the terrace. Then, holding the wand, conjure in the same manner as you did on the second day. And when the spirits shall have appeared, you shall command them in no way to quit the place, until they shall have manifested unto you the symbol of the operation which you desire, together with the names of the spirits capable of putting the same into execution, together with their symbols. And then you shall see the prince unto whom the operation appertaineth avow, write, and sign upon the sand the symbol, together with the name of the spirit who is to serve for this operation. Then shall you take the surety and oath of the prince upon the symbol, and also of his ministers, as you will have previously done in accordance with the (directions given in the) fourteenth chapter.¹⁷ And should several symbols be given, make them take oath upon them all. This being done, you can dismiss them in the manner we have already described, taking heed before this to copy the symbols which they shall have traced upon the sand, because in departing they will destroy the same. And when they have gone, take the censer and perfume the place, as before said.

17. I.e., of this second book. The chapter is entitled, "Concerning the convocation of the spirits".

I do not however write this, so that you may hereby, as well as by the use of certain of

the symbols described in the third book, work evil; I have in no way written them down for such an end; but only that you may understand the full perfection of this art, and what we can herewith perform. For the evil spirits be exceeding prompt and exceeding obedient in the working of evil; it is to be wished that they were as much so for the good. However, take heed that you be upon your guard.

And remember, that as there is a God to write these aforesaid symbols, there is no particular preparation necessary of pens, of ink, and of paper; nor yet of elections of particular days, nor other things to be observed, which the false magicians and enchanterers of the devil would have you believe. It sufficeth that the symbols should be clearly written with any kind of ink and pen, provided that we may easily discern unto what operation each sign appertaineth, the which also you can easily do by means of a properly arranged and drawn up register of them. But the greatest part of the symbols of the third book I counsel you to make before commencing the operation, keeping them until that time in the interior of the altar. And after that the spirits shall have taken oath thereupon, you shall carefully keep (the symbols) in a safe place, where they can neither be seen nor touched by any other person, because thus great harm might befall such person.

Now will we declare unto you what symbols be manifested by the good angels and what by the evil, and unto what prince each operation is subject, and lastly, what should be observed as regardeth each symbol.

By whom the symbols of the chapters of the third book be manifested.¹⁸

¹⁸. I have thought it advisable to add here the headings of these chapters at length. The symbols of the chapters of the third book, which be manifested only by the angels, or by the guardian angel, be these, namely:

Chapter I. (To know all manner of things past and future, which be not however directly opposed to God, and to his most holy will.)

Chapter III. (To cause any spirit to appear, and take any form, such as of man, animal, bird, etc.)

Chapter IV. (For divers visions.)

Chapter V. (How we may retain the familiar spirits bond or free in whatsoever form.)

Chapter VI. (To cause mines to be pointed out, and to help forward all kinds of work connected therewith.)

Chapter VII. (To cause the spirits to perform with facility and promptitude all necessary chemical labours and operations, as regardeth metals especially.)

Chapter X. (To hinder any necromantic or magical operations from taking effect, except those of the Qabalah, or of this Sacred Magic.)

Chapter XI. (To cause all kinds of books to be brought to one, and whether lost or stolen.)

Chapter XVI. (To find and take possession of all kinds of treasures, provided that they be not at all magically guarded.)

Chapter XVIII. (To heal divers maladies.)

Chapter XXV. (To walk upon, and operate under, water.)

Chapter XXVIII. (To have as much gold and silver as one may wish, both to provide for one's necessities, and to live in opulence.)

The following (symbols) be manifested in part by the angels and in part by the evil spirits, which is why we must not avail ourselves hereof without the permission of the holy angel. They are those of:

Chapter II. (To obtain information concerning, and to be enlightened upon, all sorts of propositions, and all doubtful sciences.)

Chapter VIII. (To excite tempests.)

Chapter XII. (To know the secrets of any person.)

Chapter XIII. (To cause a dead body to revive, and perform all the functions which a living person would do, and this during a space of seven years by means of the spirits.)

Chapter XIV. (The twelve symbols for the twelve hours of the day and of the night, to render oneself invisible unto every person.)

Chapter XV. (For the spirits to bring us anything we may wish to eat or to drink, and even all (kinds of food) that we can imagine.)

Chapter XVII. (To fly in the air, and travel any whither.)

Chapter XIX. (For every description of affection and love.)

Chapter XX. (To excite every description of hatred and enmity, discords, quarrels, contentions, combats, battles, loss, and damage.)

Chapter XXIV. (To discover any theft that hath occurred.)

Chapter XXVI. (To open every kind of lock without a key, and without making any noise.)

Chapter XXIX. (To cause armed men to appear.)

The following (symbols) be only manifested by the evil spirits, namely:

Chapter IX. (To transform animals into men, and men into animals, etc.)

Chapter XXI. (To transform oneself, and take different faces and forms.)

Chapter XXII. (This chapter is only for evil, for with the symbols herein we can cast spells, and work every kind of evil; we should not avail ourselves hereof.)

Chapter XXIII. (To demolish buildings and strongholds.)

Chapter XXVII. (To cause visions to appear.)

Chapter XXX. (To cause comedies, operas, and every kind of music and dances to appear.)

Unto what prince the operations of each chapter are submitted.¹⁹

19. Here again I am giving the headings of the chapters of the third book at length; as by so doing they form a species of key to the character, nature, and offices of the prince who governs their operations.

Astarot and Asmodee do together execute the symbols and operations of:

Chapter VI. (To cause mines to be pointed out, and to help forward all kinds of work connected therewith.)

Chapter VII. (To cause the spirits to perform with facility and promptitude all necessary chemical labours and operations, as regardeth metals especially.)

Chapter IX. (To transform animals into men, and men into animals, etc.)

Asmodee and Magot together do execute the operations of:

Chapter XV. (For the spirits to bring us anything we may wish to eat or to drink, and even all (kinds of food) that we can imagine.)

Astarot and Ariton both do execute the following chapter by their ministers, yet not together, but each separately:

Chapter XVI. (To find and take possession of all kinds of treasures, provided that they be not at all magically guarded.)

Oriens, Paimon, Ariton, and Amaimon will execute by means of the ministering spirits common unto them, the following, namely:

Chapter I. (To know all manner of things past and future, which be not however directly opposed to God, and to his most holy will.)

Chapter II. (To obtain information concerning, and to be enlightened upon all sorts of propositions, and all doubtful sciences.)

Chapter III. (To cause any spirit to appear, and take any form, such as of man, animal, bird, etc.)

Chapter IV. (For divers visions.)

Chapters V. (How we may retain the familiar spirits bond or free, in whatsoever form.)

Chapter XIII. (To cause a dead body to revive, and perform all the functions which a living person would do, and this during a space of seven years, by means of the spirits.)

Chapter XVII. (To fly in the air, and travel any whither.)

Chapter XXVII. (To cause visions to appear.)

Chapter XXIX. (To cause armed men to appear.)

Amaimon and Ariton together perform:

Chapter XXVI. (To open every kind of lock without key, and without making any noise.)

Oriens alone performeth: Chapter XXVIII. (To have as much gold and silver as one may wish, both to provide for one's necessities, and to live in opulence.)

Paimon (alone) performeth: Chapter XXIX. (To cause armed men to appear.)

(It is to be noted that this chapter has already been classed under those performed by Oriens, Paimon, Ariton, and Amaimon, together.)

Ariton performeth: Chapter XXIV. (To discover any theft that hath occurred.)

Amaimon (performeth): Chapter XVIII. (To heal divers maladies.)

Astarot (performeth):

Chapter VIII. (To excite tempests.)

Chapter XXIII. (To demolish buildings and strongholds.)

Magot (performeth):20

20. In addition to the chapters here given, Magoth is said to rule the operations of Chapter XIV (Invisibility), in the special instructions of Abraham, the Jew, concerning that chapter.

Chapter X. (To hinder any necromantic or magical operations from taking effect, except those of the Qabalah, or of this Sacred Magic.)

Chapter XI. (To cause all kinds of books to be brought to one, and whether lost or stolen.)

Chapter XXI. (To transform oneself, and take different faces and forms.)

Chapter XXIV. (To discover any theft that hath occurred.)

Chapter XXX. (To cause comedies, operas, and every kind of music and dances to appear.)

Asmodee (performeth): Chapter XII. (To know the secrets of any person.)

Belzebud (performeth):

Chapter IX. (To transform animals into men, and men into animals, etc.)

Chapter XX. (To excite every description of hatred and enmity, discords, quarrels, contentions, combats, battles, loss, and damage.)

Chapter XXII. (This chapter is only for evil, for with the symbols herein we can cast spells, and work every kind of evil; we should not avail ourselves hereof.)

The operations of the following chapters can also (to a great extent) be administered by the familiar spirits, namely:

Chapter II. (Scientific information.)

Chapter IV. (Visions.)

Chapter XII. (Secrets of other persons.)
Chapter XVIII. (Healing of maladies.)
Chapter XIX. (Affection and love.)
Chapter XXIII. (Demolishing buildings.)
Chapter XXIV. (Discovery of theft.)
Chapter XXVII. (Causing visions to appear.)
Chapter XXVIII. (Obtaining money.)
Chapter XXX. (Visions of operas, comedies, etc.)

If at the beginning they excuse themselves from the performance, there is probably some hindering cause, and in this case you should make use of other spirits; but otherwise they must obey you in and throughout everything that you shall command them.

Instructions and explanations concerning what points we should particularly observe with regard to each chapter of the third book, and especially chapters I, II, IV, VI, VII, X, XXIII, XXV, XXVII, XXIX, and XXX.²¹

21. Notwithstanding these numbers are here given, it will be found that the instructions do not include all these chapters, and, on the contrary, give information concerning some of those not here specially mentioned. -SLM. D: 1, 2, 4, 6, 7, 10, 23, 24, 25, 27, 29, 30. -JHP

Chapter I. (To know all manner of things past and future, which be not however directly opposed to God, and to his most holy will.)

First take the symbol in your hand, place it (upon the top of your head) under your hat, and either you will be secretly warned by the spirit, or he will execute that which you have the intention of commanding him to do.

Chapter III.²² (To cause any spirit to appear, and take any form, such as of man, animal, bird, etc.)

22. This instruction is given in the MS. as relating to chapter II, but it evidently is more appropriate to chapter III. -SLM. In D (p. 264) this is marked Chapter 3 (3. Kapitel). -JHP.

Take in your hand the symbol, and name the spirit, who will appear in the form commanded.

Chapter V.²³ (How we may retain the familiar spirits bond or free, in whatsoever form.)

23. This next following information evidently has reference to the symbols of the fifth chapter, but there is no number subjoined as in the other cases in the original MS. -SLM. In D (p. 264) this is marked Chapter 5 (5. Kapitel). -JHP.

We must understand that every man may have four familiar or domestic spirits, and no more. These spirits can serve you in many ways, and they are granted unto you by the sub-princes.

The first hath his period of power from Sunrise until Noon.

The second, from Noon until the setting of the Sun.

The third, from the setting of the Sun until Midnight.

And the fourth, from Midnight even unto the sunrising of the following day.

He who possesseth them is free to avail himself of their services under whatever form may be pleasing unto him.

Of this kind of spirits there is an infinite number, who at the time of their fall were condemned to serve man; and to each man there be four of them destined; and each one is obliged to serve during a period of six hours, and in the case of your giving one over unto some other person, you can no longer avail yourself of his services, but in order to replace him during his time of service, you may call upon some other spirit. And should you wish to send away one of the said spirits before the six hours during which he is on guard be expired, it sufficeth for you to make him some sign that he can go, and at once he will obey. But when the six hours of their guard be expired, the aforesaid spirits will depart of their own accord without demanding your permission, and the next in rotation will successively take the place (of his predecessor). But if you have given one away (unto another person), you will employ one of the common kind in his place.²⁴

24. It is of course evident that the number four of the familiar spirits = one for each of the four elements of which man is composed, ruled by the holy name of four letters, IHVH, Tetragrammaton.

Chapter VIII. (To excite tempests.)

If you should wish to excite tempests, give the signal above your head (and touch the symbol on the top); and when you wish to make them cease, you shall touch it on the underneath side.

Chapter IX. (To transform animals into men, and men into animals, etc.)

Let the being, whether man or animal, see the symbol, and then touch them suddenly with it, when they will appear transformed; but this will be only a species of fascination. When you wish to make it cease, you shall put the symbol upon the head (of the being) and strike it with the wand, and the spirit will then restore matters to their former condition.

Chapter XI. (To cause all kinds of books to be brought to one, and whether lost or stolen.)

Our predecessors, from the commencement of the world, have written many and divers excellent books of the Qabalah, whose value surpasseth that of all the riches of the World. These books have been for the most part lost by the providence or command of God, who hath not been willing that his high mysteries should be made public by such means; seeing that hereby through such books the worthy and unworthy can equally arrive at the enjoyment and possession of the secret things of the Lord. Some also have been burned in fires, or swept away by the waters, and other similar accidents (have occurred) through the evil spirits, who are jealous of Man's possessing such great treasures, and of being obliged to obey him. But this third part (of this book), that is to say the Sacred Magic, is that which hath not been entirely lost, but the greater part hath been hidden and built up within a wall, and this hath happened by order of the good spirits, who have not permitted this art to altogether perish, being willing that he who should (desire the same) should employ honourable means to obtain the same from the true and only God, and not from that perfidious one and deceiver, the Devil, and his following.

This operation being completed in the proper manner, you will be able to see and to read these books; but it is not permitted unto you to copy them, nor to keep them in your memory more than once. As for myself, I have made every effort to copy them, but as fast as I wrote, the writing used to disappear from the page; whence you may conclude that the Lord knowing our nature, which is inclined unto evil, doth not wish that such great treasures should be employed to serve unto that end,²⁵ and unto the destruction of the Human Race.

25. I.e., the evil.

Chapter XII. (To know the secrets of any person.)

For this operation it sufficeth to touch the symbol, for at once the spirit doth whisper the reply in your ear; but should you comprehend by such a means anything vile, whatever it may be, as you love the grace of the Lord, see that you keep yourself from making manifest that which (you have obtained by the use of) the symbol, seeing that by so doing you might work harm unto your neighbour. Every time that you touch the symbol you should mention by name the person whose secrets you desire to know.

Chapter XIII. (To cause a dead body to revive, and perform all the functions which a living person would do, and this during a space of seven years, by means of the spirits.)

I can in truth both say and affirm that a man who hath just died is divided into three parts, viz.: body, soul, and spirit. The body returneth unto the earth, the soul unto God or unto the Devil, and the spirit hath its period determined by its creator, that is to say,

the sacred number of seven years, during the which it is permitted to wander hither and thither in any direction; at length it taketh its decision,²⁶ and goeth straightway unto the place whence it came forth (at the beginning). To change the condition of the soul is impossible, but the grace of the Lord, for many causes and reasons which it is not here permitted unto me to make manifest, hath been willing to permit that, with the aid of the spirits, we may force the spirit to return and to conjoin itself again with the body, so that for the space of seven years it can operate any matter. And although this spirit and the body joined together can perform all the functions and exercises which they used to execute when the body, the soul, and the spirit were together, yet is it only an imperfect body, being in this case without the soul.

26. "Se resout", in the MS. "Resoudre," like our word "resolve," also may imply to reduce to its chemical constituents. These three parts of the person, which Abraham calls body, soul, and spirit, are designated in the Qabalah by the respective terms of "Nephesch", i.e., the animal part; "Neschamah", or the soul, that is to say, the higher aspirations, and "Ruach," i.e., the mind or spirit. But besides these, the Qabalists also recognise certain higher principles, of which Abraham the Jew does not here speak, nor yet of the faculty of reincarnation of those principles. Reincarnation is a subject much treated of by the Oriental sacred writings, and was undoubtedly a fundamental doctrine of the ancient Egyptian magic, from which, be it well remembered, the Hebrew Qabalah has been derived. The esoteric Buddhists divide the personality into seven principles, instead of the three given above.

This operation is, however, one of the greatest, and one which we should only perform in extraordinarily important cases; seeing that in order to accomplish it the chief spirits have to operate.

Nothing else is necessary than to be attentive to the moment when the man is just dead, and then to place the symbol upon him towards the four quarters of the world;²⁷ and at once he will lift himself up and begin to move himself he should then be dressed; and a symbol similar to that which hath been placed upon him should be sewn into his garment. Know also that when the seven years be expired, the spirit which was conjoined with the body will at once depart, and that we cannot further prolong the period of the aforesaid seven years. I made proof of this operation in the Morea for the Duke of Saxonia, who had only children who were minors, and the eldest was between twelve and thirteen years of age, unfit for the government and management of his estate, the which his own relatives would have seized upon and appropriated unto themselves; and by this means I provided (against the contingency), and prevented that estate from falling into other hands.

27. I.e. the four cardinal points.

Chapter XIV. (The twelve symbols for the twelve hours of the day and of the night, to render oneself invisible unto every person.)

To render oneself invisible is a very easy matter, but it is not altogether permissible, because that by such a means we can annoy our neighbour in his (daily) life, for we can

easily employ the same for producing various effects, and we can also work an infinitude of evils (herewith). But, honestly speaking, we must not do the latter, such being expressly forbidden by God. This is wherefore I entreat you to avail yourself hereof always for a good and never for an evil end! You have in this chapter twelve symbols, for twelve different spirits submitted unto Prince Magot, who are all of the same force. You should put the symbol (upon the top of your head) under the hat or bonnet, and then you will become invisible; while on taking it away, you will appear visible again.

Chapter XV. (For the spirits to bring us anything we may wish to eat or to drink, and even all kinds of food that we can imagine.)

As for this symbol, and all like ones appertaining unto this chapter, when you shall wish to make use of them, you shall put them between two plates, dishes, or jugs, closed together, on the outside of a window, and before a quarter of an hour shall have passed, you will find and will have that which you have demanded. But you must clearly understand that with such kind of viands you cannot nourish men for more than two days only; for this food, although it be appreciable by the eyes and by the mouth, doth not long nourish the body, which hath soon hunger again, seeing that this (food) giveth no strength to the stomach. Know also that none of these (viands) can remain visible for more than twenty-four hours, the which period being passed, fresh ones will be requisite.

Chapter XVI. (To find and take possession of all kinds of treasures, provided that they be not at all magically guarded.)

Should you wish to discover or to take possession of treasure, you must select the symbol which you wish, whether it be of a common or of a particular operation, and the spirit will at once show it unto you, of whatsoever kind, or after whatsoever fashion, it may be. Then shall you place the symbol which is referable unto it thereon, and it will no longer be possible for it to disappear into the ground, nor for it to be carried away. Furthermore, the spirits destined unto the guard of this treasure will flee, and you can then dispose of it as you wish, and take it away.

Chapter XVII. (To fly in the air and travel anywhere.)

Name the place whitherunto you wish to travel, and place the symbol upon your head, under the bonnet or the hat; but take well heed lest the symbol fall from off you through negligence or want of caution. Do not journey at night-time unless necessity or some pressing reason thereto compelleth you, but select the day-time, and that serene and calm.

Chapter XVIII. (To heal divers maladies.)

Undo the bandages of the sick person, and clean them, and having applied the unguent and the compresses, put them again upon the sick person; and place the symbol upon them,²⁸ and leave it thus for about a quarter of an hour, then take it away and keep it (for use on another occasion). But if it be an internal malady, you shall place the symbol upon the bare head of the patient. These symbols may be seen and examined without any danger, howbeit it is always better that they should neither be seen nor handled by any other person than yourself.

28. I.e. the bandages.

Chapter XIX. (For every description of affection and love.) And Chapter XX. (To excite every description of hatred and enmity, discords, quarrels, contentions, combats, battles, loss, and damage.)

On request, and by the intermediary of the spirits, we can obtain love, goodwill, and the favour of princes and sovereigns, on this wise: Name aloud the person or persons by whom you wish to be loved, and move the symbol answering to the class under which they fall; because if you be operating for yourself in matters falling under the heads of love, friendship, etc., you should absolutely name aloud the person, and move the symbol. But if you name or operate for two other persons, whether it be for love or for hatred, you should expressly name both, and move the symbols answering to the classes under which they fall. Also, if it be possible, you can touch them with the symbol, whether it be general or particular. Under this heading are included all classes of goodwill, among the which the most difficult by far is to make yourself beloved by religious persons.²⁹

29. In the original MS., "despersonnes religieuses". This expression would include monks, nuns, and also people bigoted in religion.

Chapter XXI. (To transform oneself, and take different faces and forms.)

In this transmutation, which is rather a fascination, the method of operating is as follows: Take the symbol in your left hand, and with it stroke your face. Now were it some (ordinary) necromancer who was transformed by the working of some diabolical art, he would soon be discovered (by you). It is certain, however, that if he who operateth be instructed in the true and Sacred Magic, like yourself, that he³⁰ could produce no effect upon you; because against the grace of the Lord, by whomsoever received, no operation can take effect, whether for good or for evil; but should such be diabolical operations by express pacts and similar sorceries, it is certain that you would soon bring them to shame.

30. I.e., such evil magician.

Chapter XXII. (This chapter is only for evil, for with the symbols herein we can cast spells, and work every kind of evil; we should not avail ourselves hereof.)

All these symbols are to be either buried in the ground, or placed under doors, steps, or buried under paths and other places by which people do pass, or whereon they lean; in this latter case it is sufficient merely to touch (such places) with the symbol. It must be here remarked that we can work much evil against our enemies, and if you know for a certain fact that they are attempting your life, there is no imaginable sin in availing yourself of (these symbols for protection). But should you do this to please some friend, you would not escape easily with impunity from (the disapproval of) your guardian angel. Use then this knowledge as a sword against your enemies, but never against your neighbour, which would be without any result but that of bringing hurt to yourself.

Chapter XXVI. (To open every kind of lock, without key, and without making any noise.)

Should you wish to open anything locked, such as ordinary locks (bolts),³¹ padlocks, coffers, cupboards, boxes, and doors, you shall touch them with the side of the symbol which is written upon, and immediately they will open without any noise, without being in any way damaged, and without exciting any suspicion of their having been broken open. When you wish to again close them, you shall touch them with the back of the symbol, that is to say, with the part thereof not written upon, and at once they will refasten of their own accord. And in no way should this operation be employed in churches, or for the committing of murder. Also (remember) that this operation can be used for all manner of wicked ends; wherefore we should obtain (permission) first from our guardian angel, so as not to irritate him, and abuse the grace of God, which we have received. Neither should this (operation) be employed to aid in the commission of rapes and violation of women; but only for (laudable) effects, and other (permissible) ends.

31. "Serrures," which implies bolts as well as locks.

The child of whose services you avail yourself for the conclusion of this operation should not be more than seven years of age; it should be able to speak clearly, it should be active, and should comprehend what you teach it to do, in order to serve you. And fear not that this child may be able to reveal and tell unto others anything of what he doeth; also he will not in the least remember that which he shall have done, and you can make trial thereof yourself by interrogating him after the seven days be past, and you will find that he will be able to tell you nothing of that which hath passed; the which is a very remarkable thing.

When you shall have thoroughly decided to give this present operation unto any, and which should only be given as a free gift, as I have already said; remember to make such person give you seven florins, the which you shall distribute unto seven poor persons with your own hand, and such poor persons must genuinely be in want. Them shall you straitly charge, to repeat for seven days the seven Penitential Psalms, or the Pater and Ave seven times a day, praying unto the Lord for the person who hath given (the florins) unto you to distribute unto them, that He would deign to come unto his assistance, and to grant unto him for ever such strength that he may never transgress his holy commandments.

[The "Seven Psalms": Ps 6, 32, 38, 51, 102, 130, 143.]

While in the performance of the operation, be certain that each person (undertaking the same) is subject unto very great temptations to prevarication, and in particular unto great disquietudes of mind, to force the abandonment of the operation. For the mortal enemy of man is grieved that he should make the acquisition of this sacred science, the which also he receiveth from God himself, who hath by this means closed the way against the Demon, this being the only object and end of this sacred science. For the enchantments whereof the evil enchanter and sorcerers make employ, are in no way wrought by the true method, and they only have power to execute their end in proportion to the tributes, sacrifices, and pacts, rendered in return, which latter evidently bring about the loss of the soul, and very frequently that of the body as well.

Consider that it is the pride of (the Demon) which hath chased him out of Heaven, and think what a heartbreaking thing it is for him to see a man, made of vile earth, command him who is a spirit, and who was created noble, and an angel (as well); and also that it is necessary that he should submit himself unto man, and obey him, not of his own free will, but by force, and by a power of command which God hath given unto Man, to whom he is forced to humiliate himself, and to obey, he, who had the greatest difficulty in submitting himself unto his Creator. And yet, notwithstanding all this, he is obliged by his most profound humiliation, and by his most severe suffering, to submit himself unto man, for whom further is destined that Heaven which he himself hath lost for an eternity.

Wherefore you should continue the operation, and have recourse unto the Lord, and in no way be troubled, for you shall vanquish every difficulty, seeing that the Lord never faileth those who put all their confidence in him.

You may only give this sacred operation unto two persons; and in the case of your giving it unto a third, it would hold good for him, but you yourself would be forever deprived of it. I beseech you in grace to well open your eyes, and thoroughly examine him unto whom you shall give so great a treasure, so that he be not one who will make use of the same to make a mock of God, which is a sin so great, that we Jews are a living proof thereof. For since our predecessors began to make use of this Sacred Magic for evil, God hath granted it unto so few among us, that in my whole lifetime, ourselves included, we be but the number of seven persons who by the grace of God possess the same.

When the child shall warn you that your guardian angel hath appeared, then shall you, without moving from your place, repeat in a low voice Psalm CXXXVII, which beginneth: "Confitebor Tibi Domine, in toto corde meo," "I will give thanks unto Thee, O Lord, with mine whole heart," etc. And, on the contrary, when you shall convoke for the first time the four chief spirits, you shall say Psalm XC: "Qui habitat in adjutorio Altissimi," "Whoso dwelleth in the defence of the most high," etc.; and this not in a low voice as in the preceding case, but (aloud) as you usually speak, and standing where you happen to be.

Chapter XXVIII. (To have as much gold and silver as one may wish, both to provide for one's necessities, and to live in opulence.)

And whereas I have allowed the twenty-eighth chapter to pass without notice, I now refer hereto. Place the symbol of the money you require in your purse, let it remain there for a short time, then put your right hand in your purse, and you will there find seven pieces of the class of money which you have intended to obtain. But take heed to perform this operation only thrice in the day. And the pieces of money whereof you have no longer need will disappear at once. This is why when you have need of small change you should take heed at the same time not to ask for large pieces. I could have here set down other values and symbols, but I have only given those which I have found the most necessary for a beginner, and partly also to avoid confusing you. And also it is not right that I who am only a mortal man should give further instructions hereon unto you who are about to have an angel for master and for guide.

We have already said that providing he recogniseth a God, any man, of any religion soever, may arrive at the possession of this veritable wisdom and magic, if he employ right and proper ways and means. Now I say further that unto whatever law³² he who operateth may pertain, he can observe the feasts, etc., thereof, provided that they hinder not the operation, with a firm and true conviction that he shall have from his angel greater lights as to the points wherein he may be liable to err. Wherefore you shall be ready and willing to correct your faults, obedient in all things, and on all occasions, unto his precepts. And you should observe exactly and inviolably from point to point, everything touching the regimen of life, the practice, and other counsels given in this book.

32. I.e. religious denomination.

As we have already said, if by chance some slight indisposition should overtake you after the commencement of the operation, you shall observe that hereinbefore laid down; but should the illness become very much worse, so that remedies become necessary unto the health of the body, and that you have to undergo blood-letting; then do not harden yourself against the will of the Lord, but having made a brief prayer, thank him for having visited you in this manner. And having made use of remedies which oblige you to leave off the operation already begun, so as not to become as it were your own murderer, and notwithstanding that it grieveth you to the heart to be forced so to do, yet nevertheless conform yourself unto his holy will. And when you shall have regained your accustomed health, in his own good time shall you return unto the operation, feeling sure that he will grant you his aid. Such a forced desistance doth not hinder you from awaiting a fitting time, when you may recommence; seeing that such interruption is not in any way voluntary, but forced by necessity. Whereas, had this interruption occurred through pure caprice, you ought never to think further of (recommencing), because we must not make a mock of God.

There be two kinds of sins which are infinitely displeasing unto God. One is ingratitude,

and the other incredulity. I say this cursorily, because the Devil will not fail to insinuate a thousand ideas into your head (such as) that this operation may perhaps be (a real thing) and perhaps not; that the symbols are badly drawn, etc., so as to make you comment upon the subject. This is why you must have faith, and that you must believe. Neither should you dispute concerning that which you understand not; remember that God out of nothingness hath created all things, and that all things have their being in him; watch, work, and you will see.

In the name of the most holy Adonai, the true and only God, we have finished this book in the best order and with the best instruction which has been possible to me. Know also that it is only in God that you will find the sole and certain way to arrive at the true wisdom and magic, but yet also by following out that which I have written down in this book with such exactitude.

Still, however, when you shall have put anything into practice, you shall manifestly know how great and immeasurable hath been my paternal affection;³³ and in truth I dare to say that I have done for love of you what no one in our times hath undertaken, and in especial in that I have declared unto you the two symbols, that of the child, and your own particular one,³⁴ without the which I swear unto you by the true God that out of an hundred persons who might undertake this operation, there would be only two or three who would actually attain unto it. I have, however, removed most of the difficulties, (therefore) be now tranquil, and despise not my counsel.

33. Here Abraham the Jew is evidently especially addressing himself to his son Lamech. -SLM. This paragraph does not appear in D, nor the two symbols referred to therein.

34. These two symbols are probably those which are placed at the extreme end of the third book, i.e., the magical squares with the names Adam and Uriel returned therein, and of which the squares of numbers above are evidently intended for the reverse sides; Adam being applied to the child, and Uriel to the guardian angel of Lamech. It need not appear strange unto you that this book is not at all like unto so many others which I have, and which are composed in a lofty and subtle style; because I have composed this (work) expressly in order to spare you so much labour, and to enlighten therein the difficulties which you might (otherwise) have encountered in order to comprehend its meaning. And so that it might not be at all necessary for it to pass into other hands (than your own), in making this book I have in no way availed myself of eloquent but peculiar expressions, which those who write such works usually make use of and even then not without mystifications. But I have employed a certain manner of arrangement, making a mixture of the subject matter, and dispersing it here and there in the chapters so that you may be forced to read and re-read the book many times, and also the better so to do, to transcribe and imprint it in your memory. Render then your thanks unto the Lord God almighty, and never forget my faithful advice, even unto the day of your death. Thus will the divine wisdom and magic be your wealth, and never can you find a greater treasure in the world. Obey promptly him who teacheth you that which

he hath learned by his own experience; and I pray and conjure you by that God who is my God, to observe summarily and inviolably the three following heads which should serve you as guides and limitations until you shall pass the gulf of this miserable world:

(1) Let God, his word, all his commandments, and the counsel of your angel, never depart from your heart and from your mind!

(2) Be the declared enemy of all the evil spirits, their vassals, and adherents, during the whole period of your life. Dominate them, and regard them as your servitors.³⁵ If they make propositions to you, demanding from you pacts, or sacrifices, or obedience, or servitude, refuse them with disdain and menaces.

35. Again let the practical occultist remember that this counsel applies principally to adepts; for the ordinary man can not command the demons, seeing that he has not yet learned to understand and control even all his thoughts; and the adept can only command such beings through the knowledge of his higher self, and of his guardian angel.

(3) It is more than evident that God can know the heart of men, the which none else can do. You should therefore force yourself to test severely for some time him to whom you intend to give this (knowledge). You shall closely note his method of life and habits; you shall discuss the subject with him, seeking to discover in the clearest way and as far as possible, whether he would use it for good or for evil. Also in giving this operation you shall fast, eating only once a day, and he who shall receive it shall do the same; see also what we have said in the third chapter,³⁶ and elsewhere. It is also true that one who would suffer much in health by fasting in such a manner, may if absolutely necessary supplement the same by paying one or several persons to fast in his stead and to intercede for him.³⁷ (The whole object and end of) this should be both to give and receive this operation unto the glory of the great God, and unto one's own good and that of one's neighbour, whether friend or enemy, and unto that of all things created.

36. I.e. of the second book.

37. I think this system of substitution should be very rarely practised. He must be a very spiritless person who would be dissuaded by the prospect of fasting for a day or two. The ten florins of gold³⁸ shall be distributed by your own hands when you shall have received the money, unto seventy-two poor persons who know the Psalms, as mentioned in a preceding chapter; and see also that you fail not in this, for it is an essential point.

38. Before alluded to in several places.

Furthermore you shall demand from him to whom you shall give the operation, some pleasurable gratification which is in harmony with the operation, at your choice. But see that you demand not money, for for this you would be deprived entirely of the Holy Wisdom.

Every time that you shall desire to make a fresh command,³⁹ you shall thrice repeat the

Psalm XC, "Qui habitat in adjutorium Altissimi," etc., "Whoso dwelleth in the aid of the Most High," etc. -- because this Psalm possesseth so great a virtue that you will be astonished when you comprehend it.

39. This would apparently apply to a command given to the demons, and not to an aspirant for the sacred wisdom.

If you know that you, as a man, have offended your creator, in anything regarding the tables of the Law; perform no operation until after having made a general confession of your sins unto God; the which you shall observe unto the day of your death. By thus acting the mercy of the Lord will never depart from you.

Unto the which Lord be praise, and glory, and honour, for the gifts which he hath granted unto us.

So be it!

The End of the Second Book

THE THIRD BOOK
OF THE
SACRED MAGIC,
WHICH GOD GAVE UNTO MOSES, AARON, DAVID, SOLOMON, AND OTHER
SAINTS, PATRIARCHS, AND PROPHETS; WHICH TEACHETH
THE TRUE DIVINE WISDOM.
BEQUEATHED BY ABRAHAM UNTO LAMECH HIS SON.
TRANSLATED FROM THE HEBREW.
1458.

THE THIRD BOOK.
(The Prologue.)

NOTES:

He who shall have faithfully observed that which hath been taught unto him, and shall have with a good will obeyed the commandments of God, let him, I say, be certain that this veritable and loyal wisdom shall be accorded unto him; and also that the perfidious BELIAL can do no otherwise than become his slave, together with all his pestiferous generation.

However I pray the true God who governeth, ruleth over, and maintaineth all that he hath created; that thou, O Lamech, my son, or whomsoever he may be unto whom thou

shalt have granted this sacred operation, mayest work it out, having always before thee the fear of God, and in no way use it for evil, because God the eternal hath wished herein to leave us our free will, but woe unto him who shall abuse his divine grace. Yet I say not but that if an enemy should attempt thy life, that it is permissible unto thee if necessary to destroy him; but in any other case lay not thine hand unto the sword, but use gentler methods. Be kind and affable unto everyone. One may also serve a friend without harm unto oneself.

David and King Solomon could have destroyed their enemies in an instant, but they did not so; in imitation of God himself who chastiseth not unless he is outraged.

If thou shalt perfectly observe these rules, all the following symbols and an infinitude of others will be granted unto thee by thy holy guardian angel; thou thus living for the honour and glory of the true and only God, for thine own good, and that of thy neighbour.

Let the fear of God be ever before the eyes and the heart of him who shall possess this divine wisdom and Sacred Magic.

THE FIRST CHAPTER.

To know all manner of things past and future, which be not however directly opposed to God, and to his most holy will.

- (1) To know all things past and future in general.
- (2, 3) To know things appertaining unto the future.
- (4) Things to happen in war.
- (5) Things past and forgotten.
- (6) Tribulations to come.
- (7) Things propitious to come.
- (8) Things past regarding enemies.
- (9) To know the signs of tempests.
- (10) To know the secrets of war.
- (11) To know true and false friends.

1\1 MILON, IRAGO, LAMAL, OGARI, NOLIM

D: "MOREH, ORIRE, RINIR, ERIRO, HEROM". Compare Mathers 1\3.

1\2 THIRAMA, HIGANAM, IGOGANA, RAGIGAR, ANAGOGI, MANAGIH, AMARIHT

D: "NABHI, ADAIH, BARAB, HIADA, IHBAN". Compare Mathers 1\4.

1\3 DOREH, ORIRE, RINIR, ERIRO, HEROD

D: "THIRAMA, HIGANAM, IGOGANA, RAGIGAR, ANAGOGI, MANAGIH, AMARIHT" = Mathers 1\2.

1\4 NABHI, ADAIH, BAKAB, HIADA, IHBAN

D: "MILON, IRAGO, LAMAL, OGARI, NOLIM". = Mathers 1\1.

1\5 NVDETON, VSILARO, DIREMAT, ELEMEELE, TAMERID, ORALISV, NOTEDVN

D: "MALACH, AMANEC, LANANA, ANANAL, CENAMA, HCALAM". = Mathers 1\7.

1\6 SARAPI, ARAIRP, RAKKIA, AIKKAR, PRIARA, IPARAS

D: "NUDETON, USILARO, DIREMAT, ELEMEELE, TAMERID, ORALISU, NOTEDUN".
Compare Mathers 1\5.

1\7 MALACH, AMANEC, LANANA, ANANAL, CENAMA, HCALAM

D: "MELAMMED, ERIFOISE, LISILLIM, AFIRELOM, MOLERIFA, MILLISIL, ESIOFIRE,
DEMMALEM". = Mathers 2\2.

1\8 KOSEM, OBODE, SOFOS, EDOBO, MESOK

D: "EKDILON, KLISATU, DINANAL, ISAGASI, LANANID, UTASILK, NULIDKE".

Probably should be *EKDILUN... = Mathers 2\3.

1\9 ROTHER, ORORIE, TOARAH, HARAOT, EIRORO, REHTOR

D: "SARAPI, ARAIRP, RAKKIA, AIKKAR, PRIARA, IPARAS". = Mathers 1\6.

1\10 MELABBED, ELINALSE, LINAKILB, ANAKAKAB, BAKAKANA, BLIKANIL,
ESLANILE, DEBBALEM

D: "LOSEM, OBODE, SOFOS, EDOBO, MESOL". Compare Mathers 1\8.

1\11 MEBHAER, ELIAILE, BIKOSIA, HAOROAH, AISOKIB, ELIAILE, REAHBEM

D: "ALLUP, LEIRU, LIGIL, URIEL, PULLA". = Mathers 2\1.

Notes To The Chapters Of Magical Symbols, By S. L. MacGregor-Mathers.

The following notes to these chapters I have classed under various heads for greater convenience of reference, thinking that besides the explanations of most of the magical names employed in the symbols, it would also be of assistance to the occult student to be able to see at a glance briefly stated at the end of each chapter, the substance of the information especially referring thereto, given by Abraham the Jew in other parts of the work, notably towards the end of the second book:-

Under (a) therefore I have stated by what powers the symbols of each particular chapter are manifested.

Under (b) the names of the sub-princes of the evil spirits who are the especial overseers of the execution of the effect desired.

Under (c) whether the operations of the chapter in question can be to an extent performed by the "familiar spirits," or not.

Under (d) an abridgment of any especial instructions given by Abraham in other parts of

the work.

Under (e) I have given the meanings of most of the names employed in the squares, as far as possible, and also any additional remarks which seemed necessary.

These magical symbols of this third book consist solely of squares of letters, which may be roughly divided into four distinct classes.

Those in which the whole of the square is occupied by letters. In this form the double acrostic arrangement is especially marked; though in some few cases it is slightly varied by the introduction of a different name.

Those in which part of the square is left vacant, the letters being arranged in the form of what is called in geometry, a gnomon.

Those in which the central part of the square is left vacant, the letters forming a border round the void part.

Those of more irregular disposition, and in which in some instances single letters are placed separately in the vacant part of the square.

It will be remarked that in nearly all cases these names arranged in the squares represent generally the effect to be produced, or in other words are simply the Hebrew or other appellations of the result to which the square is to be applied. At the beginning of each chapter is placed a numbered list of the effects to be obtained by the use of each symbol there given. Then follow the squares themselves.

In the original Ms. these squares have been also numbered to correspond with the list at the beginning of each chapter, but from the evident difference in the ink this has been done later, though the handwriting is the same. I think also that in several cases the numbers to the squares have been misplaced; and though usually the natural sequence of 1, 2, 3, 4, 5, 6 is adhered to, yet occasionally they are in a more irregular order, as in the fifth chapter, for example, where they run thus:- 3, 4, 5, 6, 1, 2, 7, 8, 9, 10, 11, 12.

The squares in the original Ms. are all of the same size, subdivided according to the exigences of the case, though convenience of printing has prevented this equality of size being adhered to in the present work. In most instances the gnomons and borders are ruled off from the vacant part, but this rule is not adhered to in all cases in the original Ms. The letters in the squares are Roman capitals. In some few instances two letters are placed in the same small square, or subdivision, of the larger square.

Notes to chapter I.

(a) The symbols of this chapter are manifested only by the angels or by the guardian angel.

(b) ORIENS, PAYMON, ARITON, and AMAYMON execute the operations hereof by means of their common ministers.

(c) The familiar spirits cannot well execute the operations of this chapter.

(d) Take the symbol in your hand, place it under your hat or cap, upon the top of your head, and you will be secretly answered by the spirit who will execute that which you wish. (This mode of operation will evidently be applicable to many of the chapters.)

(e) No. 1 is a square of 25 squares, and is a complete specimen of double acrostic arrangement. MILON, though Greek-sounding, has here hardly a meaning if derived from either MILOS, a fruit or other tree; or from MEILON, a precious thing, or article of value. -- It seems rather derived from the Hebrew MLVN = a diversity of things, or matters. -- IRAGO is perhaps from Greek EIRA a question, or inquiry, and AGO to conduct or decide. Hebrew RGO = to disrupt or analyse. -- LAMAL, probably from Chaldaic MLA = fullness, entirety. OGARI from Hebrew OGR = a swallow or swiftly-flying thing. NOLIM from Hebrew, NOLIM = hidden or covered things. Whence we may extract the following as the formula of this Square: "Various questions fully examined and analysed, and that quickly, and even things carefully hidden and concealed". This rule we can apply to discover the formulas of other squares.

No. 2 is a square of 49 squares, and is also a complete specimen of double acrostic. THIRAMA from Chaldee TIRM = strongly-defended places, or citadels. HIGANAM from Hebrew or Chaldee GNN or GNM = to defend. IGOGANA, perhaps from Hebrew GG = a roof or covering or protection from above. RAGIGAR, perhaps from Chaldaic ROO (it must be remembered that, though I here transliterate the letter Ayin by O, it has really the power of a Gh as well; it is a sound difficult of comprehension by a non-Orientalist); = to break up, or breach. ANAGOGI probably from Greek ANAGOGE = the act of raising or elevating. MANAGIH from Hebrew MNO = to restrain; stop, put a barrier to, or contain by a barrier. AMARIHT from Hebrew AMRTh = word or speech. The whole idea of this formula seems to be the making forcible way into a defended place or matter.

No. 3 is a square of 25 squares, and again a perfect form of double acrostic. DOREH, from DVR Hebrew = a habitation. ORIRE perhaps from Latin ORIOR = to rise or be born. RINIR perhaps from Hebrew NIR = to renew. ERIRO perhaps from ARR = to curse. HEROD from Hebrew ChRD = shaking, trembling.

No. 4 is a square of 25 squares, and again a perfect double acrostic. NABHI from Hebrew NBA = to prophesy. ADAIH perhaps from Heb. DIH = a bird of omen. BAKAB from Heb. KAB = in trouble. HIADA from Hebrew IDH = sent forward, or thrown. IHBAN from IHB Hebrew = to give or bring. Hence the formula would be somewhat "To prophesy by omens the troubles to come"; the which is much more applicable to No. 6, "The tribulations to come"; than to No. 4, which is for "The things to happen in war".

No. 5 is a double acrostic of 49 squares. NVDETON from Hebrew ND = to remove, and AThN = strongly. VSILARO from Hebrew BSHL = to ripen, and Chaldaic ARO = the Earth. DIREMAT from Hebrew DR = to encompass or include, and MT = things forgotten or slipped aside. ELEMELE from Hebrew ALIM and ALH = God of the Mighty Ones. TAMERID from Hebrew ThMR = straight like a palm-tree, and ID = put forward. ORALISV = from Hebrew = ORL = superfluous, and ISH = the substance. NOTEDVN,

from NTH = to stretch out and DN = to contend or rule.

No. 6 is a double acrostic of 36 squares. SARAPI from Hebrew ShRP = to burn. ARAIRP from Hebrew AR = a river, and RPH = to abate or slacken. RAKKIA from Hebrew RKK = to become faint, to become softened. AIKKAR from Hebrew OKR = to trouble or disturb. PRIARA from PRR = to shatter or break up. IPARAS from Hebrew PRS = to break in pieces, to divide, or part in sunder. This will give a formula of trouble.

No. 7 is a double acrostic of 36 squares. MALACH from Hebrew MLCh = salt; also that which is easily dissolved; to dissolve. AMANEC from MNK = a chain, or from AMN = stability. LANANA from LNN = to lodge, or take up one's abode. ANANAL from AN = labour, and NLH, to complete or finish. CENAMA perhaps from QNM = odoriferous. HCALAM perhaps from HCL = spacious (as a palace).

No. 8 is a double acrostic of 25 squares. KOSEM, from Hebrew QSM = to divine or prognosticate. OBODE, from Hebrew OBD = a servant. SOFOS from Greek SOPHOS = wise, learned, skilful. EDOBO, perhaps from DB = to murmur. MESOK from Hebrew MSK = to mingle or intermix.

No. 9 is a double acrostic of 36 squares. ROTHER is perhaps from RTT, trembling, dread; and HRR to conceive or bring forth. ORORIE from Hebrew OROR = laying bare, disclosing. TOARAH from Hebrew ThVRH = law, reason, or order of. HARAOT from Hebrew HRH to bring forth, or from ChRTh = To inscribe or mark down. REHTOR from RTT and ThVR = reason for dread. The whole formula will represent the disclosing of the reasons for dreading any terrible effect.

No. 10 is another double acrostic of 64 squares, and No. 11 one of 49 squares. I have here given a sufficiently careful analysis of the meanings of the combinations formed by the letters in the preceding squares to give the reader a general idea of the formulas involved. To avoid an undue extension of these notes, I shall not usually analyse every name contained in each square, but shall confine myself in most cases to giving sufficient indications of the meanings of the principal words or words only, which are therein employed. The reader must remember also that in such an acrostic arrangement of the letters of words, half of those therein contained will simply be inversions of the principal word or words therein contained. For example, in No. 11, REAHBEM is of course MEBHAER written backwards. ELIAILE reads the same way backwards or forwards, and so does HAOROAH; and BIKOSIA written backwards gives AISOKIB. Yet undoubtedly some of these words are to an extent translatable also, and in this case will be found to have a bearing on the subject-matter of the square. Hebrew especially is a language in which this method will be found to work with a readiness unattainable in ordinary European languages, from the fact that its alphabet may be said to be entirely consonantal in character, even such letters as Aleph, Vau, and Yod, being rather respectively, a drawing in of the breath than the letter A; V rather than U; and Y rather than I. Also in common with all really ancient languages the system of verbal roots from which all the words of the language are derived, has this effect, viz., that the majority of combinations of two or three letters will be found to be a verbal root, bearing a definite

meaning. Besides all this, in the Qabalah each letter of the Hebrew alphabet is treated as having a complete sphere of hieroglyphic meanings of its own; whence the most important ancient Hebrew names and words can be treated by the Qabalistic initiate as in fact so many formulas of spiritual force. I have been thus lengthy in explanation in order that the reader may have some idea of the reason of the construction and use of these magic squares.

THE SECOND CHAPTER.

To obtain information concerning, and to be enlightened upon all sorts of propositions and all doubtful sciences.

(1, 2, 3) Generally for the above effect.

2\1 ALLUP, LEIRU, LIGIL, URIEL, PULLA

D: "MOTHER, OTHARE, THORAH, HAROHT, ERAHTO, REHTOP". Compare Mathers 1\9.

2\2 MELAMMED, ERIFOISE, LISILLIM, AFIRELOM, MOLERIFA, MILLISIL, ESIOFIRE, DEMMALEM

D: "MELABBED, ELINALSE, LIKAKILB, ANAKAKAB, BAKAKANA, BLIKAKIL, ESLANILE, DEBBALEM". Compare Mathers 1\10.

2\3 EKDILUN, KLISATU, DINANAL, ISAGASI, LANANID, UTASILK, NULIDKE

D: "MEBHAER, ELIAILE, BIKOSIA, HAOROAH, AISOKIB, ELIAILE, REAHBEM". = Mathers 1\11.

Notes to chapter II.

(a) The symbols of this chapter are manifested partly by the angels, and partly by the evil spirits.

(b) ORIENS, PAYMON, ARITON, and AMAYMON execute the operations hereof by the means of their common ministers.

(c) The familiar spirits can to an extent execute the operations of this chapter.

(d) Take the symbol in your hand, and name what information you require. (In the second book, the remarks given concerning this chapter are evidently far more applicable to the third chapter, and I have therefore given them there instead of here.)

(e) No. 1 is an acrostic of 25 squares. ALLUP from Hebrew ALUP = a doctor, teacher, leader, i.e., a person who at the same time leads and instructs his following. Hence also this word means a bull as the leader of the herd. URIEL, Hebrew AURIEL = Light of God, is the well-known name of one of the archangels. Pulla in Latin means both a fowl, and also light friable earth; but is probably here derivable rather from the Hebrew PLH,

meaning to classify or arrange.

No. 2 is an acrostic of 64 squares. MELAMMED is evidently from Hebrew MLMD = a stimulus or spur to exertion.

No. 3 is an acrostic of 49 squares. EKDILUN may be from the Greek EKDEILON, which means, "not afraid of"; from EK in composition, and DEILON, frightened, cowardly.

THE THIRD CHAPTER.

To cause any spirit to appear, and take any form, such as of man, animal, bird, etc.

- (1) It will appear in the form of a serpent.¹
- (2) To make them appear in the shape of any animal.
- (3) In human form.
- (4) In the form of a bird.

1. D: Drachen ("dragon").

3\1 URIEL, RAMIE, IMIMI, EIMAR, LEIRU

D: "MARLIFIM, ITHISIRO, DSEKENIM, ATRARATU, TIRARAIN, MINEKESD, OLARAHLA, SOMFIROS".

3\2 LUCIFER, UNANIME, CATONIF, INONONI, FINOTAC, EMINANU, REFICUL

D: "SATAN, ADAMA, TABAT, AMADA, NATAS". = Mathers 3\4.

3\3 LEVIATAN, ERMOGASA, VMIRTEAT, IORANTGA, AGTNAROI, TAETRMV, ASAGOMRE, NATAIVEL

D: "LIRBIAC, ESAERMI, RASHEUP, FILEMIR, ISAMANO, REROLIN, IRETISU".

3\4 SATAN, ADAMA, TABAT, AMADA, NATAS

D: "BEMTAUL, EMASDAI, MAKIURO, ESIPPOS, ADAPOSA, MAROMAD, ARORELI".

Notes to chapter III.

(a) The symbols of this chapter are manifested only by the angel or by the guardian angel.

(b) ORIENS, PAYMON, ARITON, and AMAYMON execute the operations hereof by means of their common ministers.

(c) The familiar spirits do not execute the operations of this chapter.

(d) Take the symbol in the hand, and name the spirit desired, who will appear in the form commanded.

(e) It will be noticed at once that of the four symbols of this chapter, the first has the

name of the archangel Uriel, and the three others those of three of the chief princes of the demons, viz.: Lucifer, Leviathan, and Satan.

No. 1 is an acrostic of 25 squares. URIEL from Hebrew AURIEL = Light of God. RAMIE from Hebrew RMIH = deceit. IMIMI is either from IMM = the sea, or great waters, or from IMIM = mules. EIMAR is probably from AMR or IMR = To speak. LEIRU is the reverse of URIEL, i.e., Uriel written backwards. This formula seems to show that the symbol should be numbered 2 instead of 1.

No. 2 is an acrostic of 49 squares. LUCIFER from Lucifer (Latin) = light bearer. This square should probably be numbered 3.

No. 3 is an acrostic of 64 squares. LEVIATAN from Hebrew = the piercing or twisting serpent. This square should probably be numbered 1.

No. 4 is an acrostic of 25 squares. SATAN from Hebrew ShTN = an adversary. ADAMA from Hebrew ADMH = reddish earth.

THE FOURTH CHAPTER.

For divers visions.

- (1) For mirrors of glass and crystal.
- (2) In caverns and subterranean places.
- (3) In the air.
- (4) In rings and circlets.
- (5) In wax.
- (6) In fire.
- (7) In the Moon.
- (8) In the water.
- (9) In the hand.

4\1 GILIONIN, I....., L....., I....., O....., N....., I....., N.....

D: "GILIONIM, IRIMIIRI, LIOSASIN, IMSARAIO, OIARASMI, NITASOIL, IRIIMITI, MINOILIG".

4\2 ETHANIM, T....., H....., A....., N....., I....., M.....

D: ETHANIM, TIADISI, HARAPIN, ADAMADA, NIPARAH, ISIDAIT, MINAHTÉ

4\3 APPARET, P....., P....., A....., R....., E....., T.....

D: APPARET, PARESTE, PREREOR, AEREREA, ROERERP, ETSERAP, TERAPPA

4\4 BEDSER, ELIELE, DIAPIS, SEPPED, ELIELE, RESDEB

D: BEDSEK, ELIELA, DIAPIS, SEPPES, ELIEMI, KATSIN

4\5 NEGOT, ERASO, GARAG, OMARE, TOGEN

D: NECOL, ARATO, GARAC, IMARE, DIGAN

4\6 NASI, APIS, SIPA, ISAN

D: NASI, APYS, SIPA, ISAN

4\7 GOHEN, ORARE, HASAH, ERARO, NEHOG

D: COHEN, ORARE, HASAH, ERARO, NEHOC

4\8 ADMON, D...., M...., O...., N....

D: ADMON, DRASO, MAIAM, OSARD, NOMDA

4\9 LELEH, E...., L...., E...., H....

D: LELEH, EGAD, LADAL, EDAGE, HELEL

Notes to chapter IV.

(a) The symbols of this chapter are manifested only by the angels or by the guardian angel.

(b) ORIENS, PAIMON, ARITON, AMAYMON execute the operations hereof by means of their common ministers.

(c) The operations of this chapter can also be to an extent performed by the familiar spirits.

(d) No especial instructions are given regarding this chapter in the second book.

(e) No. 1 is a gnomonic square of 15 squares taken from a square of 64 squares. GILIONIN = Chaldaic GLIVNIM = mirrors.

No. 2 is a gnomonic square of 13 squares out of a square of 49 squares. ETHANIM = AThVNIM, Heb. = vaults, ovens.

No. 3 is a gnomonic square of 13 squares out of a square of 49 squares. APPARET, Latin = Let it appear.

No. 4 is a square of 36 squares. BEDSER = Hebrew BTzR a gold ornament. ELIELE = ALI ALI Hebrew = towards me. SEPPED Hebrew SPD = he struck. RES DEB = perhaps Hebrew, RSh DB head or chief point of a discourse.

No. 5 is a square of 25 squares. NEGOT = perhaps Heb. NHG, he leads. ERASO = probably Greek, sec. pers. sing. from EROMAI for EIROMAI, to demand or interrogate. GARAG = perhaps from Heb. GRO, to diminish. OMARE = perhaps Greek, an assembly or synthesis. TOGEN = perhaps from Greek TOGE, = why or wherefore when used in an adverbial sense.

No. 6 is a square of 16 squares. NASI = Hebrew NSI = my banner or symbol. APIS = the Egyptian sacred bull. SIPA = perhaps from SPH = Hebrew to consume. ISAN = perhaps from Heb. IShN = to sleep.

No. 7 is a square of 25 squares. GOHEN should perhaps be COHEN = a Jewish priest. ORARE, Latin = to pray. HASAH, Heb. HSH = to keep silence. ERARO perhaps from Heb. ARR = to curse. NEHOG = perhaps Heb. NHG = to lead.

No. 8 is a gnomonic square of 9 squares out of 25 squares. ADMON = perhaps from Heb. DMO = tears but also liquids or fluids.

No. 9 is a gnomonic square of 9 squares out of 25 squares. LELEH = Hebrew LILH = night, darkness.

THE FIFTH CHAPTER.

How we may retain the familiar spirits bond or free in whatsoever form.

- (1) In the form of a lion.
- (2) In the form of a page.
- (3) In the form of a flower.
- (4) In the form of a horseman.
- (5) In the form of an eagle.
- (6) In the form of a dog.
- (7) In the form of a bear.
- (8) In the form of a soldier.
- (9) In the form of an old man.
- (10) In the form of a Moor.
- (11) In the form of a serpent.
- (12) In the form of an ape.¹

1. D: 1: giant; 2: page; 3: warrior; 4: flower; 5: old man; 6: horseman; 7: Moor; 8: eagle; 9: serpent; 10: dog; 11: ape; 12: lion.

5\1 ANAKIM, N....., A....., K....., I....., M.....

D: ANAKIM, NILARI, ALISAK, KASILA, IRALIN, MIKANA

5\2 CEPHIR, E....., P....., H....., I....., R.....

D: OIKETIS, IPORASI, KELIRAL, ENIPINE, LARIARK, IDENSAI, SILEKIO

5\3 OIKETIS, I....., K....., E....., T....., I....., S.....

D: PARAS, AHARA, RACAR, ARASA, SARAP

5\4 PARAS, A....., R....., A....., S.....

D: PERACHI, ERIPEIH, RIMENEC, APEREPA, CENEMIR, HIEPIRE, IHCAREP

5\5 RACAH, A....., C....., A....., H.....

D: RITIR, ISARI, RAKEN, IREPI, RITIR

5\6 CUSIS, U....., S....., I....., S.....

D: RACAB, ARIPA, CILIC, APIRA, BACAR

5\7 PERACHI, E.....H, R.....C, A.....A, C.....R, H.....E, IHCAREP

D: CULIS, VEAHI, SARAS, IHAEN, SISUC

5\8 RISIR, ISERI, SEKES, IREPI, RISIR

D: NESHER, ELEEHE, HEPPEH, SEPPES, EHEELE, REHSEN

5\9 NESER, ELEHE, SEPES, EHELE, RESEN

D: PETHEN, ERAANE, TARCAH, HACRAT, ENAARE, NEHTEP

5\10 PETHEN , E....., T....., H....., E....., N.....

D: "KELEF, ERARE, LAMAL, ERARE, KELEF". Compare Mathers 5\11.

5\11 KALEF, ARARE, LAMAL, ERARA, FELAK

D: "KOBHA, ORAIH, BALAH, HIARO, AHBK". Compare Mathers 5\12.

5\12 KOBHA, O....., B....., H....., A.....

D: CEPHIR, ELADI, PARIEH, HEIROP, HIALE, RIPHAE

Notes to chapter V.

(a) The symbols of this chapter are manifested only by the angels or by the guardian angel.

(b) ORIENS, PAIMON, ARITON, and AMAYMON execute the operations hereof by means of their common ministers.

(c) The familiar spirits can hardly be said so much of themselves to be able to execute the operations of this chapter, as under the rule of the afore-mentioned spirits.

(d) Each person can have four familiar spirits and no more: the first working from Sunrise to Midday; the second from Midday till Sunset; the third from Sunset to Midnight; and the fourth from Midnight till Sunrise. Such spirits may also be loaned to friends, in which case you can avail yourself of another ordinary spirit in place.

(e) The square numbered 1 is not however placed first in order in the MS., but fifth. It is a gnomon of 11 squares taken from a square of 36 squares. ANAKIM = Hebrew ONQIM = giants; the root ONQ also = a necklace or torque. This word "Anakim" hardly appears to have any reference to the form of a lion. No. 2 is a gnomon of 11 squares again, taken from a square of 36 squares, and is in the MS. placed sixth in order. CEPHIR in Hebrew means KPIR a young lion; and this square should probably therefore be numbered 1. No. 3 is a gnomon of 13 squares taken from a square of 49 squares; and

in the MS. occupies the first place in order. OIKETIS, Greek, means a maid-servant or feminine page. This square therefore should probably be numbered 2. No. 4 is a gnomon of squares taken from a square of 25 squares. PARAS = Hebrew PRSh, a horse, or horseman, while PRS = an ossifrage, a bird of the hawk or eagle kind. This square is apparently correctly numbered, though in the MS. it is in the second place. No. 5 is a gnomon of 9 squares taken from a square of 25 squares. RACAH is apparently from the Hebrew RQH meaning vain, empty; and does not seem to have any particular reference to any of the forms mentioned for the symbols. No. 6 is again a gnomon of 9 squares, taken from a square of 25 squares. It is placed fourth in order in the MS. CUSIS may be from the dative plural of the Greek word KUON = a dog, but in Hebrew it would mean numbering, computing. No. 7 is a border of 24 squares taken from a square of 49 squares. PERACHI, perhaps from PRK, savagery. DB is a bear in Hebrew. No. 8 is a square of 25 squares. RISIR, perhaps from Latin "RISOR," a mocker or jester. ISERI, perhaps from Hebrew or Chaldaic root, ISR, to punish or whip. SEKES, perhaps from SChSh = reborn by hope. No. 9 is again a square of 25 squares. NESER = Hebrew, NShR, an eagle; which seems to shew that this square should be numbered 5. ELEHE is probably ALHI, Hebrew = my God. SEPES ? ShPS = the hair on the lip, the moustache. RESEN = RSN Heb., = a bridle or bit. -- No. 10 is a gnomon of 11 squares taken from a square of 36 squares. PETHEN = Hebrew, PThN, an asp or venomous serpent, whence this square should probably be numbered 11. No. 11 is a square of 25 squares. KALEF = KLP, Hebrew, a hammer. ARARE from Hebrew ARR to curse, cursed. LAMAL perhaps means "in speaking" from MLL, Hebrew, to speak. No. 12 is a gnomon of squares taken from a square of 9 squares. KOBHA = perhaps Hebrew KBH = to extinguish.

THE SIXTH CHAPTER.

To cause mines to be pointed out, and to help forward all kinds of work connected therewith.

- (1) To prevent caves from falling in.
- (2) To shew a gold mine.
- (3) To cause work to be done in mines.
- (4) To make work done in inaccessible places.
- (5) To make them tunnel mountains.
- (6) To cause all water to be withdrawn from the mines.
- (7) To make the spirits bring timber.
- (8) To make them found and purge metals and separate gold and silver.

6\1 TELAAH, E....A, L....L, A....A, A....A, HAALET

D: "FELAAH, ERANDA, LAMANA, ANAMAL, HALEF". The last word should probably read "HAALEF".

6\2 ALCABRUSI, L.....S, C.....U, A.....R, B.....B, R.....A, U.....C, S.....L, ISURBACLA

D: ALEABRUHI, LIRMUAPI, ERAIBRIPU, ANIDAMRAR, BUBAUABUB, RARMADINA, UPIRBIARE, HIPAUMRIL, IHURBAELA

6\3 CADSAR, A....A, D....S, S....D, A....A, RASDAC

D: "KILOIN, ISERPI, LENIRO, ORINEL, IPRESI, NIOLIK". = Mathers 6\5.

6\4 PELAGIM, ERENOSI, LEREMOG, ANEMALA, GOMAREL, ISOLEIE, MIGALEP

D: "NAKAB, ANINA, KIRIK, ANINA, BAKAN". Compare Mathers 6\6.

6\5 KILOIN, ISERPI, LENIRO, ORINEL, IPRESI, NIOLIK

D: "PELAGIN, ERENOLI, LEREPOG, ALEMELA, GOPEREL, ILONERE, NIGALEP". Compare Mathers 6\4.

6\6 NAKAB, A...., K...., A...., B....

D: "KITTIP, IFIADI, TANNAL, FINIT, IDRASI, KITTIK". Compare Mathers 6\7. There seems to be several problems here. Perhaps Mathers' edition is more correct. MSD2: KYTTIK, IHIADI, TANNAT, TANNAT, IDAIHI, KITTYK.

6\7 KITTIK, ISIADI, TINNAT, TANNIT, IDAISI, KITTIK

D: "MARAK, ALAPA, RANAR, APALA, KARAM". Compare Mathers 6\8.

6\8 MARAK, A...., R...., A...., K....

D: "GADRAR, AIRAPA, DRAMAR, RAMARD, APARIA, RARDAG". Compare Mathers 6\3.

Notes to chapter VI.

(a) The symbols of this chapter are manifested only by the angels or by the guardian angel.

(b) ASTAROTH and ASMODEUS execute together the operations of this chapter.

(c) The familiar spirits cannot well execute the operations of this chapter.

(d) No especial instructions are given regarding this chapter in the second book.

(e) No. 1 is a border of 20 squares taken from a square of 36 squares. TELAAH = perhaps from ThVLOH, = a worm which pierces holes in the ground.

No. 2 is a border of 32 squares taken from a square of 81 squares. ALCABRUSI may mean "supported by planks or props, or beams". If so, probably this square should be numbered 1.

No. 3 is a border of 20 squares taken from a square of 36 squares. CADSAR perhaps from QTzR = to shorten or abbreviate a matter or work.

No. 4 is a square of 49 squares. PELAGIM, Hebrew PLGIM = divisions, strata, etc.

No. 5 is a square of 36 squares. KILOIN = Hebrew QLOIM, excavations.

No. 6 is a gnomon of 9 squares taken from a square of 25 squares. NAKAB = Hebrew, NQB = piercing, perforation.

No. 7 is a square of 36 squares. KITTIK may mean = "To arrange in a store-place". TINNAT recalls a name used on some of the Gnostic magical gems. TANNIT is the name of a Tyrian goddess.

No. 8 is a gnomon of 9 squares out of a square of 25 squares. MARAK, from Hebrew MRQ = to cleanse, purge, or refine.

THE SEVENTH CHAPTER.

To cause the spirits to perform with facility and promptitude all necessary chemical labours and operations, as regardeth metals especially.

- (1) To make all metals.
- (2) To make them perform the operations.
- (3) To make them teach chemistry.

7\1 METALO, E....., T....., A....., L....., O.....

D: METALO, EZATEH, TARATA, ATARAT, HETAZE, OLATEM
7\2 TABBAT, ARUUCA, BUIRUB, BURIUB, ACUURA, TABBAT

D: TABBAT, ARUNCA, BUIRUB, BURIUB, ACNURA, TABBAT
7\3 IPOMANO, PAMERAM, OMALOMI, MELACAH, AROCUMI, NAMAMON, OMIHINI

D: IPOMANO, PAMERAM, ONALOMI, MELACAH, ARORAMI, NANAMON, OMIHINI
Notes to chapter VII.

(a) The symbols of this chapter are manifested only by the angels, or by the guardian angel.

(b) ASHTAROTH and ASMODEUS together execute the operations of this chapter.

(c) The familiar spirits cannot well execute the operations of this chapter.

(d) No especial instructions are given regarding this chapter in the second book.

(e) No. 1 is a gnomon of 11 squares taken from a square of 36 squares. METALO from Greek METALLON = in metal, mineral, or mining work.

No. 2 is a square of 36 squares. TABBAT, Chaldaic ThIBVTh = heads or sections of

classification of operations. ARUUCA perhaps from ARUQ, adhering to.

No. 3 is a square of 49 squares. IPOMANO, probably from Greek HIPPOMANES, an ingredient used in philtres, etc., perhaps put here for chemical drugs in general.

THE EIGHTH CHAPTER.

To excite tempests.

- (1) To cause hail.
- (2) To cause snow.
- (3) To cause rain.
- (4) To cause thunder.

8\1 CANAMAL, AMADAMA, NADADAM, ADANADA, MADADAN, AMADAMA, LAMANAC

D: CANAMAL, AMADAME, NADAHAM, ADAMAHA, MEDADAM, AMAHANA, LOMANAC

8\2 TAKAT, A...A, K...K, A...A, TAKAT

D: "SAGRIR, AFIANI, HIRIAS, RAIRIG, MAISA, RIRGAS". Compare Mathers 8\3.

8\3 SAGRIR, A....., G....., R....., I....., R.....

D: "TAKAT, ATETA, KEREK, ATETA, TAKAT". Compare Mathers 8\2.

8\4 HAMAG, ABALA, MAHAM, ALABA, GAMAH

D: HAMAH, ABALA, MAHAM, ALABA, HAMAH

Notes to chapter VIII.

(a) The symbols of this chapter are manifested partly by the angels and partly by the evil spirits.

(b) ASHTAROTH executes the operations of this chapter.

(c) The familiar spirits cannot execute the operations of this chapter.

(d) To excite a tempest, give the signal above you, and touch the symbol on the top. To make it cease, touch it underneath.

(e) No. 1 is a square of 49 squares. CANAMAL = Hebrew ChNML, i.e., hailstones of great size.

No. 2 is a border of 16 taken from a square of 25 squares. TAKAT, TKO, Hebrew, has the sense of "immersed in, overflowed by".

No. 3. A gnomon of 11 squares taken from a square of 36 squares. SAGRIR, Hebrew SGRIR = "a most vehement rain and tempest".

No. 4. A square of 25 squares. HAMAG, perhaps from Hebrew, MOK, "to compress. or crush, or press".

THE NINTH CHAPTER.

To transform animals into men, and men into animals; etc.

- (1) To transform men into asses.
- (2) Into stags or deer.
- (3) Into elephants.
- (4) Into wild boars.
- (5) Into dogs.
- (6) Into wolves.
- (7) Animals into stones.

9\1 IEMIMEI, ERIONTE, MIRTINM, IOTITOI, MNITRIM, ETNOIRE, IEMIMEI

D: JEMIMEJ, ERIONTE, MIRTIEI, FOTIFAI, MINTIUM, ETEAURE, JEMIMEJ

9\2 AIACILA, ISIOREL, AIERIRA, CORILON, IRILEIA, LRROISI, ALANAIA

D: AIACILA, ISIOREL, AICRIRA, CORILON, IRILCIA, LERUIST, ALINAIA

9\3 CHADSIR, H.....I, A.....S, D.....D, S.....A, I.....H, RISDAH

D: "ISICHADAMION, SERRAREPINTO, IRAASIMELEIS, ORATIBARINP, HARINSTUOTIR, ARBATINTIRA, DEMASICOANOS, APERUNOILEMI, MILIOTABUEL, NIONTINOLITA, OTISIROMELIS, NOSTRACILARI". Compare Mathers 9\7.

9\4 BEDASEK, E.....E, D.....S, ARAMASIA, S.....D, E.....E, K.....B

D: CHADRI, HARIANI, ARORIAS, DIRALID, SOALIRA, MAIRAH, RISDAHE

9\5 KALTEPH, APIERIP, LILMORE, TEMUMET, EROMLIL, PIERIPA, HPETLAK

D: KEKEPH, APIERIP, RELMORE, TEMUNAT, ERONAIL, TIRAILE, ELETRAK

9\6 DISEEBEH, ISARTRIE, SARGEIRB, ERBONETE, ETONOGRE, BAROBRAS, ERATRASI, HEBEESID

DISCEBEH, ISARTRIC, SARHIAB, ERBETRE, ETOMMATE, BARIURIS, ERSNITI, HEMANAD

9\7 ISICHADAMION, SERRAREPINTO, IRAASIMELEIS, CRATIBARINSI, HASINASUOTIR, ARIBATINTIRA, DEMASICOANOC, APERUNOIBEMI, MILIOTABULEL, INENTINELELA, OTISIROMELIR, NOSIRACILARI

D: "BEDASEK, EFIRAME, DIRMIAS, AMAFIA, SAIARD, EMAIRTE, KERADEB".

Compare Mathers 9\4.

Notes to chapter IX.

(a) The symbols of this chapter are only manifested by the evil spirits.

(b) ASHTAROTH and ASMODEUS together execute the signs and operations of this chapter.

(c) The familiar spirits cannot execute the operations of this chapter.

(d) Let the being, whether man or animal, see the symbol, and then touch them suddenly with it; when they will appear transformed; but this is only a kind of fascination. When you wish to make it cease, place the symbol upon the head and strike it sharply with the wand, and the spirit will make things resume their ordinary condition.

(e) No. 1 is a square of 49 squares. IEMIMEI is evidently from Hebrew IMIM = mules. A very perfect acrostic.

No. 2 is a square of 49 squares also. AIACILA, Hebrew AILH = a deer.

No. 3 is a border of 24 taken from a square of 49 squares. CHADSIR; Hebrew KZR = fierce, savage. ChTzR = perhaps, "the tusk of an elephant". But ChZIZ = a wild boar, whence this square should perhaps be numbered 4.

No. 4 consists of 24 squares taken from a square of 49 squares; two letters, Si, are allotted to one square. BEDASEK is perhaps from BD, a limb, and SK, covered or protected, as with a strong skin. It may thus stand for the elephant as having powerful and thick-skinned limbs. If so, this square should be numbered 3.

No. 5 is a square of 49 squares. KALTEPH. The Hebrew word for dog is KLB. This square it will be noted is not a perfect acrostic.

No. 6 is a square of 64 squares. DISEEBEH is probably from ZABH = a wolf. This square also is not at all perfect as an acrostic.

No. 7 is a square of 144 squares. ISICHADAMION, probably from DMIVN = similitude of; and SIG, scoria or lava, or SQ, stone; root of SQL, to stone.

THE TENTH CHAPTER.

To hinder any necromantic or magical operations from taking effect, except those of the Qabalah and of this Sacred Magic.

(1) To undo any magic soever.

(2) To heal the bewitched.

(3) To make magical storms cease.

(4) To discover any magic.

(5) To hinder sorcerers from operating.

10\1 CODSELIM, O..... H....., A....., B....., I.....O, M.....OC

D: CODI, ODAI, LOCA, IEAR. Ambelain puts the "I" in a separate square, and so has an 8x8 square: CODSELIM, O..... H....., A....., B....., I.....O, M.....OC

10\2 LCHAT, A....A, C....H, H....C, A....A, TAHCAL

D: SEARAS, ELLOPA, ALATIM, ROTARA, APIRAC, HAMAIS

10\3 PARADILON, ARINOMISO, RILORAEIK, ANOTALAMI, DORAFACOL, IMALATONA, LIEACORIT, OSIMONIRA, NOKILATAN

D: NEISIEN, EREAERE, IREPREI, SAPIPAS, IERPERI, EREAERE, NEISIEN

10\4 HORAH, OSOMA, ROTOR, AMOSO, HAROH

For once D is the same ("HORAH, OSOMA, ROTOR, AMOSO, HAROH").

10\5 MACANEH, AROLUSE, DIRUCUN, ALUHULA, SERUROC, UNELIRA, LUSADAM

D: "PARACLILU, ARINOCISO, RILARLAEL, ANOTALECU, DORATACAL, ICALAFANA, LIELCARIT, OSICONIRA, NOCILATAM". Compare Mathers 10\3.

D has two additional squares:

(6) Wenn ein Zauberer ein Kriegsheer erscheinend macht, daß es verschwinde.

(7) Zauberei zu verhindern, daß sie nichts ausrichten kann. Wenn du es nur in der Hand hältst.

10\6: "MACANEH, AROLUSE, CIRUCUN, ALAHALA, DERARPE, UNETIRA, LUDASAM". Compare Mathers 10\5.

10\7: "IKKEBEKKI, KARTUTRAK, KRUTUTURK, ETISATISE, BUTARATUB, ESITASITE, KRUTUTURK, KARTUTRAK, IKKEBEKKI".

Notes to chapter X.

(a) The symbols of this chapter are manifested only by the angels, or by the guardian angel.

(b) MAGOTH executes the operations of this chapter.

(c) The familiar spirits cannot well execute the operations of this chapter.

(d) No especial instructions are given concerning this chapter.

(e) No. 1 consists of 17 squares containing 18 letters (LI of "Codselim" occupying 1 square) taken from a square of 49 squares. CODSELIM and COHABIM may be from KSILIM, the foolish ones, and KABIM, the mourning ones (Hebrew).

No. 2. A border of 20 squares taken from a square of 36 squares. LACHAT, perhaps from Hebrew LChSh = to enchant.

No. 3. A square of 81 squares. PARADILON, probably from Greek PARA, against, and DEILON, perverse, or miserable, or unfortunate.

No. 4. A square of 25 squares. HORAH, from Hebrew ChRH, To be enraged; Or HRH, to conceive, or bring forth.

No. 5. A square of 49 squares. MACANEH from Hebrew MChNH, a fortification, castle, or defence. MADASUL, from MATzL, about me, before me, at my side.

THE ELEVENTH CHAPTER.

To cause all kinds of books to be brought to one, and whether lost or stolen.

- (1) For books of astrology.
- (2) For books of magic.
- (3) For books of chemistry.

11\1 COLI, ODAC, LACA, ICAR

11\2 SEARAH, ELLOPA, ALATIM, ROTARA, APIRAC, HAMACS

11\3 KEHAHEK, E....., H....., A....., H....., E....., K.....

Notes to chapter XI.

(a) The symbols of this chapter are manifested only by the angels, or by the guardian angel.

(b) MAGOTH alone executes the operations of this chapter.

(c) The familiar spirits cannot execute the operations of this chapter.

(d) Many ancient books of magic, etc., have been lost or destroyed, in some cases by the wish of the good spirits, in others by the machinations of the evil spirits. By these symbols you can have many supposed extinct works brought to you, Abraham states; but adds that he could never copy them, because the writing disappeared as fast as he wrote it; notwithstanding this he was permitted to read some of them.

(e) No. 1 is a square of 16 squares. COLI, probably from Hebrew KLI, meaning the whole, in the sense of the whole Universe.

No. 2 is a square of 36 squares. SEARAH, perhaps from Hebrew SORH, a whirlwind; or perhaps from ShORH = terrible, and is also used to express a kid, or a species of shaggy satyr-like demon, from the word being used to signify hair.

No. 3 is a gnomon of 13 squares taken from a square of 49 squares. KEHAHEK is probably from Hebrew KHCh, meaning to conceal, obscure, or shut up.

THE TWELFTH CHAPTER.

To know the secrets of any person.

- (1) To know the secret of letters.
- (2) To know the secret of words.
- (3) To know secret operations.
- (4) For the military counsels of a captain.
- (5) To know the secrets of love.
- (6) To know what riches a person possesseth.
- (7) To know the secret of all arts.

12\1 MEGILLA, E..... G....., I....., L....., L....., A.....M

12\2 SIMBASI, I....., MARCARA, B....., A....., S....., I.....

12\3 MAABHAD, A....., A....., B....., H....., A....., D.....

12\4 MILCHAMAH, I....., L....., C....., H....., ADIRACHI., M....., A.....I., H...ELIM.

12\5 CEDIDAH, E....., D....., I....., DERARID, A....., HADIDEC

12\6 ASAMIM, S....., A....., MAPIDE, I....., M.....

12\7 MELABAH, E....., L....., A....., B....., A....., H.....

Notes to chapter XII.

(a) The symbols of this chapter are manifested in part by the angels, and in part also by the evil spirits.

(b) ASMODEUS alone executes the operations of this chapter.

(c) The familiar spirits can to an extent execute the operations of this chapter.

(d) Touch the symbol, and name aloud the person whose secret you desire to know, and the spirit will whisper the answer into your ear.

(e) No. 1 consists of 14 squares from a square of 49 squares. MEGILLA, from Hebrew MGLH = to reveal or disclose.

No. 2 consists of 19 squares taken from a square of 49 squares. MARCARA, perhaps from KRH to appear; Hebrew SIMBASI, perhaps from BASH, evil, and ZMH, thought.

No. 3 consists of a gnomon of 13 from a square of 49 squares. MAABHAD, from Hebrew MOBD = a deed or act.

No. 4 consists of 29 squares from a square of 81 squares. MILCHAMAH, from Hebrew MLChMH = War. ADIRACHI from DRK (Hebrew) = way, plan, idea. ELIM (Heb.) = mighty ones.

No. 5 consists of 25 taken from a square of 49 squares. CEDIDAH is either from KDID = a spark, or from DID, the root of the words; love, delights, breasts. DERARID from Hebrew DRR = liberty. HADIDEC from DDIK = thy loves or delights.

No. 6 consists of 16 from a square of 36 squares. ASAMIN from Hebrew ASMIM = treasure houses, garners. MAPIDE perhaps from PID = oppression, misfortune.

No. 7. A gnomon of 13 from a square of 49 squares. MELABAH from MLABH = art or science.

THE THIRTEENTH CHAPTER.

To cause a dead body to revive, and perform all the functions which a living person would do, and this during a space of seven years, by means of the spirits.

- (1) From the rising of the Sun until midday.
- (2) From midday until the setting of the Sun.
- (3) From the setting of the Sun until midnight.
- (4) From midnight until the rising of the Sun.

13\1 EZECHIEL, ZEOFRASE, EORIALAI, CFIRTARH, HRATRIFC, IALAIROE,
ESARFOEZ, LEIHCEZE

D: RELBELAC, ERARMINI, BALISAAK, BRILURPI, EINFINAK, LIAREBI, ANAPASUH,
HIKIRIBI

13\2 AMIGDELo, MORBRIEo, IRIDERDo, GBDODBGo, DREDIRIo, EIRBROMo,

LEDGIMAO

D: METHIRRAH, ENIASAENA, BIBMAILIR, HOFIBRUAR, TUIBRINSI, ROSAESTAH,
RIFNAIAUF, ASACHIRTE, HARRITHEM
13\3 IOSUA, ORILU, SISIS, ULIRO, AUSOI

D: MAPPALAH, ATHRININA, PRINDEIRA, PIREUSON, ANIATKA, LISONPIT,
ANIMAESA, HANATHAN
13\4 PEGER, ETIAE, GISIG, EAITE, REGEP

D: "PEGEP, ENIAE, GISIG, EAITE, REGEP". The second word should probably read
"ETIAE". -JHP

Notes to chapter XIII.

(a) The symbols of this chapter are manifested in part by the angels and in part by the evil spirits.

(b) ORIENS, PAYMON, ARITON, and AMAYMON, execute by means of their servitors the operations of this chapter.

(c) The familiar spirits cannot execute the operations of this chapter.

(d) In several places Abraham warns the reader that this is the most difficult operation of any, because for it to be brought about, the concurrence of all the chief spirits must be obtained. Watch for the moment when the person dies, and then at once place upon his body towards the cardinal points the symbol required. Similar symbols are to be sewn into the garments he wears. Abraham moreover adds that by this means, one can however only prolong the life for 7 years, and no more.

(e) No. 1 is a square of 64 squares. EZECHIEL is from Hebrew IChZQAL, the well-known name of the prophet, derived from ChZQ, to bind.

No. 2 is a square of 49 squares, it will be noticed that a small "o" is placed at the end of each word in the last square towards the right hand. AMIGDEL is from MGDAL, a strong tower.

No. 3 is a square of 25 squares. IOSUA, the well-known Hebrew name, signifies "he shall save".

No. 4 is also a square of 25 squares. PEGEP is from PGR = a dead inactive carcase whether of man or of beast.

THE FOURTEENTH CHAPTER.

The twelve symbols for the twelve hours of the day and of the night, to render oneself invisible unto every person.

14\1 ALAMALA, L....., A....., MATATAN, A....., L....., A.....

D: ALAMATA, LISAFIL, AROLORA, MATATAM, ARATORA, LISAFIL, ALAMATA

14\2 TSAPHAH, S....., A....., P....., HITNERA, ANAORIS, H.....

D: ARAPHALI, SIRONIA, ARNTRAH, BETANOP, HIRNERA, ANIORIS, HAHPast

14\3 CASAHA, ADODA, SOMOS, ADOPA, HASAC

D: CASALI, APODA, SOMIS, ADINA, HASAC

14\4 ALATAH, L....., AROGAT, T....., A....., H.....

D: ALATAH, LISANA, AROGAT, TAGORA, ANASIL, HATALA

14\5 CODER, O....., D....., E....., R.....

D: KODER, ORUSE, DULIEL, EFINO, REDAK

14\6 SIMLAH, I....., M....., L....., ASIIRI, H.....S

D: SIMLAH, IRIOSA, CHIRTIL, LITRIM, ASCIRI, HALMIS

14\7 CEHAH, E....., H....., A....., H.....

D: BAHAD, ERIDA, HIRIS, ADILA, HASAC

14\8 ANANA, N....., A....., N....., A.....

D: ANANANA, NICERON, ACIRDIRA, MEFISEM, AFISUTA, NORECNI, ANANANA

14\9 TAMAN, APATE, M...D, A...E, NEDAC

D: BEROMIM, EPILISI, RISARDIRP, OLAGIRE, MIRIFAS, ISIRADE, MEMOREB

14\10 BEROMIN, E....., R....., O....., M....., I....., N.....

D: ALAMPIS, LONARSI, ANADOAD, MADAILO, PRAEGIAT, ISILANE, SIDOFER

14\11 TALAC, A...A, L...L, A...A, CALAT

D: TAMARE, APAFE, MABED, AFEDE, NEDAK

14\12 ALAMPIS, L....., A....., M....., P....., ISIL..., S.....

D: TALAL, APOKA, LOBOL, AKORA, LALAT

Notes to chapter XIV.

(a) The symbols of this chapter be manifested in part by the evil spirits, and in part by the good angels.

(b) MAGOT is said to rule the operations of this chapter.

(c) The familiar spirits do not execute the operations of this chapter.

(d) To render oneself invisible is said by Abraham to be a very easy matter. This

chapter contains twelve symbols for twelve different spirits submitted unto the prince MAGOT, who are all of the same force. Place the symbol upon the top of your head (under your head covering) and then you will become invisible, while on taking it away you will appear visible again.

(e) No. 1 is a square of 49 squares, whence 19 squares are taken which are arranged somewhat in the form of a capital F. ALAMALA is probably from the Greek, ALE wandering, and MELAS = black, darkness; i.e., wandering darkness.

No. 2 consists of 25 squares arranged somewhat in an F form, and taken from the square of 49 squares. TSAPHAH is from TzPH = a covering or shroud.

No. 3 is a square of 25 squares. CASAH implies "formed by coagulation".

No. 4 consists of 16 squares in an F form, taken from a square of 36 squares. ALATAH signifies "adhering closely".

No. 5 is a gnomon of 9 squares taken from a square of 25 squares. CODER = darkness and obscurity.

No. 6 consists of 17 squares, somewhat irregularly disposed, taken from a square of 36 squares. SIMLAH = "involved, to clothe or surround on all sides".

No. 7 is a gnomon of 9 squares taken from a square of 25 squares. CEHAH = restriction, and compression.

No. 8 is a gnomon of 9 squares taken from a square of 25 squares. ANANA is a word expressing earnest desire for some then defect to be supplied.

No. 9 consists of 19 taken from a square of 25 squares. TAMAN = "to hide or conceal," and recalls the Biblical name of "Teman". NEDAC means "accumulated darkness".

No. 10 is a gnomon of 13 squares from a square of 49 squares. BEROMIN signifies "coverings or shrouds of concealment".

No. 11 is a border of 16 squares from a square of 25 squares. TALAC = signifies "thy mists".

No. 12 consists of 16 squares taken from a square of 49 squares. ALAMPIS is the Greek adjective ALAMPES, meaning "without the light of the Sun". ISIL is Hebrew and means "he will dissolve".

It will be remarked that all these names distinctly express some idea relating to invisibility.

THE FIFTEENTH CHAPTER.

For the spirits to bring us anything we may wish to eat or to drink, and even all (kinds of food) that we can imagine.

- (1) For them to bring us bread.
- (2) Meat.
- (3) Wine of all kinds.
- (4) Fish.
- (5) Cheese.

15\1 IAIIN, A...., I...., I...., N....

15\2 BASAR, A...., S...., A...., R...B

15\3 LECHEM, E....., CNOHAH, H....., E....., MECHEL

15\4 DACAD, ARAFA, CAMAC, AFARA, DACAD

15\5 LEBHINAH,A,N,I,H,B, A.....E, HA.....L

Notes to chapter XV.

(a) The symbols of this chapter are manifested in part by the angels, and in part also by the evil spirits.

(b) ASMODEE and MAGOT together execute the operations of this chapter.

(c) The familiar spirits cannot well execute the operations of this chapter.

(d) As for these symbols and all like ones appertaining unto this chapter, when you shall wish to make use of them, you shall put them between two plates, dishes, or jugs, closed together on the outside of a window; and before a quarter of an hour shall have passed you will find and will have that which you have demanded; but you must clearly understand that with such kinds of viands you cannot nourish men for more than two days. For this food although it be appreciable by the eyes, and by the mouth, doth not long nourish the body, which hath soon hunger again, seeing that this food gives no strength to the stomach. Know also that none of these viands can remain visible for more than 24 hours, the which period being passed, fresh ones will be requisite.

(e) This chapter naturally brings to one's mind the descriptions of the magic feasts in the "Arabian Nights" and elsewhere.

No. 1 is a gnomon of 9 squares taken from a square of 25 squares. IAIIN means "Let there be wine". Evidently therefore this square should be numbered 3, instead of 1.

No. 2 consists of 10 squares taken from a square of 25 squares. BASAR means "flesh".

No. 3 consists of 21 squares in the form of the Roman Capital letter E, taken from a square of 36 squares. LECHER means "bread," CNOHAH implies "corn", and MECHEL means "a cake". Therefore this should evidently be numbered 1, instead of 3. MECHEL also means "a window".

No. 4 is a square of 25 squares. DACAD should be spelt with a G instead of a C; the meaning is "bring forth fish". CAMAC means "meal, or flour". AFARA may be from the Greek adverb APHAR = "straightway or forthwith" but if taken as a Hebrew root may mean "bring forth fruit".

No. 5 is a gnomon of 15 squares and 3 other supplementary ones taken from a square of 64 squares. LEBHINAH is from LBA = "milk," and INH "to squeeze".

THE SIXTEENTH CHAPTER.

To find and take possession of all kinds of treasures, provided that they be not at all (magically) guarded.

- (1) For treasure of silver (or silver money).
- (2) For gold money.
- (3) For a great treasure.
- (4) For a small treasure.
- (5) For an unguarded treasure.
- (6) For copper money.
- (7) For gold in ingots.
- (8) For silver in ingots.
- (9) For jewels.
- (10) For ancient medals (and coins).
- (11) For a treasure hidden by a particular person.
- (12) For pearls.
- (13) For diamonds.
- (14) For rubies.
- (15) For Balassius rubies.
- (16) For emeralds.
- (17) For worked gold.
- (18) For silver plate.
- (19) For statues.
- (20) For specimens of ancient art.

16\1 TIPHARAH, I....., P....., H....., A....., R....., A.....I, H.....IT

16\2 CESEP, E....., S....., E....., P....

16\3 SEGILAH, ERALIPA, G....., ILENLI., L....., A....., H.....

16\4 NECOT, E....., C....., O....., T...N

16\5 MAGOT, ARATO, GALAG, OTARA, TOGAM

16\6 AGIL, NILI, A..., K...

16\7 COSEN, O....., S....., E....., N....

16\8 OTSAR, T....., S....., A....., R....

16\9 BELIAL, EBORUA, LOVARI, IRAVOL, AVROBE, LAILEB

16\10 ORION, RAVRO, IVAVI, ORVAR, NOIRO

16\11 KERMA, E....., R....., M....., A...K

16\12 IANA, AMEN, NEMA, ANAI

16\13 BICELON, IROLATO, CORAMAL, ELAMALE, LAMAROC, OTALORI, NOLECIB

16\14 SEGOR, E....., G....., O...E, R..BS

16\15 HETISER, E....., T....., I....., S....., EGINESE, R.....H

16\16 ASTAROT, SALISTO, TLANBSR, AINONIA, RSBNALT, OTSILAS, TORATSA

16\17 KONEH, O...., N...., E...., H...K

16\18 CAHIL, A...., H...., I...., L....

16\19 ARITON, ROCARO, ICLOAT, TAOLOR, ORACOR, NOTIRA

16\20 ORIMEL, REMORE, IMONON, NONOMI, EROMER, LEINRO

Notes to chapter XVI.

(a) The symbols of this chapter are manifested only by the angels or by the guardian angel.

(b) ASTAROT and ARITON both execute the operations hereof by their ministers, yet not together, but each separately.

(c) The familiar spirits cannot well execute the operations of this chapter.

(d) Select the symbol of the treasure desired, and the spirit will then shew it to you. Then place the symbol at once upon the treasure, and it will no longer be possible for it to disappear into the ground, nor for it to be carried away. Furthermore any spirits which may be guarding it will thus be put to flight, and you can then dispose of the treasure as you wish.

(e) No. 1 is a species of border of 28 squares of which 18 are occupied by letters, taken from a square of 64 squares. TIPHARAH means "glory, beauty, a shining thing". ITI is the Chaldaic for "is, are".

No. 2 is a gnomon of 9 squares taken from a square of 25 squares. CESEP means "silver". This square should therefore probably be numbered 1, or 8, or 18.

No. 3 consists of 24 squares from a square of 49 squares. SEGILAH means "treasure".

No. 4 consists of 10 squares from a square of 25. NECOT means probably stamped money.

No. 5 is a square of 25 squares. MAGOT is the name of one of the sub-princes.

No. 6 is a gnomon of 10 from a square of 16 squares. AGIL may mean "a heap", but also "a globular drop of dew".

No. 7 is a gnomon of 9 squares taken from a square of 25 squares. COSEN perhaps means "a golden cup".

No. 8 is a gnomon also of 9 squares taken from a square of 25 squares. OTSAR means "restraint".

No. 9 is a square of 36 squares. BELIAL is the name of one of the four great chiefs of the evil spirits.

No. 10 is a square of 25 squares. ORION, the celebrated mythological name of the Greek hunter, and of the constellation, is perhaps used here as the name of a spirit.

No. 11 is a border of 10 squares taken from a square of 25 squares. KERMA means either "a cutting off" or else "a superinducing".

No. 12 is a square of 16 squares.

No. 13 is a square of 49 squares. BICELON is perhaps from IHLM = diamonds. The root IChL means "abiding strength and hardness".

No. 14 is a border of 12 squares from a square of 25 squares. SEGOR means respectively "to break forth" and "to shut in", according as the root begins with S or Sh.

No. 15 consists of 20 squares from a square of 49.

No. 16 is a square of 49 squares. ASTAROT is one of the eight sub-princes of the evil spirits.

No. 17 consists of 10 squares from a square of 25 squares. KONEH means "possessions".

No. 18 is a gnomon of 9 squares taken from a square of 25 squares. CAHIL means "gathered together".

No. 19 is a square of 36 squares. ARITON is one of the eight sub-princes of the evil spirits.

No. 20 is a square of 36 squares. ORIMEL is evidently here used as the name of a spirit. OIRIN is a Chaldaic word meaning angelic watchers over the kingdoms of the Earth. ORION may also come from this word.

THE SEVENTEENTH CHAPTER.

To fly in the air and travel any whither.

(1) In a black cloud.

(2) in a white cloud.

(3) In the form of an eagle.

- (5)1 In the form of a crow (or raven).
- (4) In the form of a vulture.
- (6) In the form of a crane.

1. Numbered in this order in the original MS.
17\1 TASMA, AGEIM, SEVES, MIEGA, AMSAT

17\2 ANAN, N..., A..., N..A

17\3 HOLOP, OPOLO, LOBOL, OLOPO, POLOH

17\4 ODAC, DARA, ARAD, CADO

17\5 ROLOR, OBUFO, LUAUL, OFUBO, ROLOR

17\6 NATSA, AROIS, TOLOT, SIORA, ASTAN

Notes to chapter XVII.

(a) The symbols of this chapter are manifested in part by the angels, and in part also by the evil spirits.

(b) ORIENS, PAIMON, ARITON, and AMAIMON execute the operations hereof by means of their common ministers.

(c) The familiar spirits cannot well execute the operations of this chapter.

(d) Name the place aloud to which you wish to travel, and place the symbol upon your head under the bonnet or the hat; but take well heed that it does not fall from you, which would be very dangerous. Do not as a rule travel by night; and select a calm and serene day for the operation.

(e) No. 1 is a square of 25 squares. TASMA implies protection. TRMS is the Hebrew word used in the verse, "Thou shalt go upon the lion and the adder".

No. 2 consists of 8 squares taken from a square of 16. ANAN means "great labour".

No. 3 is a square of 25 squares. HOLOP means "to travel".

No. 4 is a square of 16 squares. ODAC means "to pass on from one place to another".

No. 5 is a square of 25 squares. ROLOR is perhaps from ROL "to move hurriedly".

No. 6 is a square of 25 squares. NATSA means "to flee or fly quickly".

THE EIGHTEENTH CHAPTER.

To heal divers maladies.

- (1) To heal leprosy.
- (2) For chapped hands, etc.
- (3) For old ulcers.
- (4) For pestilential diseases.
- (5) For inveterate paralysis.
- (6) For malignant fevers.
- (7) For bodily pains.
- (8) For sea sickness.
- (9) For vertigo (and giddiness).
- (10) For the "Miserere"¹ (a most violent and dangerous kind of colic), accompanied by dreadful vomiting.
- (11) For dropsy.
- (12) For all kinds of wounds.

1. So called from the Latin word "to have pity," because the Psalm "Miserere Mei Domine," "Lord, have mercy upon me," is supposed to be a charm against it.

18\1 TSARAAT, SIRAPLA, A....., R....., A....., A....., T.....G

18\2 BUAH,,,

18\3 METSORAH, ELMINIMA, TMAROMIR, SIRGIONO, ONOIGRIS, RIMORAMT, AMINIMLE, HAROSTEM

18\4 RECHEM, ERHASE, CHAIAH, HAIABC, ESAHRE, MEHCER

18\5 ROKEA, OGIRE, KILIK, ERIGO, AEKOR

18\6 BETEM, EMERE, TENET, EREME, METEB

18\7 BEBHER, ERAOSE, BARIOH, HOIRAB, ESOARE, REHBED

18\8 ELEOS, LABIO, EBIBE, OIBAL, SOELE

18\9 KADAKAT, ARAKADA, DAREMAK, AKESEKA, KAMERAD, ADAKARA,
TAKADAK

18\10 ROGAMOS, ORIKAMO, GIRORAM, AKOROKA, MARORIK, OMAKIRO,
SOMAGOR

18\11 SITUR, IRAPE, TARAG, UPALA, REGAN

18\12 HAPPIR, AMAOSI, PARAOP, POARAP, ISOAMA, RIPPAH

Notes to chapter XVIII.

(a) The symbols of this chapter are manifested only by the angels or by the guardian angel.

(b) AMAIMON performs the operations hereof.

(c) The familiar spirits can to an extent perform the operations of this chapter.

(d) The bandages of the sick person having been undone and cleaned, and the unguent, the compresses, and the bandages having been replaced, put the symbol upon them and leave it for about a quarter of an hour, then take it away, and keep it for use upon another occasion. But if it be an internal malady, you must place the symbol (the written part downwards) upon the bare head of the patient. These symbols may be seen and examined without any danger, yet it is always better that they should neither be seen nor handled by any other person than yourself.

(e) No. 1 consists of 20 squares taken from a square of 49 squares. TSARAAT = "a stroke or plague; the leprosy".

No. 2 consists of 4 squares from a square of 16. BUAH signifies "to clear away".

No. 3, a square of 64 squares. METSORAH signifies "flowing sores or ulcers".

No. 4 is a square of 36 squares. RECHEM means "closely seizing".

No. 5 is a square of 25 squares. ROKEA signifies general evil.

No. 6 is a square of 25 squares. BETEM = "the internal parts".

No. 7 is a square of 36 squares. BEBHER = "in purifying or cleansing".

No. 8 is a square of 25 squares. ELEOS, the Greek word HALS = "the sea from its saltiness". ELOS means "calm still water".

No. 9 is a square of 49 squares. KADAKAT means "vertigo, turning of the head".

No. 10 is a square of 49 squares. ROGAMOS from Latin Rogamus, "we pray".

No. 11 is a square of 25 squares. SITUR means "secret".

No. 12 is a square of 36 squares. HAPPIR means "to shatter or break".

THE NINETEENTH CHAPTER.

For every description of affection and love.

- (1) To be beloved by one's wife (or husband).
- (2) For some especial love.
- (3) To be beloved by a relation.
- (4) For a maiden in particular.
- (5) To acquire the affection of a judge.
- (6) To make oneself beloved by a married person.
- (7) To make oneself beloved by a widow.
- (8) By a girl already promised in marriage.
- (9) By a maiden in general.
- (10) By some especial prince.
- (11) By some especial king.
- (12) To obtain the friendship of some particular person.
- (13) To have that of a great man.
- (14) To be beloved by a woman.
- (15) To make oneself beloved by ecclesiastics.
- (16) To make oneself beloved by a master.
- (17) To make oneself beloved by a mistress.
- (18) To make oneself beloved by infidels.
- (19) By the Pope, by an emperor,¹ or by kings.
- (20) For adulteries in general.

1. In the original, it is "by the Emperor," i.e. the Emperor of Germany.

19\1 DODIM, O...., D...., I...., M....

19\2 RIAH, A...., IGOI, A...., HIAH

19\3 MODAH, OKORA, D...., A...., H....

19\4 SICOFET, I....., CENALIF, ORAMARO, F....., E....., T.....

19\5 ALMANAH, L....., MARE..., AALBEHA, N....., ARAHAIL, H.....A

19\6 CALLAH, A....., LORAIL, L....., AGOUPA, HALLAC

19\7 ELEM, L..., E..., M...

19\8 NAQID, AQORI, QOROQ, IROQA, DIQAN

19\9 SALOM, AREPO, LEMEL, OPERA, MOLAS

19\10 DEBAM, ERERA, BEREB, ARERE, MABED

19\11 AHHB, ...E, ...A, B..R

19\12 IALDAH, AQORIA, LOQIRE, DRIIDE, AIRDRO, HAFEON

19\13 BETULAH, E....., T....., U....., LOSANIT, A....., H.....

19\14 IEDIDAH, E....., DILOQAH, I....., DOQARCA, A....., H.....

19\15 SAQAL, A....., Q...Q, A....., L.Q.S

19\16 QEBHIR, ERAISA, BAQOLI, HIOLIA, ISLIAC, RAIACA

19\17 EFEHA, F....., E...G, H....., ALQAS

19\18 TAAFAH, A....., A....., F....., A....., H.....

19\19 SARAH, A...., R...., A...., H....

19\20 CATAN, A...., T...., A...., N....

Notes to chapter XIX.

(a) The symbols of this chapter are manifested in part by the angels, and in part also by the evil spirits.

(b) Probably BELZEBUD performs this operation; as those of the twentieth chapter are submitted to him; and these two chapters are classed together by Abraham the Jew in his special instructions, the one being the exact reverse of the other.

(c) The familiar spirits can to an extent perform the operations of this chapter.

(d) Name aloud the person or persons by whom you wish to be loved, and move the symbol under whose class they come. But if it be not for yourself that you are operating, but for two or more other persons, whether for love or for hatred, you should still name such persons aloud, and move the symbols of the class or classes under which they come. Also, if possible, it is a good thing to touch them with the symbol, on the bare skin, if you can. Under this heading are included all classes of good-will and affection, among the which Abraham says that the most difficult thing is to make oneself or others beloved by religious persons.

(e) No. 1 is a gnomon of 9 squares taken from a square of 25. DODIM means "loves, pleasures".

No. 2 consists of 17 squares arranged like a capital letter E taken from a square of 25 squares. RAI AH means "a female companion".

No. 3 consists of 13 squares taken from a square of 25 squares. MODAH = "adorned as for a bridal".

No. 4 consists of 25 squares from a square of 49.

No. 5 consists of 29 squares taken from 49. ALMANAH = "a virgin"; hence evidently this should be numbered 4 and not 5, while probably no. 4 should be here placed.

No. 6 consists of 26 squares taken from a square of 36 squares. CALLAH means "a married woman, but especially a bride".

No. 7. A gnomon of 7 from a square of 16. ELEM means "a widow".

No. 8. A square of 25 squares. NAQID = "remote offspring".

No. 9. This has a strong likeness to the well-known SATOR, AREPO, TENET, OPERA, ROTAS. It is a square of 25 squares. SALOM = "peace". AREPO = "he distils". LEMEL = "unto fulness". OPERA, "upon the dry ground". MOLAS = "in quick motion," or perhaps better "stirring it up into quickness, i.e., life". The former sentence is capable of a rather free Latin translation, thus:

SATOR = The Creator.

AREPO = slow-moving.

TENET = maintains.

OPERA = his creations.

ROTAS = as vortices.

No. 10 is a square of 25 squares. DEBAM signifies "influential persons".

No. 11. Eight squares from a square of 16. AHHB signifies "to love". BEAR signifies in Hebrew "to waste or consume".

No. 12. A square of 36 squares. IALDAH signifies "a girl".

No. 13 consists of 19 squares arranged like the capital letter F, and taken from a square of 49 squares. BETULAH = a virgin.

No. 14 consists of 25 squares from a square of 49. IEDIDAH is from a Hebrew root, signifying objects of love. DILOQAH means "to eagerly pursue, or to burn as with a fever". DOQARCA = "pierced".

No. 15. Twelve squares from a square of 25. SAQAL means "a wise person".

No. 16. A square of 36 squares. QEBHIR = "a protector".

No. 17. 14 squares from a square of 25. EFEHA means "passionate".

No. 18. A gnomon of 11 from a square of 36. TAAFAH = "to join together, to connect".

No. 19 is a gnomon of 9 squares from one of 25 squares. SARAHA means "powerful, high in authority".

No. 20 is also a gnomon of 9 squares from a square of 25 squares. CATAN = "to adhere closely".

THE TWENTIETH CHAPTER.

To excite every description of hatred and enmity, discords, quarrels, contentions, combats, battles, loss, and damage.

(1) To excite quarrels and fights.

(2) For enmity in general.

- (3) For enmities of kings and of the great.
- (4) For particular enmities.
- (5) For enmities among women.
- (6) To cause a general war.
- (7) To render anyone unfortunate in combat.
- (8) To put discord in an army.
- (9) For a particular discord.
- (10) To sow discord among ecclesiastics.
- (11) For every description of vengeance.
- (12) To cause battles, losses, etc.

20\1 KANNA, AQAI., NATA., NIAQA, A....

20\2 SELAK, E....., L....., AIARE, K....

20\3 ROQEN, O.O.., QOIOR, E....., NEQOR

20\4 ATLITIS, T....., LOQOSAT, I....., TASOQOL, I....., S.....

20\5 OTSAMAH, T....., S....., A....., MAKAROS, A....., H.....

20\6 SINAH, IRATA, N...., AXIRO, HAROQ

20\7 SATAN, A....., T....., A....., N....

20\8 LOFITOS, O....., F....., IKONOKI, T....., O....., S.....

20\9 GIBOR, I....., BILET, O....., R....

20\10 NOKAM, OROTA, KOBAK, ATAMO, MAKON

20\11 KELIM, EQISA, LIVOK, ISOGA, MAKAM

20\12 KERABAH, EMIRUTA, R....., AROQORA, B....., A....., H.....

Notes to chapter XX.

(a) The symbols of this chapter are manifested in part by the angels, and in part also by the evil spirits.

(b) BELZEBUD performs the operations hereof.

(c) The familiar spirits cannot well execute the operations of this chapter.

(d) See instructions for chapter XIX, which serve equally for that, and the present operation.

(e) No. 1 consists of 19 squares irregularly arranged, and taken from a square of 25 squares. KANNA means "jealous".

No. 2 consists of 13 squares from a square of 25 squares. SELAK = "to cast down or prostrate".

No. 3 consists of 18 squares from a square of 25. ROQEN = implies "persons in power".

No. 4 consists of 25 squares from a square of 49. ATLITIS is a corruption of the Greek adjective ATLETOS = "insufferable, not to be borne".

No. 5 consists of 19 squares from a square of 49. OTSAMAHA = "bodily strength".

No. 6 consists of 21 from a square of 25. SINAH = "hatred".

No. 7 is a gnomon of 9 squares from a square of 25. SATAN is the name of one of the chief evil spirits and has been elsewhere explained.

No. 8 consists of 19 squares in the form of a capital F, taken from a square of 49 squares. LOFITOS is evidently from the Greek LOPHESIS, meaning "rest, cessation from action (i.e. in this case military action)".

No. 9 consists of 13 squares arranged in the form of an F, and taken from a square of 25 squares. GIBOR = "strength, might, severity".

No. 10 is a square of 25 squares. NOKAM = "vengeance".

No. 11 is also a square of 25 squares. KELIM = "for all kinds of things".

No. 12 consists of 25 squares from a square of 49. KERABAH, "assault, attack".

THE TWENTY-FIRST CHAPTER.

To transform oneself, and take different faces and forms.

- (1) To appear old.
- (2) To take on the appearance of an old woman.
- (3) To appear young.
- (4) To transform oneself into a girl.
- (5) To appear like a young child.

21\1 ZAKEN, A..QI, KOLAN, EQ..., N....

21\2 DISKENAH, I....., S....., E....., K.Q....., E....., N....., A....., H.....

21\3 DISAKAN, IROQ..., S...Q..., AQ....., KUQ....., A....., N.....

21\4 IONEK, O....., N....., E.Q..., K....

21\5 BACUR, AQ..., COREC, ...QA, ...AB

Notes to chapter XXI.

(a) The symbols of this chapter are manifested only by the evil spirits.

(b) MAGOT performs the operations hereof.

(c) The familiar spirits cannot well execute the operations of this chapter.

(d) This is rather a fascination than anything else. Take the symbol desired in your left hand and stroke the face therewith. Abraham further observes that such an operation performed by an ordinary magician would be easily seen through by the possessor of the Sacred Magic; while on the contrary this latter would be safe from detection by ordinary sorcerers.

(e) The student will note in these squares the marked position of the letter Q, as in many other cases where the effect aimed at seems to be rather a deception of the senses of others.

No. 1 consists of 16 squares from a square of 25. ZAKEN means "old".

No. 2 is a gnomon of 16 squares with the letter Q added; from a square of 72 squares. DISKENAH = "in the likeness of an old woman". It is to be remarked that this square is rather oblong, 8 squares long by 9 deep.

No. 3 consists of 20 squares from a square of 49. DISAKAN means "to cover up or

hide", but were it DISAKAR it would mean "as if one young".

No. 4 consists of 10 squares from a square of 25 squares. IONEK means "thy dove".

No. 5 consists of 16 squares from a square of 25. BACUR = "a firstborn".

THE TWENTY-SECOND CHAPTER.

This chapter is only for evil, for with the symbols herein we can cast spells, and work every kind of evil; we should not avail ourselves hereof.¹

1. In D this chapter is titled "Leute, Kinder und Vieh zu erkranken" ("To make people, children, and cattle sick.") - JHP

(1) To cast spells upon men.

(2) To bewitch beasts.

(3) To cast a spell upon the liver.

(4) This symbol should never be made use of.

(5) To cast a spell upon the heart.

(6) Upon the head and other parts of the body.

2. D: (1) Children; (2) Cattle; (3) To get sick with the liver; (4) To get sick with shame (An der Scham erkranken); (5) At the heart; (6) At the neck. - JHP.

22\1 QELADIM, E....Q., L....A., A....., D....., IQ....., M.....

22\2 BEHEMOT, E....., H..QOEN, E.Q....., M....., O....., T.....

22\3 MEBASIM, E..Q..., B....., AQ...Q., S....., I....., M..Q...

22\4 CASED, AZOTE, BOROS, ETOSA, DEBAC

22\5 LEBHAH, EMAUSA, B....., H....., A....., H.....

22\6 QARAQAK, A....., R.....Q, A....., Q....., A....., K..Q..Q

Notes to chapter XXII.

(a) The symbols of this chapter are manifested only by the evil spirits.

(b) BELZEBUD performs the operations hereof.

(c) The familiar spirits cannot well execute the operations of this chapter.

(d) Abraham warns strongly against use being made of this operation. The symbols should be either buried or concealed in places where the persons we wish to harm are likely to pass by; or, if possible, we can touch them with the symbol.

(e) No. 1 consists of 17 from a square of 49 squares. QELADIM means "those who creep in insidiously".

No. 2 consists of 19 squares from a square of 49 squares. BEHEMOT = "beasts".

No. 3 consists of 18 squares from a square of 49. MEBASIM = "those that stamp down violently".

No. 4 is a square of 25 squares. CASED, Hebrew (if used in a bad sense) = "overflowing of unrestrained lust". AZOTE, Hebrew = "enduring". BOROS, =Greek = "devouring, gluttonous". ETOSA, = Greek "idle, useless". DEBAC, = Hebrew = "to overtake and stick close".

No. 5 consists of 14 squares from a square of 36. LEBHAH implies, "agony at the heart".

No. 6 consists of 17 squares. QARAQAK, "thy baldness," also "thy rending asunder".

THE TWENTY-THIRD CHAPTER.

To demolish buildings and strongholds.

- (1) To make a house fall to the ground.
- (2) To destroy a town.
- (3) To demolish strongholds.
- (4) To ruin possessions (and estates).

23\1 NAVEH, A.Q., VQ..., E..., H...D

23\2 QAQAH, A..., Q...Q, A..., H..QQ

23\3 COMAHON, O....., M..Q..., A.Q....., H....., O....., N.....

23\4 BINIAM, INUUSI, N....., I....., A....., M.....

Notes to chapter XXIII.

(a) The symbols of this chapter are manifested by the evil spirits only.

(b) ASTAROT performs the operations hereof.

(c) The familiar spirits can to an extent perform the operations of this chapter.

(d) No especial instructions are given regarding this chapter by Abraham the Jew.

(e) No. 1 consists of 12 squares taken from a square of 25 squares. NAVEH means "a house or habitation".

No. 2 consists of 12 squares from a square of 25. QAQAH = "to make void or empty".

No. 3 consists of 15 squares from a square of 49 squares. COMAHON means "a stronghold".

No. 4 consists of a gnomon of 16 squares from a square of 36 squares. BINIAM means "in affliction".

THE TWENTY-FOURTH CHAPTER.

To discover any thefts that hath occurred.

(1) Jewels stolen.

(2) Money.

(3) Worked gold.

(4) Silver workmanship.

(5) Effects, such as furniture.

(6) Horses, and other animals.

24\1 KIXALIS, IRINEQI, X....., A....., L...M..., IQ....., S.....K

24\2 QENEBAH, E..Q..., N.....Q, E....., B....., A....., H..Q...

24\3 QEDESELAN, E....., D....., EMAQAQALA, S....., ENAQIRIQA, L.....,
A.....Q., N.....N

24\6 MOREH, O...., ROSOR, EI..., H....

24\5 CARAC, ARIOA, RIRIR, AOIRA, CARAC

25\41 TALAH, ANIMA, L....., A....., H....

1. The squares are numbered in the above order in the original. -SLM.

Notes to chapter XXIV.

(a) The symbols of this chapter are manifested in part by the angels, and in part also by the evil spirits.

(b) ARITON performs the operations hereof; and MAGOT also; but separately.

(c) The familiar spirits can to an extent perform the operations of this chapter.

(d) No especial instructions are given by Abraham regarding this chapter.

(e) No. 1 consists of 22 squares taken from a square of 49 squares. The meaning of KIXALIS is not apparent.

No. 2 consists of 16 squares from a square of 49. QENEBAH probably conveys the idea of gain or possession.

No. 3 consists of 35 squares from a square of 81 squares. QEDESELAN may signify things of value set apart.

No. 6 (the succession of numbers here is irregular) consists of 14 squares from a square of 25 squares. MOREH means "to rebel against, to disobey".

No. 5 consists of a square of 25 squares. CARAC means "to involve or wrap up," also "garments, etc.".

No. 4 is a gnomon of 13 squares taken from a square of 25 squares. TALAH means "a young lamb," or "kid," according to whether its root terminates with Aleph or He.

THE TWENTY-FIFTH CHAPTER.

To walk upon, and operate under, water.

(1) To swim for twenty-four hours without becoming wearied.

(2) To remain under water for hours.

(3) To rest upon the water for twenty-four hours.

25\1 NAHARIAMA, A..Q....., H.....E., A.Q....., R....., I....., A.....Q., M.....QA., A.....

25\2 BURNAHEU, ULORIPTE, ROMILAPH, NRITILIA, AILITIRN, HPALIMOR,
ETPIROLU, UEHANRUB

25\3 MAIAM, A...., I...., A...., M....

Notes to chapter XXV.

(a) The symbols of this chapter are manifested only by the angel, or by the guardian angel.

(b) Abraham does not state to what prince this operation is submitted.

(c) The familiar spirits cannot well execute the operations of this chapter.

(d) No especial instructions are given by Abraham regarding this chapter.

(e) No. 1 consists of 23 squares taken from a square of 81 squares. NAHARIAMA means "a river of waters".

No. 2 is a square of 64 squares.

No. 3 is a gnomon of 9 squares from a square of 25 squares. MAIAM = "abundant waters such as the sea".

THE TWENTY-SIXTH CHAPTER.

To open every kind of lock, without a key, and without making any noise.

(1) To open doors.

(2) To open padlocks.

(3) To open larders (or charnel-houses).

(4) To open strong-boxes (or caskets).

(5) To open prisons.

26\1 SAGUB, A...., GOR.., U..DO, B...S

26\2 RATOK, AK..., T..., O..QU, K...R

26\3 BARIACA, A...Q., R....., I....., AQ....., C....., A.....

26\4 SEQOR, E...., Q.S.Q, O...., R.Q.S

26\5 LOHARAHOS, O....., H...Q...., A..Q..Q., R....., A....., H..AQ....., O.....LO,
S.....S

Notes to chapter XXVI.

(a) The symbols of this chapter are manifested in part by the angels, and in part also by the evil spirits.

(b) AMAIMON and ARITON together perform the operations of this chapter.

(c) The familiar spirits cannot well execute the operations of this chapter.

(d) Touch the lock you wish to open with the side of the symbol which is written upon, and it will immediately open without noise or injury. When you wish to reclose it touch it with the side of the symbol not written upon, and it will refasten and shew no trace of having been opened.

(e) No. 1 consists of 14 squares taken from a square of 25 squares. SAGUB signifies "exalted" or "lifted up" (as an ancient portcullis might be).

No. 2 consists of 13 squares taken from a square of 25 squares. RATOK means "a confining chain wreathed or fastened round anything".

No. 3 consists of 15 squares taken from a square of 49 squares. BARIACA = "a place for food to be put".

No. 4 consists of 13 squares from a square of 25. SEQOR may mean either "to satisfy" or "to deal falsely," according as it is spelt with Q or K.

No. 5 consists of 25 squares from a square of 81.

THE TWENTY-SEVENTH CHAPTER.

To cause visions to appear.

- (1) To make trellis-work to be seen.
- (2) A superb palace.
- (3) Flowering meadows.
- (4) Lakes and rivers.
- (5) Vines with their grapes.
- (6) Great fires.
- (7) Divers mountains.
- (8) Bridges and rivers.
- (9) Woods and various kinds of trees.
- (10) Cranes.
- (11) Giants.
- (12) Peacocks.
- (13) Gardens.
- (14) Wild boars.
- (15) Unicorns.

- (16) Beautiful country.
- (17) A fruit garden (or orchard).
- (18) A Garden with all kinds of flowers.
- (19) To cause snow to appear.
- (20) Different kinds of wild animals.
- (21) Towns and castles.
- (22) Various flowers.
- (23) Fountains and clear springs (of water).
- (24) Lions.
- (25) Singing birds.
- (26) Horses.
- (27) Eagles.
- (28) Buffaloes.
- (29) Dragons.
- (30) Hawks and falcons.
- (31) Foxes.
- (32) Hares.
- (33) Dogs.
- (34) Gryphons.
- (35) Stags.

27\1 SELAC, E...., L...., ARINE, C....

27\2 HESEB, EQAL., S...., E.G., B....

27\3 AODONIA O..Q..., D....., OQ.L.QO, N....., I..Q..., A.....

27\4 ATSARAH, TOALISA, SADORIR, ALOTOLA, RIRODAS, ASILAOT, HARASTA

27\7 SOREK, O...., R...., E..Q., K....

27\8 AKROPOLIS, K....., R....., O..Q....., P....., O....Q..., L....., I..... S.....

27\6 SELEG, E..Q., L...., EQAQE, GELES

27\5* AGAMAGA, G....., A.....A, M....., A....., G....A., A.....

27\9 CAIOT, A...., I.Q., O...., T....

27\10 IAQEB, A...., Q...Q, E...., B.Q..

27\11 MELUNAC, E..Q..., L....., UQ....., N....., A....GE, C.....

27\12 PERAC, EQ..., R...., A..Q., C....

27\15 DOBERAH, ORA..., B....., E....., R....., A...C., H.....

27\14 OLELAH, L....., E....., L....., A....., H.....

27\131 KIKAION, I...O., K....., A....., I....., O....., N.....

1. Numbered in this order in the original MS.

27\16 MAKOR, A..., K..., O..., R....

27\17 MIGIRAS, I....., G....., I....., R.....Q, AMILESI, S....Q.

27\18 ESAHEL, S....., A....., H....., E....., L.B...

27\19 ARIEH, R..., I..., E..., H....

27\20 LIMIKOS, I....., M....., I..Q..C, K....., O....., SOKIM..

27\21 SASAS, ARI.., SIQ.., A..., S....

27\22 KIKIMIS, I..Q..., K....., IQ....., M....., IT.Q..., S...Q..

27\23 NESIKER, E..Q..., S....., IQ....., K....., E....., R.....

27\24 DOBIH, O..., B..., I..., H....

27\25 FUFALOS, U....., F....., A....., L....., O....Q., S.....

27\26 PARAH, A..., R..., A..., H....

27\27 GADESIR, A....., D....., E....Q., S....., I..Q..., R.....

27\28 FANIN, A..., N.Q., I..., N....

27\29 REEM, E..., EZ.., M...

27\30 AIIAH, IUSEA, I..., A..., H....

27\31 SUHAL, U..., H..., A..Q., L....

27\32 GIRIPES, I..Q..., R....., IQ...Q., P..Q..., E....., S.....G

27\33 ARNEP, R..., N.Q., E..., P....

27\34 AIIAL, I..., I..., A..., L....

27\35 KELEF, E..Q., L.Q., EQ..., F....

Notes to chapter XXVII.

(a) The symbols of this chapter are only manifested by the evil spirits.

(b) ORIENS, PAIMON, ARITON, and AMAIMON, execute the operations hereof by the means of their common ministers.

(c) The familiar spirits can to an extent perform the operations of this chapter.

(d) No especial instructions are given by Abraham regarding this chapter.

(e) No. 1 consists of 13 squares taken from a square of 25 squares. SELAC means "to cast down," "to cut down or fell" (as trees). Perhaps thus signifying the cut wood with which a trellis is made.

No. 2 consists of 13 squares from a square of 25 squares. HESEB may mean the environs of a place.

No. 3 consists of 19 squares from a square of 49 squares. AODONIA, from Hebrew root ODN "Eden, a delightful place, etc.".

No. 4 is a square of 49 squares. ATSARAH = either "a store-house or treasury" or "to flow," according to its derivation.

No. 7 (the order of the numbering of the squares is here changed) consists of 10 squares taken from a square of 25 squares. SOREK means "to wind about".

No. 8 consists of 19 squares from a square of 81 squares. AKROPOLIS is a Greek word signifying "citadel".

No. 6 consists of 18 squares taken from a square of 25 squares. SELEG = "snow," whence perhaps this should be numbered 19 instead of 6.

No. 5 consists of 15 squares from a square of 49. AGAMAGA = "pools of water" whence this should probably be numbered 4 instead of 5.

No. 9 consists of 10 squares from a square of 25 squares. CAIOT is probably from CHAIOTH = "living creatures". It may also mean a covert, where living creatures abide. Perhaps it should be numbered 20.

No. 10 consists of 11 squares taken from a square of 25 squares. IAQEB probably means a bird of the crane species.

No. 11 consists of 17 squares taken from a square of 49 squares. MELUNAC = "Thy dwelling-place," and perhaps this should be numbered 21.

No. 12 consists of 11 squares taken from a square of 25 squares. PERAC may mean "flowering gardens". Perhaps this should be numbered 13.

No. 15 consists of 16 squares taken from a square of 49 squares.

No. 14 is a gnomon of 11 squares from a square of 36 squares. OLELAH may mean "horned animals" or "tusked animals".

No. 13 consists of 14 squares taken from a square of 49 squares. KIKAIION = "a place where gourds grow".

No. 16 is a gnomon of 9 squares taken from a square of 25 squares. MAKOR = "places dug".

No. 17 consists of 21 squares taken from a square of 49 squares. MIGIRAS = "a place where productive plants grow".

No. 18 consists of 12 squares from a square of 36 squares. ESAHEL = "rich".

No. 19 should probably be numbered 24. It is a gnomon of 9 from a square of 25 squares. ARIEH = "a lion".

No. 20 consists of 19 from a square of 49 squares. LIMIKOS = "savage (animals)".

No. 21 consists of 13 squares from a square of 25 squares. SASAS probably means "horses," and this square should probably be numbered 26 instead of 21.

No. 22 consists of 18 squares taken from a square of 49 squares. KIKIMIS = "thistles" and also "some kinds of flowers".

No. 23 consists of 15 squares from a square of 49 squares. NESIKER signifies fluids of various kinds.

No. 24 consists of 9 squares from a square of 25. DOBIH = "a bear," and should evidently be otherwise numbered.

No. 25 consists of 14 squares from a square of 49 squares.

No. 26 is a gnomon of 9 squares from a square of 25 squares. PARAH = "a heifer", but also "fruit, produce".

No. 27 consists of 15 squares from a square of 49.

No. 28 consists of 10 squares from a square of 25. FANIN is probably from BN, and meaning "towns and villages," whence this should probably be numbered 21.

No. 29 consists of 8 squares from a square of 16. REEM "unicorns", and also beasts of the beeve kind, buffaloes, etc. Perhaps this square answers for 15 as well.

No. 30 consists of a gnomon of 13 squares from a square of 25 squares. AIIAH = rapacious birds.

No. 31 consists of 10 squares from a square of 25. SUHAL means "a blackish lion," whence this square should be numbered 24 probably.

No. 32 consists of 18 squares from a square of 49. GIRIPES may mean "small beasts that run swiftly".

No. 33 consists of 10 squares from a square of 25. ARNEP should probably be ARNEB. It means "a hare," whence this square should perhaps be numbered 32.

No. 34 is a gnomon of 9 squares from a square of 25. AIIAL probably means "wild goats".

No. 35 consists of 12 squares from 25. KELEF = "a dog," whence this Square should probably be numbered 33.

THE TWENTY-EIGHTH CHAPTER.

To have as much gold and silver as one may wish, both to provide for one's necessities, and to live in opulence.

- (1) To have coined gold.
- (2) To have coined silver.
- (3) To have silver in small coins.
- (4) To have small change in copper (or bronze).

28\1 SEQOR, EQAMO, Q.S..Q, O..Q., R.Q..

28\2 KESER, E...., S...., E...., R...K

28\3 PESEP, EQ..., SOROS, EMOQ., PES..

28\4 MATBA, A...., T...., B...., A....

Notes to chapter XXVIII.

(a) The symbols of this chapter are manifested only by the angels or by the guardian angel.

(b) ORIENS alone performs this operation.

(c) The familiar spirits can to an extent perform the operations of this chapter.

(d) Place the symbol of the money you require in your purse, let it remain there for a short time, then put your right hand into your purse, and you will there find seven pieces of the class of money you have wished for. This operation should not be performed more than three times in the day. The pieces of money you do not use will disappear, which is why you should not ask for several kinds of money at the same time. And if you spend it, both you and those into whose hands it passes will find it genuine.

In another place Abraham says, that once only in your life you may ask your guardian angel for a large sum of money sufficient to represent a fortune; and that he himself had done so and obtained his request.

(e) No. 1 consists of 17 from a square of 25 squares. SEQOR perhaps here means money.

No. 2 consists of 10 squares from a square of 25. KESER may mean "a collection or heap".

No. 3 consists of 19 squares from a square of 25. PESEP should be probably BESPR = "much, many".

No. 4 is a gnomon of 9 squares from 25. MATBA probably means "let it be forthcoming, bring forth".

THE TWENTY-NINTH CHAPTER.

To cause armed men to appear.

- (1) To cause an army to appear.
- (2) Armed men for one's defence.
- (3) To cause a siege to appear.

29\1 MACANEH, A....., C....., A....., N....., E....., H.....

29\2 MAHARACAH, A....., H....., A....., R....., A..Q....., C....Q..., A....., H.....

29\3 METISURAH, E..Q....., T....., IQ....., S....., U.....Q., R....., A....Q..., H.....

Notes to chapter XXIX.

(a) The symbols of this chapter are manifested in part by the angels, and in part also by the evil spirits.

(b) ORIENS, PAIMON, ARITON, and AMAIMON, execute the operations hereof by the

means of their common ministers. PAIMON also performs this operation alone.

(c) The familiar spirits cannot well execute the operations of this chapter.

(d) No especial instructions are given by Abraham regarding this chapter, by which Abraham says (in the first book) that he himself had caused armed men to appear.

(e) No. 1 is a gnomon of 13 squares from a square of 49 squares. MACANEH = "an encampment".

No. 2 consists of 19 squares from a square of 81. MAHARACAH perhaps means "an ambuscade".

No. 3 consists of 21 squares from a square of 81 squares.

THE THIRTIETH CHAPTER.

To cause comedies, operas, and every kind of music and dances to appear.

(1) To cause all kinds of music to be heard.

(2) Music and extravagant balls.

(3) For all kinds of instruments to be played.

(4) For comedies, farces and operas.

30\1 NAGINAH, A....M., G...G., I....., N.Q...G, A....., H...Q..

30\2 MEKOLAH, E....., K....., O....., L....., A....., H.....

30\3 NIGIGIN, I....., G....., I....., G....., I....., N.....

30\4 MACASEF, EFARUSE, CAL....., A....., S....., E....., F.....

End of the Symbols¹

1. In the original MS. these words "Fin des Signes" are written in this manner across and within the two last Squares.

Notes to chapter XXX.

(a) The symbols of this chapter are manifested only by the evil spirits.

(b) MAGOT performs the operations hereof.

(c) The familiar spirits can to an extent perform the operations of this chapter.

(d) No especial instructions are given by Abraham regarding this chapter.

(e) No. 1 consists of 18 squares from a square of 49 squares. NAGINAH = a stringed instrument".

No. 2 consists of a gnomon of 13 squares from a square of 49 squares. MEKOLAH = "singing".

No. 3 is a gnomon of 13 squares from a square of 49 squares. NIGIGIN = "musical instruments," probably.

No. 4 consists of 21 squares from a square of 49 squares. MECASEF means "enchantment".

This finishes the list of symbols set down by Abraham the Jew, the which I have given in their entirety; but I must of my own initiative warn any who may endeavour to use these signs, that unless animated by the purest and best motives they will find them react terribly against them; and that, if the preliminary period of six months' preparation advocated by Abra-Melin be not observed, the symbols will be practically worthless in their hands; for, as will be observed, the names in the squares for the most part are simply the statement of the ends desired to be accomplished thereby.

Finally, I will quote the following passage from the Key of Solomon the King --

"ACCURSED BE HE WHO TAKETH THE NAME OF GOD IN VAIN! ACCURSED BE HE WHO USETH THIS KNOWLEDGE UNTO AN EVIL END. BE HE ACCURSED IN THIS WORLD AND IN THE WORLD TO COME. AMEN. BE HE ACCURSED IN THE NAME WHICH HE HATH BLASPHEMED!"

ESSENTIAL REMARKS UPON THE FOREGOING SYMBOLS.

It is certain that among all the symbols which I have hereinbefore written down there be many which one can employ for evil (purposes); and I avow that (at first) I intended not to give them here at all; but thereafter I did make reflection in myself that I was working no evil; for often the secret judgments of God permit disgrace, hindrances, infirmities, and other vexing accidents to happen unto mortals, either to awake them from the lethargy wherein they be sunk so that they recognise not their Creator, or else to give them an opportunity by their afflictions of increasing their merit. And although God can in no way do evil, but always good, nevertheless we cannot deny that occasionally He permitteth the Secondary Causes to act. Now the executioners and executors of the divine justice be the evil spirits. Whence I conclude that although it may be in no sense advisable to work operations for evil, yet that there may arise, however, certain cases which do admit of and permit the same; as (for example) when it is necessary to save and defend one's own life, or to avert some great scandal or evil, or to prevent offensive acts which might be done against oneself, or to displease God and hurt one's neighbour, as well as in just wars, and other like cases. Yet it is always best in such instances to govern yourself according to the counsel of your holy guardian angel. I have also written these for the reason that God hath given unto Man free Will both in

merit and demerit; for, further, having finished the operation, if thou shouldest wish (which I pray God not to permit)¹ to operate for evil and to abuse the grace which God hath granted thee, the spirits would be only too ready to give and manifest unto thee the symbols, and will grant willingly unto thee all that thou shalt demand of them. Concerning this matter I repeat unto thee, fear the Lord, love him, and respect his commandments with a good heart, and thou shalt live happy and contented upon Earth.

1. In the original "Qua Diem neplaise." The parenthesis is put by Abraham the Jew. If thou considerest maturely what be the essential points of this operation, thou shalt find that the first point is to make a firm, veritable, and real resolution to live in a truly edifying condition of modesty, and in retirement, as far as it shall be possible for thee so to do. For solitude is the source of many blessings, such as, to give oneself up to prayer, and unto the contemplation of things divine; to flee evil conversations and occasions of sin; to live in oneself; and to accustom oneself to continuing a life of such regularity. For if one were to go to present oneself before a king, what would one not do to appear before him with splendour and magnificence; and what diligence and care would not one put in practice to prepare oneself hereunto. Now we must understand that the enjoyment and vision of the angels of the Lord be infinitely above the princes of Earth, who in fact are but a vanity, a shadow, and vile dust of Earth. Now if to please these mortal princes one would almost commit idolatries; what ought one not to do to appear before the holy angels of God who represent the grandeur of the majesty of God. Let each one hold for a thing, sure and certain that the grace which the Lord granteth unto us in giving us this sacred science by the means and intermediation of his holy angels is so great that none can fitly express it.

It is certain that having obtained this sacred wisdom thou mayest dispose of it and communicate it unto three friends; but thou must not exceed this sacred number of the ternary, for in such case thou wouldest be altogether deprived of it. One of the most meritorious deeds in the sight of the Lord, is to share with one's neighbour the goods which God hath given unto us; yet must we take note of that which God commanded unto Moses, when he ordered him to give the operation unto Aaron his brother, namely that he should receive as the symbol of an offering ten golden florins, the which he should distribute unto seventy-two poor persons with his own hands, obliging them to repeat the Psalms which I have already mentioned in the second book, and which should be of the number of seventy-two. For if he who receiveth this operation should not perform this alms, the operation would be void of value for him. Thou, not yet having the authority to give it, without having received the ten golden florins, thou must act like Moses, unto whom the Lord granted it on this condition, for him to give it unto his brother Aaron.

I have also described the precautions which we must take before granting this sacred science unto any; and I repeat here that at least six months should transpire during which we should frequently test, and seek by conversations to sound, the inclinations of him unto whom we may be willing to give it; so as to know whether he be a reliable person, and also the object for which he demandeth and is anxious to obtain this Science. Now shouldest thou perceive that such an one is light and inconstant, and that

he hath only vague ideas, and habits and manners which be not good, then shalt thou temporise with him for a time, so as to bring up causes, occasions, or pretexts, so as not to give it unto him, even shouldst thou already have promised it to him. For it is better to undergo the displeasure of a mortal man than that of an eternal God, from whom thou hast received so great a grace. I have, however, myself made trial hereof, for to my great wonderment (once upon a time) when I was thinking that I was putting it to good use in giving it unto a certain person for whom I had great respect; God himself intervened and did not permit my intention to be carried out, for that person began of his own accord to wonder whether the matter were true or no, and he doubted it much, believing that it was a fable, and did not have an entire faith therein; and he made me comprehend by his discourse that he was not such an one as I had thought. Furthermore it happened that he fell dangerously ill, and I in my turn was reprimanded by my Angel who blamed me for the choice I had made. The whole machinery of the Universe is maintained by faith; and he who believeth not, suffereth the chastisement of his perfidy both in this world and in the next. I could here say much more relating to our own selves, but as thou wilt have to pass under the influence² of thy holy guardian angel, thou wilt be sufficiently instructed in his own good time, and by himself, concerning these matters which be both delicate and to be jealously guarded.³

2. In the original "Passerpar les mains de"; = "pass through the hands of" but this translation would sound somewhat undignified.

3. In the original "Qui sont jalouses et delicates"

The Evil Spirit is so subtle, so keen, and so cunning, that that which he cannot obtain at the time of the Conjuration, he will seek to have on other occasions in offering thee his services. This is why the very first action to take especially with thy familiar spirits, should be to command them, never to say anything unto thee of themselves, but only to speak when thou shalt interrogate them, unless it were to warn thee of matters which concern either thine advantage or thine hurt. For if thou dost not limit their liberty of speech they will tell thee so many and so important things, that they will completely overcloud⁴ thine understanding, and thou wilt not know what to believe, so that in the confusion of ideas they could make thee prevaricate, and perhaps fall into irretrievable error. Never make thyself to be greatly entreated in any matter wherein thou canst aid and succour thy neighbour, and do not wait until he demandeth assistance from thee, but seek to know to the full his need even though it be concealed, and give him prompt aid. Also trouble not thyself as to whether he be Turk, pagan, or idolater, but do good unto all those who believe in a God. Be especially charitable towards those who are in extreme want, prisoners, or sick, and let thine heart be touched, and succour them generously; for God taketh pleasure in beholding the poor succoured.

4. In the original "Quils tofusqueront Lentendement," literally, "they will obfuscate thine understanding".

In the twenty-eighth chapter where it is treated of the way to have silver and gold sufficient to supply one's needs on occasion; thou must know that the quantity of gold or of silver of which thou hast then actually need, will be at once brought unto thee, and thou canst use it for this occasion only. And if thou usest it not within the twenty-four

hours, this sum will disappear and thou wilt no longer be able to avail thyself of it. Think not, however, that this gold is but a phantasy, for if thou effectually expendest it, and dost not endeavour to hoard the same, he who shall receive it from thine hands can enjoy the same and expend it according unto his desire, and the money will be real both for him and for others.

For once only mayest thou demand of thine holy angel the amount of gold and of silver which thou shalt judge suitable unto thine estate and conditions. My possessions were few, and I demanded of mine angel three thousand thousand golden florins,⁵ and they were granted unto me. Later I made such good use of the sacred science, and I understood so well how to augment my goods, that at the present time, after having married three daughters unto each of whom I gave a hundred thousand (golden florins), as thou wilt see by the testament which I have made, I am leaving in current money more than a million golden florins, besides a large quantity of very valuable furniture. Had I been of noble birth I might have demanded much more and have profited less. When anyone demanded of me: "Eh! How have you managed to gain so much?" I would reply thereto that it is a fine thing to know by certain knowledge how much such or such a thing is worth here, and how much it is worth elsewhere, that this year, wheat, barley, and other crops, will be cheap in Italy, and dear in France, etc., etc.; and that commerce well managed, enricheth any one.

5. In the original, "3000 mil florins dor".

As for what concerneth the manner of treating and commanding the spirits, it is an easy thing unto whomsoever walketh by the proper paths; and it is a very difficult thing for whomsoever through ignorance submitteth himself unto them. I have heard say that there be some men who pass for being famous herein, such as a certain blind man D'Acali, a certain Bearli, a Peter D'Abano,⁶ and many others. Ah! how many of them do but deceive themselves! I do not say that these men did not perform extraordinary things; but it is necessary to note their manner of working, for their science is imperfect, and their authority proceedeth not from God by the intermediation of his holy angels, but proceedeth directly from express pacts made with the Devil,⁷ and (acteth) by means of consecrated books full of thousands of diabolical conjurations and impious Exorcisms; in one word things which be contrary unto the commandments of God and the peace of men. And with all this their operations be destined for certain times and hours, and finally the demon carrieth away with him their miserable Souls, which thing arriveth only too often. And yet it is the science of these persons which causeth them to pass for famous wise men.

6. Yet Peter of Abano or Apona is always considered to have been a great and powerful magician.

7. I cannot possibly see that the well-known Heptameron, or Magical Elements of Peter of Abano in any way counsels pacts, or deserves the above severe speeches of Abraham the Jew.

In the first book I have made mention of those whom I had encountered in my journeyings in Europe. The true commandment is that which dependeth from God, and

in which there is no dependence placed on any spirit imaginable, for in employing them, if you make unto them the least submission, the slightest prayer, or honour, you are rendering yourselves their slaves, and they are in no way submitted unto you. The spirits have so great knowledge that they comprehend very well by our actions what dispositions we have, and understand our inclinations, so that from the very beginning they prepare the way to make us to fail. If they know that a man is inclined unto vanity and pride, they will humiliate themselves before him, and push that humility unto excess, and even unto idolatry, and this man will glory herein and become intoxicated with conceit, and the matter will not end without his commanding them some pernicious thing of such a nature that ultimately thence from will be derived that sin which will make the man the slave of the demon. Another man will be easily accessible to avarice, and then if he take not heed the malignant spirits will propose unto him thousands of ways of accumulating wealth, and of rendering himself rich by indirect and unjust ways and means, whence total restitution is afterwards difficult and even impossible, so that he who is in such case findeth himself ever the slave of the spirits. Another will be a man of letters; the spirits will inspire him with presumption, and he will then believe himself to be wiser even than the Prophets, furthermore they will endeavour to lead him astray in subtle points in matters appertaining unto God, and will make (that man) fall into a thousand errors, the which afterwards when he wisheth to support he will very frequently deny God, and his high mysteries. The causes and matters whereof (the spirits) will make use to cause a man to waver are infinite, especially when the man attempteth to make them submit to his commands, and this is why it is most necessary to be upon one's guard and to distrust oneself.

The true Commandment will be that which will be given when he who commandeth shall have maturely reflected and considered who he is in himself, and who he is who should serve and obey him. And if a mortal man not having on his side the support of the power and will of the Lord shall have sufficient force to command the spirits and to constrain them to obey him; (they, namely) who have the same virtue and power, which God hath granted unto them, they having lost nothing hereof; and they also being spirits from God and herein differing from thee who art drawn from the mire, as gold is from lead; and that their sin is notorious, for the which they were chased from Heaven; figure also unto thyself, that a Spirit which of his own nature is all vanity, would not be likely to submit himself unto thee without a superior force (compelling him), neither would he wish to obey thee nor to serve thee.⁸ He who shall reflect and reason upon these particulars will know that all things come unto us from God, and that it is he who wisheth and commandeth that the evil spirits should be submitted unto us.

8. This whole sentence is most confusedly worded in the original, and I have endeavoured to render it as literally as circumstances would allow. If then all things depend from the Lord, upon whom wilt thou, man, base thyself so as to be capable of thyself (alone) to dominate the spirits? It is certain that such an enterprise cannot succeed without the loss of thine own soul. Then it is by the virtue of that God Who hath submitted them under thy feet, that thou shalt command them, as will be precisely ordained unto thee by thy holy angel. "Donec ponam inimicos tuos scabellum Pedum tuorum." "Until I shall make thy foes thy footstool." (Ps. 109:1.) Also do not

familiarise thyself with them; for they be not little pet dogs. Adopt a serious tone and an air of authority, make them obey thee, and be well ware of accepting the least offer which they shall make unto thee of themselves; and treat them as their master, also without occasion thou shalt never molest them, and order them to execute thy commands from point to point without adding or diminishing in any way imaginable. And when thou canst employ inferior spirits (in a matter), thou shalt in no way make thy requests unto the superiors. Also seeing that all have not the same powers, thou shalt take heed not to command unto one (spirit) a thing appertaining unto (the office of) another; and because it would be impossible for me to here write down in full the quality, virtue, and office of each spirit, thou shouldest search this out for thyself and sharpen thy faculties; and in the first demand which thou shalt make unto the four spirits (who are) the supreme princes, and unto the eight sub-princes; thou shalt demand the most skilful of the spirits, of whom thou shalt make a register for convenience of the practice which I describe unto thee in this third book where also thou wilt find the symbols of many spirits.

But seeing that the subjects of various erring humours (of mind) and other occasions which arise daily be diverse, each man will procure for himself those (spirits) which be of his nature and genius and fit for that wherein thou wouldest employ them.⁹ And when thou shalt find an extreme resistance unto operating, on the part of any spirit, after that thou shalt have given him the necessary instructions, and that he cannot execute that which thou hast commanded him; in such case thou shalt convoke the superior spirits and demand of them others which may be better capable of serving thee in thy need. And in all cases thou shalt avail thyself of the power and command of thy holy angel.

9. This whole sentence is most confusedly worded in the original, but I have endeavoured to render it as literally as possible.

Keep ever continually before thine eyes the fear of God; and seek to obey his commandments, and those of thy holy angel, ever retain in thine heart his holy instructions; never submit thyself unto the evil spirits in the slightest degree even should it seem to be to thine own advantage and unto that of thy neighbour (so to do). For the rest, be certain that they will obey thee so perfectly and really, that there will be no operation however great or difficult it may be, that thou shalt not bring unto a glorious termination, the which I myself also have done. As regardeth the service which thou shouldest render unto thy neighbour in his necessities, thou shouldest perform it with zeal, and in no sense wait for him to ask it of thee, and seek also to comprehend his needs unto the uttermost, so as to be able to take sound action (therein). Thou shalt take heed to succour the infirm and the sick and to work for their healing; and see that thou dost not good works to attract praises and to make thyself talked of in the world. Also thou mayest make semblance of performing (thy cures) by prayers, or by ordinary remedies, or by (the recital of) some Psalm, or by other like means.

Thou shouldest be especially circumspect not to discover the like matters unto reigning princes; and in this particular thou shalt do nothing without consulting thy good angel; for there is a certain generation which is never contented, and besides that which ariseth from simple curiosity, these princes regard such (action) as a duty and

obligation. Also it is a certain fact that he who possesseth this Sacred Magic, hath no need whatever of them. Further they are naturally inclined to ask of thee always things prejudicial, the which if granted by thee would offend the Lord, and if not they become your declared enemies. Now my opinion (is that it) would be always (preferable) to render them what services you can from a distance.

There is nothing which is so pleasing unto the angels as to demand knowledge from them, and for my part I think there is no greater pleasure than that of becoming wise when one learneth from such masters.

I both have exhorted, and do exhort unto a solitary life,¹⁰ which is the source of all good; it is true that it is difficult to accustom oneself thereunto; but once thou shalt have obtained the sacred science and magic the love for retirement will come unto thee of thine own accord, and thou wilt voluntarily shun the commerce with and conversation of men; for the pleasure and contentment thou wilt enjoy when thou shalt be the possessor of this science will be so great that thou wilt despise all amusements, excursions, riches, and every other thing however attractive such may be.

10. Yet apparently Abraham himself led anything but a retired life, being mixed up in most of the leading political events of his time.

For once only will it be permissible to obtain property and goods proportionate unto thy degree and estate; the which afterwards are to be used by spending them liberally for thine own needs and those of thy neighbour, sharing with him in his necessity the good things which God shall have given (unto thee); for he who should employ these for evil ends shall render himself incapable of obtaining from God any other grace and benefit.

The child which one should choose for greater surety and success in (the acquisition of) this sacred science should be born of a legitimate marriage, and its father and mother should be also legitimate. It should be from six to seven years of age, vivacious, and witty; it should have a clear speech and pronounce well. Thou shalt prepare it some time before commencing the operation and have it ready when the time requireth. I myself am of opinion that there should be two (children) in case of any accident which might happen, through sickness, or death, or other like (hindrance). Thou shalt gain it over to thee by giving it puerile things to amuse it, and have it ready when necessary, but in no way tell it anything of what it is to serve for, so that if it be questioned by its parents it can tell them nothing. And if it be a well-behaved child, it is all the better. We may be certain that by this means we can arrive at the possession of the Sacred Science; for where he who operateth faileth, the innocence of the child supplieth (that which is wanting); and the holy angels are much pleased with its purity. We should not admit women into this operation.¹¹

11. Abraham here means apparently, not to use a woman in place of the child.

All the clothes and other things which have been used during the period of the six Moons, you should preserve, if you intend to continue in the same house wherein thou hast performed the operation, because they be always good. But if thou dost not intend to use them more, nor yet the oratory, thou shalt burn them all, and bury the ashes in a

secret place.

It is now necessary to give unto thee a little light, and declare unto thee the quality and value of the spirits, and in what thou canst exactly employ them with surety of success. Thou must however take note that each Spirit hath a great quantity of Inferior Spirits which be submitted unto him. Also I wish to say that as regardeth things base, vile, and of little importance the Superior Spirit will not execute them, but will cause them to be executed by his Inferiors with all punctuality. And this mattereth not unto him who operateth provided that his commands be fulfilled, and that he be punctually obeyed.

THE ORDER OF THE FIRST HIERARCHY. (Seraphim, Cherubim, Thrones.¹²)

12. These and the following titles of the hierarchies are usually ascribed to the good angels; but sometimes are also employed to designate grades of the evil and fallen angels as well.

The spirits of the Seraphim serve to make thee respected and loved for works of charity, for that which regardeth honours and other similar things. In matters of great importance they themselves act; but for matters base and carnal, it is their subjects who do serve and operate.

THE ORDER OF THE SECOND HIERARCHY. Dominions, Virtues, and Powers.

The property of the Dominions is to dominate; to procure liberty; to vanquish enemies; to give authority over princes, and over all kinds of persons, even ecclesiastics.

The Virtues are proper to give strength and force in all matters whether of war or peace; and in all operations concerning the health of men, and in all maladies for which the fatal hour hath not yet been written.

The Powers have the dominion over all the inferior spirits; and this is why they can serve in all things in general, good or evil, and they are devoted unto all things in general, good or evil; and they be straight and right in execution, very punctual, very prompt, and exact in their operations.

THE ORDER OF THE THIRD HIERARCHY. Princes, Archangels, and Angels.

The princes comprise spirits capable of giving treasures and riches, and they or their dependants serve in all the operations, being a mass composed of different orders, and they are sufficiently truthful.

The Archangels be proper to reveal all occult matters, and all kinds of secret things, such as obscure points in Theology and the Law. They serve with great diligence.

The Angels in general do operate each one according unto his quality. There be an infinite number of them. They command the four princes and the eight sub-princes in all kinds of operations. These latter¹³ having taken their oath, observe that which they

have promised, provided that the operation one demandeth of them be in their power.

13. Meaning apparently the four princes and eight sub-princes of the demons, before so often alluded to.

To cause the spirit to re-enter a dead body is a very great and difficult operation, because in order to accomplish it the four sovereign princes¹⁴ have to operate. Also it is necessary to take great care, and to pay heed unto this warning, namely that we should not commence this operation until the sick person is really at the point of death, so that his life is absolutely despaired of. It should be so timed as to take place a little while before the sick person giveth up the ghost; and thou shalt carry out all that we have said hereon in the second book. But on no account should we perform this operation to divert ourselves, nor for every class of person; but only on occasions of the very utmost and most absolute necessity. This operation I myself have performed but twice in my life, namely once for the Duke of Saxonia, and on another occasion in the case of a lady whom the Emperor Sigismond loved passionately.

14. Viz.: LUCIFER, LEVIATHAN, SATAN, and BELIAL.

The familiar spirits are very prompt, and they are able to execute in most minute detail all matters of a mechanical nature, with the which therefore it is well to occupy them; as in historical painting; in making statues; clocks; weapons; and other like matters; also in chemistry; and in causing them to carry out commercial and business transactions under the form of other persons; in making them transport merchandise and other goods from one place to another; also to employ them in causing quarrels, fights, homicides, and all kinds of evils, and malefic acts; also to convey letters and messages of all kinds from one country to another; to deliver prisoners; and in a thousand other ways which I have frequently experimented.

These spirits should be treated according to their quality, and a distinction should be made between a great spirit and one of a vile or insignificant nature, but thou shouldest nevertheless alway conserve over them that domination which is proper unto him who operateth. In speaking unto them thou shalt give them no title; but shalt address them sometimes as "you," sometimes as "thou"; and thou shalt never seek out expressions to please them, and thou shalt always have with them a proud and imperious air.¹⁵

15. In spite of what Abraham here says, I must reiterate, that the greatest courtesy should always be used towards spirits, otherwise the operator will speedily be led into error.

There be certain little terrestrial spirits that are simply detestable; sorcerers and necromantic magicians generally avail themselves of their services, for they operate only for evil, and in wicked and pernicious things, and they be of no use soever. He who operateth could, should he so wish, have a million such, but the sacred science which worketh otherwise than necromancy in no way permitteth you to employ such as be not constrained by an oath to obey you.

All that hath hitherto been said and laid down should suffice, and it is in no wise to be doubted that he who executeth all these matters from point to point, and who shall have the right intention to use this sacred science unto the honour and glory of God almighty for his own good, and for that of his neighbour, shall arrive with ease at the possession thereof; and even matters the most difficult shall appear easy unto him. But human nature is so depraved and corrupted, and so different from that which the Lord hath created, that few persons, if any, do walk in the right way; and it is so easy to prevaricate, and so difficult not to fail in an operation which demandeth the whole (soul of a) man in (its) entirety. And in order not to intimidate in any way him who shall resolve to undertake this operation, I am about here to set down in writing the difficulties, temptations, and hindrances which will be caused him by his own relatives; and all this will be occasioned by the evil spirits so as to avoid having to submit themselves, and humiliate themselves, and subject themselves unto Man, their greatest enemy, seeing that they behold him in powerful condition arriving at the enjoyment of that eternal glory which they themselves have foolishly lost; and their rage is so great and their grief so poignant, that there is in the world no evil which they be not ready to work, if God were to permit them, they being always attracted by the idea of the destruction of the Human Race. Therefore is it necessary to take courage and make a constant resolution to resist in all things with intrepidity, and to earnestly desire to obtain from God so great a grace in despite of men and of the demon. Also beforehand thou shouldest arrange thine affairs in such wise that they can in no way hinder thee, nor bring thee any disquietude in the period of the six Moons, during which time there will occur the greatest possible attempts at assault and damage unto thee which the keen and subtle Enemy will bring to bear upon thee. He will cause thee to come in contact with evil books, and wicked persons, who by diabolic methods and tricks will seek to turn thee aside from this enterprise, even though it be already commenced, by bringing before thee matters which in appearance will seem of the greatest importance, but which really be only built up on false (and evil) foundations. To such annoying accidents thou shouldest steadily oppose thyself, by following out carefully the ample instructions which I have given thee, thus banishing them from thee with calmness and tranquillity so as to give no chance to the Enemy of exercising his fraudulent tricks to interrupt thee.

Thy relations also, astonished at thy manner of life and thy retirement, will make every effort to attempt to find out the reasons thereof. It will be necessary to satisfy them by words full of affection, and to make them think that time which engendereth change, also causeth men who are not altogether ignorant persons to resolve at times to live by themselves. This hath been the cause why so great a number of good and learned men have retired into desert places, so that being separated from their own relatives and from the world they might live tranquilly in prayer and orisons to render themselves more worthy to obtain through the Grace of the Lord a Gift so great and so perfect.

I further approve of thy possessing a Bible in the vulgar language, and also the Psalms of David, for thine own use. Some person may here reply, "I understand the Latin, and I have no need of the common language". I answer him that when we pray we ought not in any way to embarrass the mind by having to interpret the Psalms; for at such a

moment we should be as much united as possible to God; and even the Psalms being in the vulgar tongue when one readeth them they imprint themselves better on the memory; and this is the true manner of particular prayer, if the person praying be illiterate, for in saying the Psalms in Latin he would not know what he was asking of God.

In these three books we shall not find the slightest thing which hath not a true and necessary foundation. And we should take the greatest care, and keep ourselves as we would from a deadly poison, from commencing this operation at all, if we have not made a firm resolution to carry it through unto the end. Because (in the contrary case) some notable evil would befall him who had (carelessly) commenced the operation, and who would then only too well comprehend that we may not make a mock of the Lord. Should it happen that God by his will and commandment should visit thee and afflict thee with some malady which should render thee incapable of finishing the operation according unto thy wish, thou having already commenced it; then shouldst thou like an obedient servant submit thyself humbly unto his holy will and commandment, reserving his grace unto the time pleasing unto his divine majesty to grant it thee. And thou shalt cease from thine operation, so as to finish it on another more favourable occasion, and meanwhile thou shalt devote thyself unto the cure of thy body. And such a case ought in no way to afflict thee, for the secrets of God are impenetrable, and he performeth, permitteth, and operateth all things for the best and for our good, although it may be not understood of us.

Hereinafter will I set down the key of this operation, which is the only thing which facilitateth this operation to enjoy the vision of the holy angels, by placing the symbols¹⁶ given hereafter upon the brow of the child and of him who performeth the operation, as I have said in the first book, to which one can easily refer.

16. See the squares with the names of ADAM and URIEL given at the end of the work. I will say even as much as this, that out of an hundred scarcely five or six persons can attain unto the possession of this Sacred Magic without this key; for reasons which one can in no way disclose.

Also we should repeat the Psalm VI. "Domine, ne in furore tuo arguas me," etc. ("O Lord, afflict me not in Thine Anger").

There is nothing in the world which we should so much desire as a true science, neither is there any more difficult to obtain than this one, because often one dieth before attaining unto it in its entirety.

This is the true and only way of this sacred science and magic which the Lord hath granted unto us by his pure mercy; and is that which in six Months maketh us attain unto the most high and occult gifts of the Lord which we can think of.

This is the true science which comprehendeth all other sciences once one is in possession thereof.

Oh! how many books be read among us which seem wonderful!

It is not fitting for me even to reveal a part of this science and its properties; and to appropriate unto myself that which appertaineth unto a person of a great mind and so far above me.¹⁷ In teaching it even, I have far exceeded that which I should have done, in having given unto thee the two last symbols, but what will not paternal love and affection do? Endeavour only to obey me and to follow out my precepts from point to point, according to the manner in which I have given them unto thee in writing; keeping alway the fear of God before thine eyes. Also forget not the slightest thing which I have said unto thee in these three books, for with the help of God who ruleth and governeth all things, and reigneth gloriously in Heaven and upon Earth, and whose divine justice shineth in Hell; if thou hast recourse unto him and putttest all thy confidence in his divine mercy, thou shalt obtain this holy science and magic whose power is inexpressible. Then, my son! and whosoever may attain thereunto; remember to praise and glorify the Lord, and to pray unto him that he may be willing to deign and accord unto me his holy glory, the place of veritable rest, whereof to me while yet in this valley of misery he hath granted a large share through his goodness and mercy; and I pray the Lord also that he may be willing to grant it unto thee also with his holy benediction, and unto all those who by thy means will arrive at the possession of this sacred magic, and who will use it according unto his holy will.

17. This whole passage is awkwardly and obscurely worded in the French. By the "person of great mind," I suppose that Abraham intends to designate Abra-Melin. May God deign, say I, to grant unto such all temporal goods, and a good death in his holy kingdom!

SO MAY IT BE!

12	13	4	6	148
13	9	148	12	6
4	148	8	148	33
16	23	148	9	15
148	27	4	21	31

U	R	I	E	L
R	I	L	U	E
I	L	I	L	I
E	U	L	I	R
L	E	I	R	U

20	1	24	3
1	20	13	24
37	15	20	1
26	40	63	48

A	D	A	M
D	A	R	A
A	R	A	D
M	A	D	A
H	O	M	O

End

Note. The above set of four squares evidently represent the symbols already referred to in the second book (chap. xx), and in the concluding pages of this third book; as being those to be placed on the head of the operator and of the child during the angelic invocation. The name URIEL for the former, the name ADAM for the latter. But evidently, also, the squares of numbers above are intended as the reverse sides of the two lower ones. The Latin word HOMO is the translation of ADAM in the sense of Man. The squares of numbers are not of the ordinary magical class.

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Ars Notoria: The Notory Art of Solomon

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NOTE: A considerably enlarged printed edition of the Lesser Key of Solomon is available:

For a critical edition of the Latin text, see Véronèse: L'«Ars notoria» au Moyen Age. Introduction et édition critique. Ediz. francese e latina. (Micrologus' library). Sismel: 2007.

For a new translation of all the major variants, see Matthias Castle *Ars Notoria: The Notary Art of Solomon* (2023).

For a full-color scan of a manuscript at Yale University, see <https://collections.library.yale.edu/catalog/2037169>.

Introduction

The *Ars Notoria* is a Medieval Grimoire of the 'Solomonic Cycle'. Many Latin manuscripts are extant, the oldest are dated thirteenth century, and possibly earlier. Like *Liber Juratus* (also thirteenth century), the text centers around an even older collection of orations or prayers which are interspersed with magical words. The orations in *Ars Notoria* and those in *Liber Juratus* are closely related, and there is evidence that the *Ars Notoria* represents the earlier version, and *Liber Juratus* is dependent on it. (See Gösta Hedegård: *Liber Juratus Honorii* Stockholm : Almqvist & Wiksell International, 2002.) The orations in both works are said to have mystical properties which can impart communion with God and instant knowledge of divine and human arts and sciences.

Robert Turner's 1657 edition of the *Ars Notoria* is evidently his own translation from the Latin, and is apparently based on the Latin version which was printed with Agrippa's *Opera Omnia*. Unfortunately both these versions omit the drawings of the *notae* or mystical drawings which are the centerpiece of this art. Their omission adds greatly to the confusion of the text. Unfortunately, Turner further adds to the confusion by omitting some of the internal references to the missing figures (for example, see oration 8.)

Turner's translations also exhibit some anti-Catholic bias, as might be expected. As examples, he omits references to confession, or renders the passage as "confessed unto God"; he also drops references to remaining faithful to the Catholic church.

The *Ars Notoria* enjoyed a long and fluid history, the text mutating over time. The version included in Agrippa essentially represents the end of this process. It also represents the abridged or 'glossed' version of *Ars Notoria* as opposed to the older version, which Véronèse calls "version A". (See Véronèse, p. 17.)

For examples of the illustrations and an excellent discussion of the *Ars Notoria*, see the article by Michael Camille in Claire Fanger, *Conjuring Spirits, Texts and Traditions of Medieval Ritual Magic* (Pennsylvania State University Press, 1998, pp. 110 ff.)

This edition.

All corrections in [] are by me (JHP). Original page numbers are also given in [], as well as section numbers from the critical edition. They all have anchor tags, so can be cited like this:

<http://www.esotericarchives.com/notoria/notoria.htm#s25>

<http://www.esotericarchives.com/notoria/notoria.htm#p600>

I have also added excerpts from the Latin edition printed with Agrippa. I have expanded Latin abbreviations for the most part, but left the diacritics as printed. Some differences between the Latin text and Turner's translation have been highlighted in a blue font.

title page

Ars Notoria:
THE
NOTORY ART
OF
SOLOMON,
Shewing the
CABALISTICAL KEY
Of : Magical Operations
The liberal Sciences,
Divine Revelation, and
The Art of Memory.

Written originally in Latine, and now
Englished by ROBERT TURNER

London, Printed by F. Cottrel, and are to be sold
by Martha Harison, at the Lamb at the
East-end of Pauls. 1657.

The Epistle Dedicatory.
To his Ingenious and respected friend Mr. William Ryves, of St. Saviours Southwark,
Student in Physick and Astrology.

Sir.

The deep inspection and dove-like piercing Eye of your apprehension into the deepest Cabinets of Natures Arcana's, allures me (if I had no other attractive Magnetick engagements,) to set this Optick before your sight: not that it will make any addition to your knowledge; but by the [iv] fortitude of your judgment, be walled against the art-condemning and virtue-despising Calumniators. I know the candor of your Ingenuity will plead my excuse, and save me from that labour; resting to be

Little Brittain, die [Fri]. [Sol] in [Lib]. 6.49.16,6. Your real affectionate Friend,

ROBERT TURNER.

[V]

To the Ingenious
READERS.

AMongst the rest of the labours of my long Winter hours, be pleased to accept of this as a flower of the Sun; which I have transplanted from the copious Roman banks into the English soyle; where I hope it will fruitfully spread its branches, and prove not a perishing gourd, but a continual green Laurel, which Authors say is the plant of the good Angel, and defends all persons neer its shade from the Penetrating blasts of Thunder and Lightening; so will this be a flower fit for every man's Garden; its virtues will soon be known, if practised, and the blasts of vice dispersed: its subject is too sublime to be [vi] exprest. Let not the carping Momi, nor envious black-jaw'd Zoili rayl; let not the ignorant bark at that which they know not; here they learn no such lesson: and against their Calumnies, the book I thus vindicate: quod potest per fidem intelligi, & non aliter, & per fidem in eo operare potes. Greek quote, &c. Heb. 11. &c. and my own intention I thus demonstrate; Dico coram omnipotenti Deo, & coram Jesu Christo unigento Filio ejus, qui judicaturus est vivos & mortuous; quod omnia & singula quæ in hoc opere dixi, omnesque hujus Scientiæ vel artis proprietates, & universa quæ ad ejus speculationem pertinent, vel in hoc Volumine continenter, veris & naturalibus principiis innituntur, fuintque cum Deo & bona Conscientia, sine injuria Christianæ fidei, cum integritate; sine superstitione [vii] vel Idololatria quacunque, & non dedeceant virum sapientem Christianum bonum atque fidelem; Nam & ego Christianus sum, baptizatus in nomine Patris, &c. quam fidem cum Dei auxilio quam diu vixero firmiter inviolatam tenebo; Procul ergo absit a me, discere aut scribere aliquid Christianæ fidei & puritati contrarium, sanctis moribus noxium, aut quomodolibet adversum. Deum timeo & in ejus cultum Juravi, a quo nec vivus nec (ut confido) mortuus separabor: This small treatise I therefore commend to all the lovers of art and learning, in which I hope they will attain their desires, quantum a Deo concessi erit; so that I hope I have not cast a Pearle before the swine, but set a glasse before the grateful doves.

12 March 1656.

ROBERT TURNER.

[1]

The NOTORY ART OF SOLOMON.

The Notory Art
revealed by the Most High Creator to Solomon.

[582]

Ars Notoria

Quam Creator Altissimus Salomoni reuelavit.

In the Name of the holy and undivided Trinity, beginneth this most holy Art of Knowledge, Revealed to SOLOMON, which the Most High Creator by his holy Angel ministred to SOLOMON upon the Altar of the Temple; that thereby in a short time he knew all Arts and Sciences, both Liberal and Mechanick, with all the Faculties and Properties thereof: He had suddenly infused into him, and also was filled with all wisdom, [2] to utter the sacred mysteries of most holy words.

In Nomine Sanctae & indiuiduae Trinitatis incipit sanctissima Ars Notoria, quam Creator Altissimus Salomoni per Angelum suum super altare Templi ministrauit, vt per eam omnes scientias liberales, mechanicas, exceptiuas & earum facultates per breue spacium temporis possit subito acquirere & habere, & in proferendo mystica verba sanctarum orationum in omni sapientia penitus fundaretur.

Alpha and Omega! Oh Almighty God, the beginning of all things, without beginning, and without end: Graciously this day hear my prayers; neither do thou render unto me according to my sins, nor after mine iniquities, O Lord my God, but according to thy mercy, which is greater then all things visible and invisible. Have mercy upon me, O Christ, the Wisdom of the Father, the Light of Angels, the Glory of Saints, the Hope, Refuge, and Support of Sinners, the Creator of all things, the Redeemer of all humane Frailties, who holdest the Heaven, Earth, and Sea, and all the whole World, in the palm of thy Hand: I humbly implore and beseech, That thou wilt mercifully with the Father, illustrate my Minde with the beams of thy holy Spirit, that I may be able to come and attain to the perfection of this most holy Art, and that I may be able to gain the knowledge of every Science, Art, and Wisdom; and of every Faculty of Memory, Intelligences, Understanding, and Intellect, by the Vertue and Power of [3] thy most holy Spirit, and in thy Name. And thou, O God my God, who in the beginning hast created the Heaven and the Earth, and all things out of nothing; who reformest, and makest all things by thy own Spirit; compleat, fulfil, restore, and implant a sound Understanding in me, that I may glorifie thee and all thy Works, in all my Thoughts, Words, and Deeds. O God the Father, confirm and grant this my Prayer, and increase my Understanding and Memory, and strengthen the same, to know and receive the Science, Memory, Eloquence, and Perseverance in all manner of Learning, who livest and reignest World without end. Amen.

Alpha & Omega, Deus Omnipotens, principium omnium rerum, sine principio, finis sine fine, exaudi hodie preces meas piissimè, & neque secundùm iniquitates meas, neque secundùm peccata mea retribuas mihi, Domine Deus meus, sed secundùm misericordiam tuam quæ maior est rebus omnibus visibilibus & inuisibilibus. Miserere mei Sapientia Patris, Christe lux Angelorum, gloria Sanctorum, spes & portus &

refugium peccatorum, cunctarum rerum conditor, & humanae fragilitatis redemptor. Qui cœlum & terram, marcque totum ac mundum pondera palmae concludis, te piissime deprecor & exoro, vt vnà cum Patre illustres animam mean radio sanctissimi Spiritus tui, quatenus in hac sacrosancta arte taliter possim proficere, vt valeam ad noticiam omnis scientiae, artis & sapientiae, memoriae, facundiae, intelligentiae, & intellectus: virtute tui sanctissimi Spiritus, & tui nominis peruenire. Et tu Deus meus, qui in principio creasti cœlum & terram, & omnia ex nihilo: qui in Spiritu tuo omnia reformas, comple, instaura, sana intellectum meum, vt glorificem te per omnia opera cognitionum mearum & verborum meorum. Deus Pater, orationem mean confirma, & intellectum meum auge & memoriam, ad suscipiendum, ad cognoscendum omnium Scripturarum scientiam, memoriam, eloquentiam & perseuerantiam, qui viuis & regnas in secula seculorum, Amen.

[4]

Here beginneth the first Treatise of this Art, which Master Apollonius calleth, The golden Flowers, being the generall Introduction to all Natural Sciences; and this is Confirmed, Composed, and Approved by the Authority of Solomon, Manichæus, and Euduchæus. [1] Incipit primus Tractatus istius artis, & expositiones eius, quas Magister Apollonius Flores aureos appellauit, ad eruditionem omnium scientiarum naturalium generaliter. Et hoc confirmauit autoritate Salomonis Manichæi & Euduchij compositum & probatum. I Apollonius Master of Arts, duly called, to whom the Nature of Liberal Arts hath been granted, am intended to treat of the Knowledge of Liberal Arts, and of the Knowledge of Astronomy; and with what Experiments and Documents, a Compendious and Competent Knowledge of Arts may be attained unto; and how the highest and lowest Mysteries of Nature may be competently divided, and fitted and applied to the Natures of Times; and what proper dayes and hours are to be elected for the Deeds and Actions of men, to be begun and ended; what Qualifications a man ought to have, to attain the Efficacy of this Art; and how he ought to dispose of the actions [5] of his life, and to behold and study the Course of the Moon. In the first place therefore, we shall declare certain precepts of the Spiritual Sciences; that all things which we intend to speak of, may be attained to in order. Wonder not therefore, at what you shall hear and see in this subsequent Treatise, and that you shall finde an Example of such inestimable Learning.

[2] EGO Apollonius artium Magister meritò nuncupatus, cui natura liberalium quasi cecissee videtur, tractaturus sum de cognitione artium liberalium, & de cognitione Astronomiæ. [583] Quibus experimentis & quibus documentis artium compendiosa competensque cognitio possit haberi, quibusque naturis temporum idonee possit natura summa infimaque competenter diuidi, & quibus diebus & horis facta hominum inchoanda atque determinanda sunt. Qualiter homo & quali efficacia in ista arte dispositionem vitae suae agere debeat, & cursum lunae inspicere debeat & studeat. Primò arbitratus sum, quaedam praecepta de spiritualibus scientijs declaranda, vt ad singula quae praefati sumus, ordine continuo pertingatur.

[3] Ne mireris, ergo quod audieris & quod visurus es in hoc opusculo subsequenti, &

quod inuenis exemplar tantae & inestimabilis eruditionis.

Some things which follow, which we will deliver to thee as Essayes of wonderful Effects, and have extracted them out of the most ancient Books of the Hebrews; which, where thou seest them, (although they are forgotten, and worn out of any humane Language) nevertheless esteem them as Miracles: For I do truly admire the great Power and Efficacy of Words in the Works of Nature.

Quaedam sunt postea quae sequuntur, quae tibi mirabili officio ex antiquissimis Hebraeorum libris extracta legendo praelibauimus: quae vbi videris, licet ignota fuerunt linguae humanae, tamen pro miraculo reputa quod à Domino Deo tuo tibi noueris esse concessum.

[Explicit prologus. Admiratio auctoris de tanta virtute hujus artis.]

[4] Ego si quidem de propositis naturis prius in me miratus sum verba quaelibet tantam posse habere efficaciam.

Of what efficacy words are.

There is so great Vertue, Power and Efficacy in certain Names and Words of God, that when you reade those very Words, it shall immediately increase and help your Eloquence, so [6] that you shall be made eloquent of speech by them, and at length attain to the Effects of the powerful Sacred Names of God: but from whence the power hereof doth proceed, shall be fully demonstrated to you in the following Chapters of Prayers: and those which follow next to our hand, we shall lay open.

Quanta sit efficacia verborum.

[5] Est enim tanta quorundam Dei efficacia verborum, vt cum ipsa verba legetis, tibi facunditatem ex improviso ita augebunt quod quasi de illis eloquens factus fueris & demum Dei singulis aequalis fueris effectus: veruntamen vnde haec fiant sic in sequentibus capitulis orationum plenè tibi demonstrabitur: Nunc verò quae ad manum sunt praesentia differamus.

An explanation of the Notary Art.

This art is divided into two parts: The first containeth general Rules, the second special Rules. We come first to the special Rules; that is, First, to a threefold, and then to a fourfold Division: And in the third place we come to speak of Theology; which Sciences thou shalt attain to, by the Operation of these Orations, if thou pronounce them as it is written: Therefore there are certain Notes of the Notary Art, which are manifest to us; the Vertue whereof Human Reason cannot comprehend. The first Note hath his signification taken from the Hebrew; which though the expression thereof be comprehended in a very [7] few words; nevertheless, in the expression of the Mystery, they do not lose their Vertue: That may be called their Vertue, which doth happen and

proceed from their pronunciation, which ought to be greatly admired at.

Ista ostensio subsequens est de arte notoria.

[6] Ista ars diuiditur in duas partes: In prima ponit notas generales, in secunda speciales. Ad speciales prius accedamus se: ad Triuium, postea ad quatriuium. Tertio verò ad Theologiam quas scientias cum operatione istarum orationum assequeris, si eas sicut scriptum est, pronunciaueris.

De Notoria igitur arte quaedam notulae cum scriptis earum nobis manifestae sunt, quarum virtutem humana ratio non potest comprehendere. Est igitur prima nota cuius significatio est ex Hebraeo distorta, quæ licet cum paucissimis verbis comprehendatur tamen in expressione sua, & in expressione mysterij suam non amittit virtutem: Tamen eius virtus est quod ex ea contingit & procedit mirabiliter admirandum quilibet arbitretur.

[Beginning of] The first precept [, first chapter of three chapters].

[7] Incipit prima oratio primi capituli de tribus capitulis.

HEly Scemath, Amazaz, Hemel; Sathusteon, hheli Tamazam, &c.1 which Solomon entituled, His first Revelation; and that to be without any Interpretation: It being a Science of so Transcendent a purity, that it hath its Original out of the depth and profundity of the Chaldee, Hebrew, and Grecian Languages; and therefore cannot possible by any means be explicated fully in the poor Thread-bare Scheme of our Language. And of what nature the Efficacy of the aforesaid words are, Solomon himself doth describe in his Eleventh Book, Helisoe, of the Mighty Glory of the Creator: but the Friend and Successor of Solomon, that is, Apollonius, with some few others, to whom that Science hath been manifested, have explained the same, and defined it to [8] be most Holy, Divine, Deep, and Profound Mysteries; and not to be disclosed nor pronounced, without great Faith and Reverence.

Hely scemath Amazaz, hemel, Sathusteon, hheli Tamazam &c.

[8] Quam Salomon primam orationem statuit & [584] voluit eam omni interprete carere, sciens tantam subtilitatis de Chaldei, Hebraei, Graeci profunditate sermonis extortam; vt nullo modo possit plenario schemate sermonis expo**i*. Quae autem sit eius efficacia, ipse idem Salomon in lib. II. Helisoe conditoris de fulgore, sapientiae ostendit: Sed amicus & successor Salomonis, id est Apollonius, cum paucis alijs, quibus data fuit istius scientiae manifestatio, exposuêre, diceter. Ista diuina mysteria profunda & sanctissima, & quàm plurimùm reuerenda sunt & non absque fidei magnitudine proferenda.

1. This oration occurs in full at the end (p. 115).

(Hely . semat . azaran . hemel . Samic . theon.)

A Spiritual Mandate of the precedent Oration.

[9] Hic datur spirituale mandatum de praecedenti oratione.

Before any one begin to reade or pronounce any Orations of this Art, to bring them to effect, let them alwayes first reverently and devoutly rehearse this Prayer in the beginning.

Quod antequam aliquis incipiat, legere, siue proferre aliquas orationes istius artis pro efficacia, istam orationem semper primò proferat in initio reuerenter & deuotè.

If any one will search the Scriptures, or would understand, or eloquently pronounce any part of Scripture, let him pronounce the words of the following Figure, to wit, Hely scemath, in the morning betimes of that day, wherein thou wilt begin any work. And in the Name of the Lord our God, let him diligently pronounce the Scripture proposed, with this Prayer which follows, which is, Theos Megale; And is mystically distorted, and miraculously and properly framed out of the Hebrew, Greek, and Chaldean Tongues: and it extendeth itself briefly into every Language, in what beginning soever [9] they are declared. The second part of the Oration of the second Chapter, is taken out of the Hebrew, Greek, and Chaldee; and the following Exposition thereof, ought to be pronounced first, which is a Latine Oration: The third Oration of the three Chapters, always in the beginning of every Faculty, is first to be rehearsed.

Si quis euigilet scripturae, siue quamlibet scripturam facundè indagare siue proferre voluerit, verba figurae praecedentis quae praefati sumus, scilicet, Hely scemath. In illa die quando aliquis vult incipere opus summo manè, in nomine Domini Dei nostri, in ipsa proposita prolotione scripturae diligenter proferat: Cum illa tamen oratione quæ sequitur, quae est Theos megale, quae est ex Hebraeo, Graeco, & Chaldaeo sermone subtiliter distorta & elimata mirabiliter & propriè, scilicer per expositionem summam protenditur in omni sermone in quolibet initio proferenda sunt.

Incipit secunda pars orationis secundi capituli, quæ ex Hebraeo, Graeco, & Chaldaeo est excerpta. Cum ista prima sua expositio sequens proferri debet; quae oratio latina est. Tertio oratio de tribus capitulis, quae semper in initio cuiuslibet facultatis . S. primò proferenda.

The Oration is, Theos Megale, in tu ymas Eurel, &c.2

[10] Incipit ipsa oratio, Theos megale io tu ymas Eurel &c.

2. This oration occurs in full at the end (p. 104).

This sheweth, how the foregoing Prayer is expounded: But although this is a particular and brief Exposition of this Oration; yet do not think, that all words are thus expounded.

[11] Hic ostendit qualiter praefata oratio exponatur. Huiusmodi verò orationis hoc est particula & summam praelibata expositio. Non tamen putes quod singula verba exponantur sic.

The Exposition of this Oration.

Incipit expositio dictae orationis.

OH God, the Light of the World, Father of Immense Eternity, Giver of all Wisdom and Knowledge, and of all Spiritual Grace; most Holy and Inestimable Dispenser, knowing all things before they are made; who makest Light and Darkness: Stretch forth thy Hand, and touch my Mouth, and make my Tongue as a sharp sword;¹ [10] to shew forth these words with Eloquence; Make my Tongue as an Arrow elected to declare thy Wonders, and to pronounce them memorably: Send forth thy holy Spirit, O Lord, into my Heart and Soul, to understand and retain them, and to meditate on them in my Conscience: By the Oath of thy Heart, that is, By the Right-hand of thy holy Knowledge, and mercifully inspire thy Grace into me; Teach and instruct me; Establish the coming in and going out of my Senses, and let thy Precepts teach and correct me until the end; and let the Council of the most High assist me, through thy infinite Wisdom and Mercy. Amen.

Lux mundi Deus immensae pater aeternitatis, largitor sapientiae & scientiae & totius gratiae spiritualis, pie & inestimabilis dispensator, noscens omnia prius antequam fiant, faciens tenebras & lucem, mitte manum tuam & tange os meum, & pone id ut gladium acutum ad enarrandum eloquenter [585] haec verba. Fac linguam meam ut sagittam electam ad enarrandum mirabilia tua, & ad pronunciandum ea memoriter. Emitte Spiritum sanctum tuum Domine, in cor meum ad percipiendum & in animam meam ad retinendum ea memoriter. Emitte Spiritum sanctum tuum Domine in cor meum ad percipiendum & in animam meam ad retinendum, & in conscientiam meam ad meditandum per iuramentum tui cordis, id est per dextram pie scientiae tuae. Et misericorditer & clementer in me gratiam tuam inspira & doce, & instrue, & instaure introitum & exitum sensuum meorum, & doceat [sic] me & corrigit [sic] me disciplina tua usque in finem. Et adiuuet me consilium altissimi, per infinitam sapientiam & misericordiam tuam, Amen.

Corresponding with LIH XVIII.

1. Cp. Isaiah 49:2.

The words of these Orations cannot be wholly Expounded.

NEither think, that all words of the preceding Oration can be translated into the Latin Tongue: For some words of that Oration contain in themselves a greater Sense of Mystical Profundity, of the Authority of Solomon; and having reference to his Writings, we acknowledge, That these Orations [11] cannot be expounded nor understood by humane sense: For it is necessary, That all Orations, and distinct particulars of Astronomy, Astrology, and the Notary Art, be spoken and pronounced in their due time

and season; and the Operations of them to be made according to the disposition of the Times.

Non ex toto verba orationum possunt exponi.

[12] Ne tamen putes quod præfatę orationis verba singula in latinum translata sint sermonem, cum aliquid ipsius orationis verbum plus in se sensus & mystię profunditatis contineat ex autoritate & etiam Salomonis, & ipsius scriptis referentibus agnoscimus orationem nullatenus humani sensus conditione posse exponi.

[13] Necessarium est etenim, etiam ipsas Astronomię siue Astrologię, siue artis notorię particulas distinctas, vel orationes suo modo & tempore dici & proferri, & ex eis secundum dispositionem temporum depere operari.

Of the Triumphal Figures, how sparingly they are to be pronounced, and honestly and devoutly spoken.

There are also certain Figures or Orations, which Solomon in Chaldea, calleth Hely; that is, Triumphal Orations of the Liberal Arts, and sudden excellent Efficacies of Vertues; and they are the Introduction to the Notary Art. Wherefore Solomon made a special beginning of them, that they are to be pronounced at certain determinate times of the Moon; and not to be undertaken, without consideration of the end. Which also Magister Apollonius hath fully and perfectly taught, saying, Whosoever will pronounce [12] these words let him do it in a determinate appointed time, and set aside all other occasions, and he shall profit in all Sciences in one Moneth, and attain to them in an extraordinary wonderful manner.

[14] Hic loquitur de triumphalibus figuris quomodo parcè dicantur, & honestè proferantur, & deuotè.

Sunt etiam quędam figurę siue orationes, quas Salomon Hely Chaldaicè, id est triumphales orationes liberalium artium & subitas ac præcellentes virtutum efficacias appellauit & sunt ad artis notorię itroductorium [sic]. Vnde Salomon speciale principium constituit de ipsis, vt secundum lunas tempora determinata, & non absque termino considerara proferantur. Quod & Magister noster Apollonius plenè & competenter instruit, dicens: Quicunque hæc verba, sicut paulò inferius determinato & constituto tempore protulerit, sciat se omni occasione remota IN VNO MENSE TOTAM FACVNDIAM IN omnibus scientijs proferendis, multò magis more solito mirabiliter adipisci.

The Expositions of the Lunations of the Notary Art.

[15] Istę sunt expositiones lunationis artis notorię.

These are the Expositions of the Lunation, and Introduction of the Notary Art, to wit, in the fourth and the eighth day of the Moon; and in the twelfth, sixteenth, four and twentieth, eight and twentieth, and thirtieth they ought to be put in operation. From whence Solomon saith, That to those times, we give the expositive times of the Moon; of the fourth day of the Moon which are written by the four Angels; and in the fourth day

of the Moon is manifested to us; and are four times repeated and explained by the Angel, the Messenger of these Orations; and are also revealed and delivered to us that require them from the Angel, four times of the year, to shew the Eloquence and Fulness of the four [13] Languages, Greek, Hebrew, Chaldee and Latine; and God hath determined the Power of the Faculties of Humane Understanding, to the four Parts of the Earth; and also the four Vertues of Humanities, Understanding, Memory, Eloquence, and the Faculty of Ruling those three. And these things are to be used as we have before spoken.

Hæ sunt expositiones lunationis & introductionis artis notoriæ scilicet in quarta luna & octaua, & in duodecima & in decima sexta, & in vigesima quarta & in vigesima quarta & in vigesima octaua, & in trigesima debent proferti. Vnde Salomon [586] ait istis temporibus expositiua tempora lunae, quartae dedimus, quae ad quatuor angelis suis conscripta sunt: & quarta luna nobis manifesta est: Nec non angelo latore ipsarum orationum, quater replicata & repetita, nec non & quatuor anni tempora sunt inscripta & reuelata nobis postulantibus ab angelko, ad ostendendam facundiam plenariam in quatuor linguis, Graeca, Hebræa, Chaldæa & latina: & quatuor orbis terrarum partes data est à Deo potestas definiendi humanæ mentis facundiam, nec non humanitatis quatuor virtutes, Intelligentiam, Memoriam, Facundiam & istorum trium stabilitatem dominari. Ista etiam sunt de quibus Præfatum est, quæ sicut diximus, ita proferenda sunt.

He sheweth how the precedent Oration is the Beginning and Foundation of the whole Art.

THat is the first Figure of the Notary Art, which is manifestly sited upon a Quadrangle Note: And this is Angelical Wisdom, understood of few in Astronomy; but in the Glass of Astrology, it is called, The Ring of Philosophy; and in the Notary Art it is written, To be the Foundation of the whole Science. But it is to be rehearsed four times a day, beginning in the morning once, about the third hour once, once in the ninth hour, and once in the evening.

[16] Ostendit qualiter ista oratio prædicta sit principium & fundamentum totius artis. Ipsa verò artis notoriæ prima figura quæ suprà notam quadrangulam manifestandam sita est. Ipsa verò in Astronomiæ exceptionibus à paucis habitis angelica sapientia. In Astrologiæ autem speculo philosophiæ annulis nuncupatur. In notoria verò arte fundamentum totius scientiæ esse scribitur Veruntamen in matutino diei quarta proferenda, simul & continuè, scilicet in mane semel, circa tertiam semel, circa nonam semel, circa vespertas semel proferatur.

The precedent Oration ought to be [14] spoken secretly; and let him that speaks it be alone, and pronounce it with a low voyce, so that he scarcely hear himself. And this is the condition hereof, that if necessity urge one to do any great works, he shall say it

twice in the morning, and about the ninth hour twice; and let him [be confessed, and] fast the first day wherein he rehearseth it, and let him live chastly and devoutly. And this is the oration which he shall say:

Oratio præcedens debet proferri secretè & solus sit qui proferat eam, & ipse vix audiat se: & hæc est conditio eius: quod si necessitas eum arguerit alicuius magni operis, poterit dici mane bis & circa nonam bis & confessus sit & ieiunet in prima die, in quo profert eam, & viuat castè & deuotè. Et hoc est quod dicit hic.

This is the Oration of the four Tongues, Chaldee, Greek, Hebrew and Latine, evidently expounded, which is called, "the Splendor or Speculum of Wisdom." In all holy Lunations, these Orations ought to be read, once in the morning, once about the third hour, once about the ninth hour, and once in the evening.

Ista est oratio quatuor linguarum Chaldæ, Græcæ, Hebrææ & latinæ euidenter exposita, quæ splendor vel speculum sapientiæ appellatur. In singulis lunationibus sanctis prædicta oratio debet legi, in mane semel circa tertiam selem circa nonam semel & circa vespertas semel.

The Oration.

Assaylemath, Assay, Lemeth, Azzabue. [15]

Incipit oration.

Assaylemath. Assay Lemeth. azzabue.

The second part of the precedent Orations, which is to be said onely once.

AZzaylemath, Lemath, Azacgessenio.

The third part of the precedent Oration, which is to be spoken together with the other.

Lemath, Sebanche, Ellithy, Aygezo.

Incipit secunda pars præcedentis orationis, & tantum semel debet dici.

Azzaylemath. Lemath. Azacgessenio.

Sequitur tertia pars orationis præcedentis & simul proferatur.

Lemath. Sebanche. Ellithy aygezo.

This Oration hath no Exposition in the Latine.

THIS is a holy Prayer, without danger of any sin, which Solomon saith, is inexplicable be humane sense. And he addeth, and saith, That the Explication thereof is more prolixious, than can be considered of or apprehended by man; excepting also those secrets, which is not lawful, neither is it given to man to utter: Therefore he leaveth this Oration without any Exposition, because no man could attain to the perfection [16] thereof: and it was left so Spiritual, because the Angel that declared it to Solomon, laid an inexcusable prohibition upon it, saying, See that thou do not presume to give to any other, nor to expound any thing out of this Oration, neither thou thy self, nor any one by thee, nor any one after thee: For it is a holy and Sacramental Mystery, that by

expressing the words thereof, God heareth thy Prayer, and increaseth thy Memory, Understanding, Eloquence, and establisheth them all in thee. Let it be read in appointed times of the Luration; as, in the fourth day of the Moon, the eighth and twelfth, as it is written and commanded: say that Oration very diligently four times in those dayes; verily believing, That thereby thy study shall suddenly be increased, and made clear, without any ambiguity, beyond the apprehension of humane Reason. [17]

[17] Hic exponitur qualiter non habet expositionem in latino.

Hic est oratio sancta sine totius peccati periculo qua [587] Salomon ait humanis sensibus esse inexplicabilem: & subiunxit: Prolixior est, inquit, eius expositio, quàm ab homine considerari potest, exceptis illis secretis quę non licet nec dantur homini loqui. Quam orationem id circo totam inexpositam reliquit, quia de ipsius orationis nullus ad perfectionem summatim de ea poterit praelibare. Cuius rei causa tamen erat spiritualis, quia Angelus ipsam deferens in recusabili prohibitione Salomoni ait: Vide ne de hac oratione aliquid exponere vel transferre præsumas, nec tu, nec quis per te, nec quis post te. Sacramentale siquidē eius mysterium est, vt expresso sermone verborumque orationis audiuit Deus orationem tuam, vt tibi intelligentia, memoria, facundia & horum trium stabilitas augeatur. diebus lurationis determinatis scilicet in quarta luna, 8.12, & sic deinceps sicut praeceptum & scriptum est, ipsam orationem diligenter in præmissis diebus quater lege credens de ea quod studium absque ambiguitate supra humanum modum subito a daugeri.

Of the Efficacy of that Oration which is inexplicable to humane sense.

THis is that onely which Solomon calls The happiness of Wit, and M. Apollonius termeth it, The Light of the Soul, and the Speculum of Wisdom: And, I suppose, the said Oration may be called, The Image of Eternal Life: the Vertue and Efficacy whereof is so great, that it is understood or apprehended of very few or none.

Therefore having essayed some Petitions, Signs and Precepts, we give them as an entrance to those things whereof we intend to speak; of which they are part, that we have spoken of before. Nevertheless, before we come to speak of them, some things are necessary to be declared, whereby we may more clearly and plainly set forth our intended History: For, as we have said before, there are certain Exceptions of the Notary Art; some whereof are dark and obscure, and others plain and manifest.

For the Notary Art hath a Book in Astronomy, whereof it is the Beginning [18] and mistris; and the Vertue thereof is such, that all Arts are taught and derived from her. And we are further to know, That the Notary Art doth in a wonderful manner contain and comprehend within it self, all Arts, and the Knowledge of all Learning, as Solomon witnesseth: Therefore it is called, The Notary Art, because in certain brief Notes, it teacheth and comprehendeth the knowledge of all Arts: for so Solomon also saith in his Treatise Lemegeton, that is, in his Treatise of Spiritual and Secret Experiments.

[18] De efficacia eiusdem orationis quę inexplicabilis est humanosensu.
Hęc est omnino quam Salomon fœlicitatem ingenij, & lumen animę Magister
Apollonius appellauit, & speculum sapientię eandem nuncupauit. Et ipsam orationem
vitę ętermę imaginem arbitror appellandam. Cuiuscunque tanta sit efficacia à paucis
hominibus & ferè à nullis dignoscitur vel comprehenditur.

[20a] Prælibatis ergo quibusdam petitionibus, signaculis siue præceptis quasi quendam
introitum dedimus ad ea quę dicturi sumus de quibus tamen partem ea habent, quę
suprà diximus. Veruntamen antequam ad eam perueniatur, quędam arbitror
necessaria, quibus plenius arque clarius ad propositam pertingetur historiam. Sunt enim
vt suprà diximus, quędam exceptiones Notorię artis. De quibus quędam obscure &
quędam clarę & manifestę sunt

[20b] Ex ipsa autem Astronomia notoria ars librum habet, cuius ipsa est principium &
Magistra. Et eius efficacia est quod ex ea omnes artes doceantur. Sciendum est etiam
artem notoriam & omnes artes, & omnem literatam scientiam, mirabiliter continere, quę
testante Salomone, ideo est ars notoria quia quibusdam notulis breuissimis omnium
comprehensibiliter scriptorum edocet cognitionem sicut etiam ait Salomon in tractu
Lemegeton, hoc est in tractu spiritualium & secretorum experimentorum.

Here he sheweth, in what manner those Notes differ in Art, and the reason thereof; for a
Note is a certain knowledge, by the Oration and Figure before set down.
BUt of the Orations and Figures, mention shall be made in their due place, and how the
Notes are called in the Notary Art. Now he maketh mention of that Oration, which is
called, The Queen of Tongues: for amongst these Orations, there is one [19] more
excellent than the rest, which King Solomon would therefore have be called, The Queen
of Tongues, because it takes away, as it were, with a certain Secret covering the
Impediments of the Tongue, and giveth it a marvellous Faculty of Eloquence. Wherefore
before we proceed further, take a little Essay of that Oration: For this is an Oration
which in the Scriptures we are taught to have alwayes in our mouthes; but it is taken out
of the Chaldean Language: which, although it be short, is of a wonderful Vertue; that
when you reade that Scripture, with the Oration before-mentioned, you cannot keep
silent those things, which the Tongue and Understanding suggest, and administer to
thee.

The Oration which follows, is a certain Invocation of the Angels of God, and it provoketh
Eloquence, and ought to be said in the beginning of the Scripture, and in the beginning
of the Moneth. [20]

The Oration

[21] Hic ostenditur qua ratione in arte ista differant notę, & ista est ratio. Nota enim est
est quędam cognitio per orationem et figuram suprapositam.

[588]

Sed de orationibus & figuris mentio suo tempore habenda ratio est, quare in arte notoria
notę dicantur. Modo facit mentionem de quadam oratione quę Regina linguę

appellatur. Inter istas tamen orationes vna est excellentior quam Rex Salomon Reginam linguæ id circo voluit appellari, quia quodam secreto tegimento impedimentum linguæ aufert, & mirabilem eloquentiæ tribuit facultatem, ad quam antequam perueniatur parumper de ipsa oratione est prælibandum. Ipsa enim est oratio, quæ in scripturis docendis in ore semper habenda est, de Chaldæo tamen sermone extorta est: quæ licet brevis sit, mirabilis efficaciam est, vt cum ipsam scripturam legeris oratione præmemorata, reticere non poteris, quæ tibi mens & lingua suggererint & administrabunt.

[22] Ista oratio quæ sequitur, est quædam inuocatio Angelorum Dei, & prouocat facundiam, & in principio scripturarum debet dici, & in principio mensis præfertur. Incipit oratio.

[1] LAmeth, Leynach, Semach, Belmay, (these Orations have not proper Lunations, as the Commentator saith upon the Gloss, Azzailment, Gesegon, Lothamasim, Ozetogomagial, Zeziphier, Josanum, Solatar, Bozefama, Defarciamar, Zemait, Lemaio, Pheralon, Anuc, Philosophi, Gregoon, Letos, Anum, Anum, Anum.)

Lameth. Leynach. Semach. belmai. (istæ orationes non habent proprias lunationes, vt dicit commentator supra in glossa azzailmat Gesegō Lothamasim, Ozetogomagial.

Zeziphier, Iosanum: Solatac, Bozefama, dafarciamar, zemait, Lemaio, pheralon, Anuc, philosophi Gregoon Letos anum, anum anum.)

How this Oration is to be said in the beginning of every Moneth, chastly, and with a pure minde.

IN the beginning of the Scriptures, are to be taught, how the precedent Oration ought to be spoken most secretly, and nothing ought to be retained, which thy Minde and Understanding suggests and prompts to thee in the reading thereof: Then also follow certain words, which are Precepts thereof, which ought alwayes to be begun in the beginning of the Moneth, and also in other dayes. I would also note this, That it is to be pronounced [21] wisely, and with the greatest reverence; and that fasting, before you have taken either Meat or Drink.

[23] Qualiter ista oration proferatur in principio cuiuslibet mensis castè & puro cporde semper proferatur.

Vt in principio scripturarum docendarum secretissimè debet dici oratio prædicta, & quæ tibi legenti mens & lingua suggererit, reticere non debet. Præterea sequuntur quædam verba præcepta de illa, quia in principio mensis semper incipi debent, & etiam in alijs diebus. Ista etiam est quæ memoriam. Sed tamen sapienter & cum maximæ venerationis officio, & antequam cibus & potus sumatur, proferenda est.

Here followeth the Prayer we spake of before, to obtain a good Memory.

[2] O Most Mighty God, Invisible God, Theos Patir Heminas; by thy Archangels, Eliphamasay, Gelonucoa, Gebeche Banai, Gerabcai, Elomnit; and by thy glorious Angels, whose Names are so Consecrated, that they cannot be uttered by us; which are

these, Do. Hel. X. P. A. Li. O. F. &c. which cannot be Comprehended by Humane Sense.

[24] Sequitur oratio de quæ locuti sumus ad producendam memoriam.

Deus summe Deus inuisibilis. Theos patir Heminas per archangelos tuos eliphamasai gelonucoa. Gebeche banai Gerabcai, elomnit: Et per angelos tuos gloriosos, quorum, nomina adeo consecrata sunt, vt à nobis proferri non debent quæ sunr hæc: do. hel. x. p. a. li. o. ff. &c. quæ humanis sensibus comprehendi non licet.

Here following is the Prologue of the precedent Oration, which provoketh and procureth Memory, and is continued with the precedent Note.

THis Oration ought to be said next to the precedent Oration; to wit, Lameth: and with this, I beseech thee to day, O Theos, to be said always as one continued Oration. If it be for the Memory, let it be said in the morning; if for any other effect, in the evening.

[22] And thus let it be said in the hour of the evening, and in the morning: And being thus pronounced, with the precedent Oration, it increaseth the Memory, and helpeth the Imperfections of the Tongue.

Sequitur prologus prædictæ orationis, quæ prouocat & adhibet memoriam & continuatur cum præcedenci Nota.

Hæ oratio debet dici cum præcedenti oratione proxima, scilicet Lemath & cum ista. Te quæso hodie o Theos semper proferenda pro vna oratione. Si pro memoria, in mane dicatur. Si pro alia efficacia vespere dicatur. Et sic dicatur in vespertina [589] hora, & in mane. Et si proferatur, vt dictum est, ista cum oratione præcedenti, prouocat memoriam & linguam impeditam soluit.

Here beginneth the Prologue of this Oration.

I Beseech thee, O my Lord, to illuminate the Light of my Conscience with the Splendor of thy Light: Illustrate and confirm my Understanding, with the sweet odour of thy Spirit. Adorn my Soul, that hearing I may hear and what I hear, I may retain in my Memory. O Lord, reform my heart, restore my senses, and strengthen them; qualifie my Memory with thy Gifts: Mercifully open the dulness of my Soul. O most merciful God, temper the frame of my Tongue, by thy most glorious and unspeakable Name: Thou who are the Fountain of all Goodness; the Original and Spring of Piety, have patience with me, give a good Memory unto me, and bestow upon me what I pray of thee in this holy Oration. O thou who dost not forthwith Judge a sinner, [23] but mercifully waitest, expecting his Repentance; I (though unworthy) beseech thee to take away the guilt of my sins, and wash away my wickedness and offences, and grant me these my Petitions, by the verture of thy holy Angels, thou who art one God in Trinity. Amen.

[25] Hic incipit ipsius orationis prologus.

Te quæso Domine mî illumina conscientiam meam splendore luminis tui, & illustra & confirma intellectum meum odore suauitatis spiritus tui, adorna animam meam vt audiendo audiam, & audita memoriter teneam. Reforma Domine cor meam: Instaura Deus sensum meum: Placa pijssime memoriam: Aperi mitissime animam meam: Tempera benignissime linguam meam per gloriosum & ineffabile nomen tuum. Tu qui es fons bonitatis, & totius pietatis origo, habeas patientiam in me & memoriam da mihi,

& quod à te petij in oratione hac sancta largiaris mihi. Et qui peccantem non statim iudicas, sed ad pœnitentiam misertus expectas, te quæso indignus precor, vt facinorum meorum & peccatorum meorum scelera extinguas & abstergas, & me petitione tanta per Angelorum tuorum virtutem de quibus præfatus sum, dignum & efficacem esse facias, qui es Trinus Deus. Amen.

Here he sheweth some other Vertue of the precedent Oration.

If thou doubt of any great Vsion, what it may foreshew; or if thou wouldst see any great Vsion, of any danger present or to come; or if thou wouldst be certified of any one that is absent, say this Oration three times in the evening with great reverence and devotion, and thou shalt have and see that which thou desirest.

Here followeth an Oration of great Vertue, to attain the knowledge of the Physical Art, having also many other Vertues and Efficacy.

IF you would have the perfect knowledge of any Disease, whether the same tend to death or life: if the sick party lie languishing, stand before him, & say this Oration three times with great reverence. [24]

[26] Hic ostendis alias efficacias quas habet prædicta oratio.

Hanc eandem orationem, & si de aliqua magna visione dubitaueris, quid prætere debeat vel si magnam visioni de periculo instanti siue de futuro videre volueris, vel de quouis absente vis habere certitudinem, vespere ter dicas cum summæ venerationis obsequio, & videbis quod petieris.

[28] Hîc incipit oratio magnæ virtutis, & est de cognitione artis physixæ & habes plures virtutes & efficacias.

Si vis habere cognitionem de alicuius ægitudine, vtrum ad mortem vel ad vitam sit infirmus. Si iacuerit languens, assistens coram eo dicas ter cum magna reuerentia.

The Oration of the Physical Art.

IHesus fili Dominus Incomprehensibilis: Ancor, Anacor, Anylos, Zohorna, Theodonos, helyotes Phagor, Norizane, Corichito, Anosae, Helse Tonope, Phagora.

Another part of the same Oration.

Elleminator, Candones helosi, Tephagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humanæ natus & vos Eloytus Phugora: Be present ye holy Angels, advertise and teach me, whether such a one shall recover, or dye of this Infirmary.

[29] Incipit oratio physicæ artis.

Ihesus fili: Dominus incomprehensibilis: Ancor, Anacor, Anylos Zohorna, Theodonos, helyotes phagor, Norizane, Corichito, Anosae, helse, Tonope phagora.

Sequitur alia pars orationis.

Elleminator, Candones helosi, Tephagain, Tecendum, Thaones, Behelos, Belhoros. hocho phagan, Corphandonos, humanè natus, & vos Eloytus phugora. Angeli sancti adeste & aduertite & docete me vtrum talis conualescat an moriatur de ista infirmitate. Cf. LIH XXVI.

Cf. LIH XXVII.

This being done, then ask the sick person, Friend, how dost thou feel thy self? And if he answer thee. I feel my self at good ease, I begin to mend, or the like; then judge without doubt, The sick person shall recover: but if he answer, I am very grievously ill, or worse and worse; then doubtless conclude, He will dye on the morrow: But if he answer, I know not how my state and condition is, whether better or worse; then you may know likewise, That he [25] will either dye, or his disease will change and alter for the worse. If it be a Childe, that is not of years capable to make an answer; or that the sick languish so grievously, that he knoweth not how, or will not answer, say this Oration three times; and what you finde first revealed in your minde, that judge to come to pass of him.

[30a] Hoc acto, Tunc interrogabis infirmum. Amice qualiter tu sentis te? & si responderit tibi, benè conualescam, vel aliud tale simile, scias proculdubiò, quod ad vitam est infirmus. Si autem respondeat grauiter vel malèsto, vel aliud simile, scias proculdubio ipsum in proximomortuum. [590] Si autem responndeat necio qualiter sto, scias similiter quod moritur, vel infirmitas in grauius mutabitur. Si autem puer fuerit, qui & ætatem correspondendi non habuerit aut malor, languens infirmus grauiter vel noluerit: post orationem dictam ter qd inueneris primo in mente tua, de ipso futurum scias.

Furthermore if any one dissemble and seek to hide or cover his infirmity; say the same Oration, and the Angelical Vertue shall suggest the truth to thee. If the diseased person be farre off; when you hear his Name, say likewise this Oration for him, and your minde shall reveal to you whether he shall live or dye.

If you touch the Pulse of any one that is sick, saying this Oration, the effect of his Infirmitie shall be revealed to you.

Or if you touch the Pulse of any Woman with Childe, saying the same Oration, it shall be revealed, whether she shall bring forth a Male or Female.

But know, that this Miracle proceeds not from your own Nature, but from the Nature and Vertue of the holy [26] Angels; it being a part of their Office, wonderfully to reveal these things to you. If you doubt of the Virginitie of any one, say this Oration in your minde, and it shall be revealed to you, whether she be a Virgin, or Corrupt.

[30b] Porrò si quis infirmitatem suam simulauerit vel celauerit, dicas eandem orationem, & suggeret tibi virtus angelica veritatem. Si verò longinquus infirmus fuerit, audito

nomine eius, pro eo similiter dicas hanc orationem, & veniet tibi in animo tuo, vtrum viuere debeat siue mori,

Si tu infirmi alicuius pulsum tetigeris, eadem oratione memorata, reuelabitur tibi, cuiusmodi fuerit effectus infirmitatis. Si etiam alicuius mulieris prægnantis pulsum tetigeris, oratione memorata, reuelabitur tibi vtrum sit masculus vel fœmina, qds concepit. Scias êt illud miraculum non ex natura tua prouenire sed sanctorum Angelorum, quorum agere hic pars officii est virtutem & naturam tibi mirabiliter reuelare. Item si de virginitate alicuius dubitaueris eadem oratione reuelata memorabitur tibi vtrum sit virgo vel corrupta.

Here follows an efficacious Preface of an Oration, shewing what Vertue and Efficacy you may thereby prove every day.

Of this Oration Solomon saith, That by it a new knowledge of Physick is to be received from God: Upon which, he hath laid this command, and calleth it, The Miraculous and Efficacious Foundation of the Physical Science; and that it containeth in it the quantity and quality of the whole Physical Art and Science: wherein there is contained, rather a miraculous and specious, then fearful or terrible Miracle, which as often-soever as thou readest the same, regard not the paucity of words, but praise the Vertue of so great a Mystery: For, Solomon himself speaking of the subtilty of the Notory Art, wonderfully extolls the Divine Help; to wit, Because we have proposed a [27] great thing, that is to say so many and so great Mysteries of Nature, contained under so specious brevity, that I suppose them to be as a general Problem to be proposed in the ordination of so subtile and excellent a work; that the minde of the Reader or Hearer may be the more confirmed and fixed hereupon.

[31] Hęc est præsatio orationis efficacia quam efficaciam quam virtutem poteris qualibet die probare.

De ista oratione ait Salomon, hanc nouam cognitionem physicæ à Deo accipi: vnde vocauit & dixit hoc mandatum miraculum cum esse efficax fundamentum physicæ scientiæ, & quod contineat in se quantitatem & qualitatem scientiæ totius artis physicę in qua re est mirabiliter magis speciosum quam horridum miraculum. Tu aut quotiescunque legeris, non ad verborum paucitatem, sed mysterij tanti lauda virtutem. Ipse enim Salomon de artis Notoriæ subtilitate diuini auxilij mirabili libertate extorsit: Scilicet quia grande quoddam proponimus videlicet tot & tanta sub tam speciosa breuitate constringere naturalium arbitror esse aliquod generale prohemium in tam subtilis & excellentis operis ordinatione proponi, vt magic animus auditoris super hęc confortetur & conualescat.

Here he sheweth how every Note of every Art, ought to exercise his own office; and that the Notes of one Art profit not to the knowledge of another Art; and we are to know, That all Figures have their proper Orations.

We come now, according to our strength, to divide the families of the Notory Art; and

leaving that part which is natural, we come to the greater parts of the Art: for Solomon, a great Composer, and the greatest Master of the Notory Art, comprehendeth divers Arts under the Notion thereof. Therefore he calleth this a Notory Art, because it should be the Art of Arts, and Science of Sciences; which [28] comprehendeth in it self all Arts and Sciences, Liberal and Mechanick: And those things which in other Arts are full of long and tedious locutions, filling up great prolixious Volumes of Books, wearying out the Student, through the length of time to attain to them: In this Art are comprehended very briefly in a few words or writings, so that it discovereth those things which are hard and difficult, making the ingenious learned in a very short time, by the wonderful and unheard-of Vertue of the words.

Therefore we, to whom such a faculty of the knowledge of the Scripture of Sciences is granted, have wholly received this great gift, and inestimable benefit, from the overflowing grace of the most high Creator. And whereas all Arts have their several Notes properly disposed to them, and signified by their Figures; and the Note of every Art, hath not any office of transcending to another Art, neither do the Notes of one Art profit or assist to the knowledge of another Art: Therefore this may seem a little difficult, as this small Treatise, which may [29] be called a Preludium to the Body of the Art: we will explain the Notes severally; and that which is more necessary, we shall by the Divine Providence diligently search out the several Sciences of the Scripture.

[32a] Hic dicitur qualiter vnaquæque nota vnus cuiusque artis suum habet exercere officium, & notæ vnus artis ad aliam artem sciendam non prosunt, & sciendum est, quod omnes figuræ suas proprias habent orationes.

Disseramus ergo pro possibilitatis nostræ viribus notoriæ artis facultatem, & quod naturalium est, ad maiora artis accedamus. Salomon etenim artis Notoriæ magnus compositor, diuersarum artium sub ipsa contentarum Magister quidem maximus. Artem ipsam id circo notoriam appellauit, eo quod esset ars artium & scientia scientiarum, quæ omnes artes liberales & mechanica: & exceptiuas in se comprehendit: & quæ in cæteris artibus [591] longis & grauibus loquutionibus nec non prolixis & fastidiosis librorum voluminibus per maximi temporis spacium, quibus ingenioso comprehendunt cum paucis verbis & scriptis paruissimis quo suis imperitos & duos, per breue spacium temporis mirabili & inaudita verborum ac nominum virtute reddit cruditos.

[32b] Nos ergo quibus tanta facultas à summi creatoris affluentia gratia ratione scripture scientiarum concessa tantum munus & tam egregium donum competenter recipimus. Nam cum artes singulæ notas sibi dispositas & prænotatas habeant cum figuris, & cum nota vnus cuiusque artis suum non habuerit transscendendi officium, ad aliam artem scientiam notæ vnus artis non prosunt nec valent: & quia aliquantulum hoc est difficile, in hoc tractu paruulo quod pææludium ad ipsum corpus artis dicitur. De singulis ipsius Notis singulatim & illud quod magis necessarium est ad diuersarum scripturarum scientias acquirendas diuinitus exploremus.

A certain special Precept.

This is necessary for us, and necessarily we suppose will be profitable to posterity, that we know how to comprehend the great prolixious Volumes of writings, in brief and compendious Treatises; which, that it may easily be done, we are diligently to enquire out the way of attaining to it, out of the three most ancient Books which were composed by Solomon; the first and chiefest thing to be understood therein, is, That the Oration before the second Chapter, is to be used long before every speech, the beginning whereof is Assay: and the words of the Oration are to be said in a competent space of time; but the subsequent part of the Oration is then chiefly to be said, when you desire the knowledge of the Volumes of writings, and looking [30] into the Notes thereof. The same Oration is also to be said, when you would clearly and plainly understand and expound any Science or great Mystery, that is on a sudden proposed to you, which you never heard of before: say also the same Oration at such time, when any thing of great consequence is importuned of you, which at present you have not the faculty of expounding. This is a wonderful Oration, whereof we have spoken; the first part whereof is expounded in the Volume of the Magnitude of the quality of Art.

Hic ponit quoddam speciale præceptum.

[33] Illud est nobis necessarium necessario & posteris nostris idoneum arbitramur & vtile, vt quibusdam compendiosis tractatibus prolixa & magna scripturarum volumina cognoscamus: Quoa vt leuiter fieri possit de libris antiquissimis tribus, qui a Salomone compositi sunt diligentissimè inquiramus. In quorum primo illud primum & speciale intelligendum est, qui oratione præmissa ante secundum capitulum in omni sermone longo vtendum est, principium cuius orationis est Assay. & competenti tempore verba orationis dicantur. Subsequens autem pars orationis tunc præcipuè dicenda est, quando ad cognitionem scripturarum volumina reuoluendo notam inspexeris. Tunc etiam dicenda est ipsa oratio, quando grauem scientiam tibi antea inauditam, subito illam tibi propositam, & lucidè & plenariè enucleare & proponere volueris: ipso etiam tempore eandem orationem dices, quando tibi aliquod importunum, aliquod graue dixerit, quod tuę facultatis non sit exponere, eandem orationem commemorabis. Ista est oration de qua locuti sumus, & est mirabilis oratio, cuius pars prima involumine de magnitudine qualitatis exponitur.

The Oration.

LAméd, Rogum, Ragia, Ragium, Ragiomal, Agaled, Eradioch, Anchovionos, Lochen, Saza, Ya, Manichel, Mamacuo, Lephoa, Bozaco, Cogemal, Salayel, Ytsunanu, Azaroach, Beyestar, Amak.

To the operation of the Magnitude of Art, this Oration containeth in the second place, a general Treatise of the first Note of all Scripture, part of the Exposition whereof, we have fully explained [31] in the Magnitude of the quality of the same Art. But the Reader hath hardly heard of the admirable Mystery of the Sacramental Intellect of the same: Let him know this for a certain, and doubt not of the Greek words of the Oration aforesaid, but that the beginning of them is expounded in Latine.

[34] Incipit Oratio.

Lamed, Rogum, Ragia, Ragium, Ragiomal, Agalad, Eradioch, Anchovionos, lochen, saza, ya, manichel, mamacuo, lephoa, Bozaco, Cogemal, Salayel, ytsunanu, azaroch, beyestar, amak.

[35] de magnitudine ad operationem. Ista oratio continetur in loco secundo primæ notæ generalis tractatus de omni scriptura. Cuius expositionis partem de magnitudine qualitatis artis eiusdem satis explanauimus: sed ne prorsus ipsius sacramentalis intellectus admirans mysterium rudishaberetur auditor, hoc sciat certissi, vel nihil dubitans de verbis gręcis ipsius orationis supradictę esse principium expositionis euis in latino. [592]

Cp. LIH XXVIII.

The beginning of the Oration.

OH Eternal and Unreprehensible Memory! Oh Uncontradictible Wisdom! Oh Unchangeable Power! Let thy right-hand encompass my heart, and the holy Angels of thy Eternal Counsel; compleat and fill up my Conscience with thy Memory, and the odour of thy Ointments; and let the sweetness of thy Grace strengthen and fortifie my Understanding, through the pure splendor and brightness of thy holy Spirit; by vertue whereof, the holy Angels alwayes behold and admire the brightness of thy face, and all thy holy and heavenly Vertues; Wisdom, wherewith thou hast made all things; Understanding, by which thou hast reformed all things; Perseverance unto blessedness, whereby thou hast restored and confirmed the Angels; Love, whereby thou hast restored lost Mankind, and raised him after his Fall to Heaven; Learning, whereby thou wer't pleased to teach Adam the knowledge of every Science: Inform, repleat, instruct, restore, correct, and refine me, that I may be made new in the understanding [of] thy Precepts, and in receiving the Sciences which are profitable for my Soul and Body, and for all faithful believers in thy Name which is blessed for ever, world without end.

[36] Incipit Oratio.

Memoria irreprehensibilis, sapientia incontradicibilis, efficacia incommutabilis aeterni consilij angelos complectetur cor meum dextra tua, adimpleat conscientiam meam memoria tua, & odor vnguentorum tuorum, dulcedo gratiae tuae muniat mentem meam splendore Spiritus sancti, & claritate, qua Angeli faciem tuam cum omnibus coeli virtutibus intueri sanctam sine fine desiderant. Sapientia qua omnia reparasti: Intelligentia qua omnia informasti, beatitudinis perseuerantia qua Angelos restituisti: Dilectio, qua homines post lapsum ad coelestia traxisti, Doctrina qua Adam omnem scientiam docere dignatus es. Informa, reple, instrue, instaura, corrige, & refice me vt fiam nouus in mandatis tuis intelligendis & in suscipienda scientia animae & corporis mei, & omnium fidelium credentium in nomine tuo, quod est benedictum in secula seculorum.

Here is also a particular Exposition of the fore-going Oration, which he hath left unexpounded, to be read by every one that is learned in this Art; and know, that no humane power nor faculty in man is sufficient to finde out the Exposition thereof.

[37] Hîc est etiam particula expositionis præfatæ orationis, quam vnusquisque doctorum, qui in hac arte asseruisse legitur reliquit inexpositum. Scias ad eius expositionem nequaquam humanam posse sufficere facultatem.

This Oration is also called by Solomon, The Gemme and Crown of the Lord: for he saith, It helpeth against danger of Fire, or of wilde Beasts of the [33] Earth, being said with a believing faith: for it is affirmed to have been reported from one of the four Angels, to whom was given power to hurt the Earth, the Sea, and the Trees. There is an example of this Oration, in the Book called, The Flower of heavenly Learning; for herein Solomon glorifieth God, because by this he inspired into him the knowledge of Theologie, and dignified him with the Divine Mysteries of his Omnipotent Power and Greatness: which Solomon beholding in his night-Sacrifice, bestowed upon him by the Lord his God, he conveniently gathered the greater Mysteries together in this Notory Art, which were holy, and worthy, and reverend Mysteries. These things and Mysteries of Theologie the erring Gentiles have not all lost, which Solomon calleth, The Signe of the holy Mystery of God revealed by his Angel before; and that which is contained in them, is the fulness of our dignity and humane Salvation.

[38] Hæc etiam oratio à Salomone Gemma coronæ Domini appellatur. In periculo, inquit, ignis, terræ, bestiarum, ea siquidem prodest cum fide dicta credentia. Allatam enim fuisse ab vno quatuor Angelorum perhibetur, quibus datum est nocere & prodesse terræ & mari & arboribus. Ipsius etiam orationis exemplar libri florum doctrinæ cœlestis appellauit. Glorificando enim Salomon in hoc Deum, quòd ad Theologiam pro nutu diuino & eius mysterio atque omnipotentis nobilitatis inspirauit. Et inspiciens quasdam orationes ipsam in nocte sacrificij maioris Domino Deo largiente, inter alias transmissas eiusdem artis notoriæ conuenienter collocauit, quæ sanctæ & dignæ sunt: atque reuerendi mysterij sunt. Ipsiis quidem non de Theologia errantes omisere gentiles, quas Salomon signum sacri mysterij Dei angelo (alia) præcedente vocauit hoc etiam est opplementum dignitatis nostræ & salutis humanæ, & quod in eis continetur.

The first of these Orations which we call Spiritual, the vertue whereof teacheth Divinity, and preserveth the memory thereof.

[34]

These are Orations also, which are of great virtue and efficacy to our Salvation: The first whereof is Spiritual, and teacheth Divinity; and also Perseverance in the Memory thereof: Therefore Solomon commandeth it to be called, The Signe of the Grace of God: for, as Ecclesiastes saith, This is the Spiritual Grace of God, that hath given me knowledge to treat of all Plants, from the Cedar of Lebanon, to the Hyssop that groweth on the wall.

[39] Prima oratio ex istis de quibus loquimur spiritualis operatur ad Theologiam, & ipsius

conseruat memoriam.

Istæ etiam orationes sunt, in quibus magnam potest nostra salus habere efficaciam. Quarum prima oratio Spiritualis ad Theologiam cognoscendam, & ipsius perseueranter habetur memoria, id circo ipsum signum gratiæ Dei Salomon præcepit appellari. Gratia enim Dei est, vt inquit Ecclesiastes, spiritualis in verbis quæ inspirauit mihi, vt disputarem [593] de omni ligno libani vsque ad Isopem, quæ egreditur de patiete.

The election of time, in what Luration these Orations ought to be said.

THE first Oration ought to be said once in the first Luration; in the third, three times; in the sixth, six times; in the ninth, nine times; in the twelfth. twelve times; in the seventeenth, seventeen times; and in the eighteenth, as many times; in the twenty sixth, as many; in the twenty ninth, as many; and so many in the thirty ninth: for this Oration is of so great vertue and efficacy, that in the very day thou shalt say the same, as if it [35] were determined by the Father, it shall increase thy knowledge in the Science of Divinity.

But if otherwise that thou art ignorant, and it hath been seen by thy Companions, thy Superiours or Inferiours, though unto others thou shalt seem to have knowledge; enter into the study of Divinity, and hear the Lectures by the space of some moneths, casting off all doubt from thee, of them who shall see thee, to know such things: and in that day wherein thou wouldst say it, live chastly, and say it in the Morning.

[40] Assignatio temporis scilicet in qua luratione orationes istæ proferri debent. Oration in prima Luna debet proferri semel, & in tertia ter, & in sexta sexies, & in nona nonies, in duodecima duodecies, in decima septima decemsepties, & in decima octaua totidem. In vicesima sexta totidem, In 29. totidem, In 30 totidem. Ipsa enim oratio tantæ virtutis, tantæ efficaciciæ est vt in die, qua ipsam dixeris, determinato patre tanta cum in eadem die virtus scientiæ Theologiæ adaugebitur, vt si volueris vix de ipsa poteris reticere: Et si aliâs imperitus sueris, à socijs vel maioribus vel subditis vel similibus visus, & ab eisdem & à reliquis ita scire videberis. Sub intra studium Theologiæ, & audias lectiones per aliquot menses, vt omne dubium de te excutiatur, ab illis qui te iuta scire viderint. Veruntamen in illa die qua dixeris eam, castè viuas, & summo manè eam dicas.

Solomon testifieth, That an Angel delivered the following Oration in Thunder, who standeth alwayes in the Presence of the Lord, to whom he is not dreadful. The Mystery hereof is holy, and of great efficacy: neither ought this Oration to be said above once, because it moveth the heavenly Spirits to perform any great work.

Of this Oration he saith, That so great is the Mystery thereof, that it moveth the Celestial Spirits to perform any great work which the Divine Power permitteth. It also giveth the vertue [36] of its Mystery, that it exalteth the tongue and body of him that speaketh it, with so great inspiration, as if some new and great Mystery were suddenly revealed to

his understanding.

[41] Attulit istam orationem subsequentem Salomone testante, Angelus propositus tonittuo, qui in conspectu Domino semper assistit, cui non est paufirius, eius mysterium sacrosanctum est & efficacius, vt cum eam orationem semel legeris, non amplius dici oportet: eò quod promoueat Spiritus cœlestes ad aliquid magnum peragendum.

[42] De eadem oratione dicit, quod tantum est eius mysterium, quod etiam spiritus cœlestes promoueat ad aliquid magnum peragendum diuina permittente potentia: Habet etiam in sui mysterij largitorem efficacem vt linguam & corpus ipsius proferentis tanta inspiratione exaltet vt quasi nouum quid et magnum mysterium intellexiste cognoscat.

Here followeth the beginning of this Oration, wherein is so great vertue and efficacy, as we have said, it being said with great devotion.

Achacham, Yhel, Chelychem, Agzyraztor, Yegor, &c.

[43] Hîc autem est orationis principium, in qua tanta efficacia est vt diximus, & cum magna deuotione opus eam legi.

Achacham yhel, chelychem, agzyraztor, yegor, &c.

This is the beginning of the Oration, the parts whereof are four: But there is something to be said of the beginning by itself, and of the four parts severally; and then between the beginning and these Orations, which are four, we shall make this competent division.

For this is that which is to be spoken of the beginning severally: And this Oration is to be divided into four parts; and the first part thereof is to be said, that is, the beginning, before any other part of the Oration is to be compleated. These Greek Names [37] following are to be pronounced. This is the division of these Orations, Hielma, Helma, Hemna, &c. Oh God the Father, God the Son, God the Holy Spirit, Confirm this Oration, and my Understanding and Memory, to receive, understand, and retain the knowledge of all good Scriptures; and give me perseverance of minde therein.

[44] Istud est principium præfatâ orationis, cuius partes sunt quatuor. Sed de principium aliud per se dicendum est, nec non de cæteris quatuor partibus singulatim: præterea inter principium & ipsas orationes quæ sunt quatuor istam competentem facimus diuisionem.

[45] Hoc enim quod de principio dicendum est singulariter. Er ista oratio in partes 4. diuidenda est, & eius dicta prima parte, id est, principium antequam pars alia ipsius orationis conpleatur, ista nomina græca sequentia proferenda sunt. Ista est diuisio istarum orationum, hielma, helma, hemna &c. Deus Pater, Deus Filius, Deus sancte

spiritus, orationem confirma & intellectum meum & memoriam ad suscipiendam, ad cognoscendam, [594] ad retinendam omnium scripturarum bonarum scientiam, eloquentiam & earum bonam perseuerantiam animi.

This is the beginning of that Oration, which, as we have said before, ought to be said according to [*after] the Prolations [=postponements] and Constitutions [=arrangements] thereof; and ought to be repeated, because of the forgetfulness of our Memory, and according to the exercise of our wit, and according to the sanctity of our life; there being contained in it so great a Mystery, and such efficacious Vertue.

[48] Istud est principium præfatæ orationis, quæ sicut diximus, dici debet secundum prolationes & secundum constitutiones ipsius ob nostræ memoriæ obliuionem recitari habet, & secundum exercitium ingenij, & secundum sanctitatem vitæ nostræ, & in ea est tale mysterium, & talis efficacia virtutis.

There followeth another subtile Oration, wherein is contained a Sacramental Mystery, and wherein every perfect Science is wonderfully compleated: For hereby God would have us to know, what things are Celestial, and what are Terrene; and what heavenly things the Celestial effecteth, and what earthly things the Terrene: because the Lord hath said, My eyes have [38] seen the imperfect, and in thy book every day shall be formed and written, and no man in them, &c. So it is in the Precepts of God: for we are not able to write all things, how the Sun hath the same course as at first, that our order may be confirmed: for all writing whatsoever, which is not from God, is not to be read; for God himself would have all things to be divided: & this is how these are to be used, before the second part, which containeth so glorious and excellent Consecrations of Orations, & defineth the Consecrated part to have power in the Heavens, and in no wise can be defined by humane tongues.

[49] Sequitur alia subtilis oratio, in qua continetur tam sacramentale mysterium, & in qua omnis scientia perfecta mirabiliter completur. De ista enim voluit Deus vt sciremus quæ cœlestia, quæ terrena, & quilibet secundum cœlestia cœlestis, & secundum terrena terrenus efficitur. Quia Dominus dixit: Imperfectum viderunt oculi mei, & in libro tuo omnes scribuntur dies, formabuntur & nemo in eis &c. Sic enim habitandum est in præceptis Dei. Non enim possumus omnia scribere, vt Sol habear eundem cursum quem primo habuit & confirmetur ordo noster. Omnis enim scriptura, quæcunque à Deo non est, legenda non est. Voluit autem ipse Deus diuidere omnia, & hoc est quomodo ista sunt agenda ante secundam partem, quæ tam gloriosas & excellentes orationum consecrationes continet, & quæ consecratam partem in cœlis habere definitur vt nequaquam illa linguis humanis possit definiri.

This is the beginning of the second part of that Oration spoken of before, which is of so

great vertue.

Aglaros, Theomiros, Thomitos, &c.

[50] Istud est principium secundæ partis istius orationis quæ tandæ est efficacîæ, sicut dictum est superius.

Aglaros Theomiros. Thomitos &c.

This is the second part of the precedent Oration, of which some singular thing is to be spoken. Wherefore if thou sayest this Oration, commemorating the first part thereof, say the Oration following, and thou shalt [39] perceive the precepts which are therein.

Oh God of all things, who art my God, who in the beginning hast created all things out of nothing, and hast reformed all things by the Holy Spirit; compleat and restore my conscience, and heal my understanding, that I may glorify thee in all my works, thoughts and words.

[51] Ista oratio præcedens est secunda pars orationis, de qua aliud singulariter dicendum est. Vnde se istam orationem diceris prima parte eius commemorata, istam orationem sequentem dicas & præuideas præcepta quæ sunt in ea.

Deus omnium qui es Deus meus, qui in principio creasti omnia ex nihilo, Cum Spiritu tuo omnia reformasti, comple, restaura, conscientiam meam, & sana intellectum meum, vt glorificeme per omnia opera cogitationum mearum, & verborum meorum.

Cp. LIH XV.6.

And after thou hast said this Oration, make a little respite the space of half an hour, and then say the third part of the Oration, which follows: Megal, Legal, Chariotos, &c. having said this third part of the Oration, then meditate with thy self about the Scriptures thou desirest to know; and then say this Oration:

Oh thou that art the Truth, Light, and Way, of all Creatures: Oh just God, vivify me, and confirm my understanding, and restore my knowledge and conscience unto me, as thou didst unto King Solomon, Amen.

[52] Et postquam istam orationem prædictam dixeris, facto interuallo quasi dimidiæ horæ, dicas istam tertiam partem orationis quæ sequitur: Megal, legal, Chariotos &c.

[53] Hac parte orationis dicta tertia, præmeditaberis tercum de scripturis quas scire volueris, & deinde dices istam orationem.

Veritas, Lux, Via omnium creaturarum: Iuste Deus viuifica me & intellectum meum confirma, & restaura conscientiam meam sicut regi Salomoni restaurasti, Amen. [595] Cp. LIH XXXV and XXXVI. The oration "Megal legal Charitos" doesn't appear in full in Ars Notoria, but can be found in full in LIH XXXV — there spelled "Megal. agal. iegal. hariothos...".

Commemorating the parts according to that which is laid down, add the Oration

following: the other Orations being said, say the fourth part of the Oration, which is this: Amasiel, Danyi, hayr, &c.

[55] Partibus enim istis præmemoratis secundùm quod definitum est, addes istam orationem sequentem, istis orationibus dictis, quartam partem orationis dicas: Et est ista. Amasiel, Danyi, hayr &c.

This oration occurs in full in LIH XXXVII.

[40]

Then the parts being commemorated as is directed, add also the following Oration. I speak these things in thy presence, Oh Lord my God, before whose face all things are naked and open, that I being washed from the error of infidelity, thy all-quicking Spirit may assist me, and take away all incredulity from me. [Amen.]

[55] Partibus enim istis præmemoratis, secundùm quod definitum est, addes istam sequentem orationem.

Ego in conspectu tuo Domine Deus meus, in cuius nutu sunt omnia nuda, & aperta, hæc loquor, vt ablato infidelitatis errore, adiu[u]et Spiritus tuus omnia viuificans, omnem incredulitatem meam. Amen.

Cp. LIH XXXVIII.

How the Latine Orations are not expounded by the words of the Orations.

We are therefore to know, that the whole Oration remaineth unexpounded; because the words thereof are of so great subtilty, adorned with the Hebrew and Chaldean Tongue, with the subtile and wonderful elocution of God: that the office of the free exposition thereof, cannot possibly be transferred upon me. The Latine words which are subjoynd to the parts of the Oration aforesaid, are such words as have been translated out of the [41] Chaldean Tongue: for they are not the whole Oration; but as certain heads of every Oration pertaining thereunto.

[56] Qualiter orationes latinæ non exponuntur à verbis orationum.

Sciendum est ergo, quod illa tota oratio inexpressa remansit, propterea quia tantæ subtilitatis est eius zeuma, ornatus de lingua Chaldæa Hæbræa tam subtili & admirabili eliminatione decorum, vt nullatenus possit in me transferri liberæ lucutionis officium. Verba latina quæ subiunguntur partibus orationis præfatæ, ea verba sunt quæ de chaldæo in nostro transferri potueunt sermone: non tamen de tota oratione sunt, sed singularium partium orationis præfatæ sunt capitula ad orationem pertinentia.

Here he speaketh of the efficacy of all these.

For this Oration is such a mystery, as King Solomon himself witnesseth, that a Servant of his House having found this book by chance, and being too much overcome with Wine in the Company of a Woman, he presumptuously read it; but before he had finished a part thereof, he was stricken dumb, blind and lame, and his Memory taken from him; so he continued to the day of his death: and in the hour of his death, he spoke and said, that four Angels which he had offended in presumptuous reading so sacred a mystery, were the daily keepers and afflictors, one of his Memory, another of his speech, a third of his sight, and the fourth of his hearing.

By which Testimony this Oration is so much commended by the same King Solomon, and great is the mystery [42] thereof: we do greatly require and charge every one, that will say or read it, that he do it not presumptuously; for in presumption is sin; wherefore let this Oration be said, according as is directed.

[57] Hic loquitur de efficacia omnium istarum.

Ipsa enim oratio tanti mysterij est vt sicut rege Salomone testante dum ipsam orationem quidam familiaris eius domus libro hoc à casu inuento, nimium crapulatus vino post accessum mulieris præsumptuose legeret, nondum eius parte finita, elinguis totus, expers memoria, cæcus & mutus vsque ad horam mortis factus est. In hora autem mortis eius fertur deuisse: * quatuor angelos, quos offenderat in tam sacro mysterio præsumptuosè legendo; vnum memorię, alterum linguę, tertium oculorum, quartum aurium custodes & flagellatotes quotidie habuisse. Quo testimonio ipsa oratio eidem regi Salomoni omnino commendabilis facta est: Tantum enim est ipsius mysterium. Præcipimus ergo vt quicumque eam legere voluerit, non præsumptuose eam dicat. In præsumptione enim peccatum est: vnde sicut præceptum est ita dicatur ista oratio.

We therefore hold it convenient and necessary, to speak something of the general precepts of art, and of the knowledge of all arts; and of the several precepts of every singular art: but because we have touched something of the course of the Moon, it is necessary that we shew what her course signifies. The Moon passeth through 12 signs in one Moneth; and the Sun through 12 signs in a year; and in the same term and time, the Spirit inspireth, fructifieth and illustrateth them; whence it is said, that the Sun and the Moon run their course: it is understood the course which first they had. But because this is wanting in the Hebrew, we thought good to omit it in the Latine, having spoken sufficiently of the preceding Oration, and the three parts thereof. [43]

[58] DE ARTIS ERGO PRAECEPTIS generalibus, de omnium artium cognitione necessarium arbitrati sumus de singularibus præceptis singularium artium aliquid definire. Sed quia de cursu Lunæ aliquid prælibando tetigimus: necesse est vt de eius cursu quid significet exponamus. Luna 12, signa habet in mense vno, Sol verò 12. signa in anno: & spiritus vno eodemque tempore eodemque termino inspirat, fœcunda, [596] illustrat. Vnde dictum est: vt Luna & Sol cursum suum habent, subauditur, quia prius habebant. Sed quia in hebræo istud deficit, in latino etiam debere deficere arbitramur. Da ista oratione præcedenti, etiam de suis tribus partibus satis dictum est.

In this Chapter he sheweth the efficacy of the subsequent Oration, it being special to obtain Eloquence.

This Holy Oration which followeth, is a certain special Oration, to obtain eloquence; whereas all others have virtue and efficacy in other things, this containeth this certain special mystery in it self: And whereas one of the generals is shewing in it self, certain general precepts, common to all arts for so God instituted the soul in the body, saying, This I give unto you, that ye may keep and observe the Law of the Lord; And these are they that stand in the presence of God alwayes, and see their Saviour face to face night and day. So of this Oration, I say, This is that most glorious, mystical and intelligible Oration, containing such mysteries in it, which the mind, conscience and tongue succeedeth. This is such a mystery, that a man shall keep it according to his will, who foreseeth all things in his sight that are made; for the mystery of this Oration is glorious [44] and sacramental: let no man presume to say any of this Oration after too much drinking or Luxury; nor fasting, without great reverence and discretion. Whence Solomon saith, Let no man presume to treat any thing of this Oration, but in certain determinate and appointed times, unless he make mention of this Oration before some great President, for some weighty business; for which this Oration is of wonderful excellent virtue.

[59] In isto capitulo ostendit efficaciam orationis subsequentis, quæ specialis est ad facundiam.

Hæc oratio sancta quæ sequitur, est quidem oratio specialiter facta ad facundiam. Cum autem cæteræ omnes de pluribus habeant efficaciam, ipsa est enim quoddam speciale mysterium in se continens. Er cum vna de generalibus est ostendens in se quædam generalia præcepta omnibus atribus communia. Sic enim Deus instituit animam in corpore, dicens, hanc vobis do vt ipsam obseruetis & custodiatis legem Domini. Et qui sunt isti, in conspectu Dei semper assistunt, & vident saluatorem facie ad faciem noctu dieque. Item de eadem oratione: Hæc est inquam illa oratio gloriosissima mystica & intelligibilis, continens in se mysteria, in quibus mens & conscientia & lingua succedit. Ipsa enim mysteria, tanta vt homo seruet ea secundum voluntatem eius qui præuidet omnia in conspectu suo condita. Ipsa enim est oratio, cuius tam gloriosum & sacramentale est mysterium. De ipsa oratione nemo post crapulam nimiam vel luxuriam aliquid dicere præsumat, nec etiam ieiunus nisi in magna veneratione & discretionem eam proferat. Vnde Salomon inquit: Nemo de hac oratione, nisi suis temporibus determinatis aliquid tractare præsumat: nisi illius orationis facta esset commemoratio eorum aliquo præsule pro aliquo negocio competenti: ipsa oratio mirabiliter est salubris super hoc.

The goodness of this Oration, and the attaining to the effects thereof, it is read in that Psalm wherein it is said, Follow me, and I will make you fishers of men, as he said and did.

We know that it is not of our power, that this Oration is of so great Virtue, and such a mystery, as sometimes also the Lord said to his disciples, This we are not able to know: for this Oration is such a mystery, that it containeth in it the great Name of God; which

many have lyed in saying they knew it; for Jesus himself performed many Miracles in the Temple by it: But many have lyed about what he did, and have hid and absconded the truth thereof; so [45] that none have declared the same before it came to passe: but we suppose have spoken something about or concerning it.

[60] De ipsa autem oratione, cuius causa tam salubris est, vt eius interuentione effectus, lectus est ille Psalmus, de quo dictum est. Venite post me & faciam vos fieri piscatores hominum, sicut dixit & fecit. Quomodo ipsa oratio tantæ efficacisë, tantique mysterij sit non ex nostra facultate scimus: Neque etiam quando discipulis suis Dominus dixit, hoc scire potuimus nec possumus. Ipsa enim oratio tanti mysterij est. Quia diximus vt ipsa contineatur nomen Domini magnum, quod se scire multi mentiti sunt: ita quod Iesu reperto in templo, multa mirabilia feciste narrat. Quod verum est, sed quidcunque fecit, mentiti sunt, & abscondeunt veritatem, vt nemo illorum nec aliquis post eos illud nuderet proferre, ad quod antequam perueniatur, aliquid extra dicendum arbitramur. [597]

In this chapter he setteth down the time and manner how this Oration is to be pronounced.

For this Oration is one of the generals, and the first of particulars, containing both in it self; having a special virtue and faculty, to gain Eloquence in it self: therefore it is necessary to be understood what time, ordination, and what dayes it is to be said and published.

[61] In isto capitulo assignas tempus & modum qualiter ista oratio proferatur. Ipsa enim oratio est vna generalium & prima singularium de vtraque in se continens. Et cum specialiter de facundia facultatem in se habeat & virtutem. Intelligendum quid, quo tempore, qua ordinatione, quibus diebus sit proferenda.

It may alwayes be rehearsed in every 14 Lunary as above said; but the ordination of the time for every day, wherein it is to be said, is especially in the morning betimes, before a man is defiled; and then all Orations are chiefly to be said. And this Oration must be then pronounced totally together, without any division. And although there are divisions therein, the Oration is not divided in it self; but only the Divine and Glorious Names are written [46] severally, and are divided into parts, according to the terminations of every great and Glorious Name; and it is to be said together as a most excellent Name, but not as one Word, because of the fragility of our nature; Neither is it needful to know the Elements of sillables, posited in this Oration; they are not to be known; neither let any one presumptuously speak them; neither let him do any thing by way of temptation, concerning this Oration, which ought not to be done: Elmot, Sehel, Hemech, Zaba, &c.1

Omni tempore potest proferri in Luna decimaquarts vt suprà. Ordination verò istius orationis, vt in singulis diebus quibus proferatur, manè diluculò dicatur, antequam contaminetur homo, tamen præcipuè orationes prædictæ proferantur. Tali autem modo oratio dicatur in simul absque diuisione: & tamen diuisiones in eadem sint, non quòd oratio diuidatur in se, sed quia tantum nomen & tam gloriosum per partes scribatur, &

secundum partes singulas ipsius nominis tanti & tam gloriosi per terminos diuidatur, & dicatur vt ipsum excellentissimum nomen non simul totum, propter fragilitatem nostram proferatur. Nec ipsius nominis elementa vel syllabæ

[62] cum in oratione sint positæ, cognosci vel vbi sint positæ, cognoscendum non est, ne aliquis ea præsumptuose proferat, siue per tentationem aliquid de ipsa oratione ageret, quod agendum non esset, Elmot, Schel, hemech, Zaba &c.

1. Corresponding with LIH XXXIX: Semoth gehel helymoht hemeb sabahel zerothay zabahel....

No man that is impeded or corrupted with any crime, ought to presume to say this Oration.

This is a thing agreed unto amongst the wise men of this World, that these things, as we have said before, be pronounced with great reverence and industry: it may be said every day, wherein thou art not hindred by some criminal sin; and in that day wherein thou art impeded by some criminal sin, thou maist remember it in thy heart; and if thou dost desire to be [47] made Eloquent, repeat it three times. And if any evil thing trouble thee, or thou art emerged and involved into any great business, repeat this Oration once, and Eloquence shall be added to thee, as much as is needful; and if thou repeat it over twice, great Eloquence shall be given to thee: so great a Sacrament is this Oration.

The third thing to be considered in this Oration, is; This Oration ought so to be pronounced, that confession of the Heart and Mouth ought to precede it: let it be pronounced in the morning early, and after that Oration say the Latine Oration following.

[63] Nemo impeditus criminalibus ausus sit proferre illam orationem.

Ecce res conformata apud Sapientes istius seculi, quæ vt diximus cum summa industria proferenda est. Omni quidem die proferri potest, quo peccatis criminalibus impeditus non fueris die verò quo criminalibus fueris impeditus in corde tuo poteris eam memorare, vt si benè volueris esse facundus, illam repetas ter. et si malæ rei fuerit siue aliquod magnum negocium emerget tibi, semel repetas orationem, & adhibebitur tibi facundia, quàm necesse fuerit, & si eam bis repetueris poterit tibi multitudo eloquentiæ obesie tantum est sacramentum orationis ipsius. Aliud etiam tertium quod in ipsa oratione considerandum est. Ipsam videlicet orationem ita debere pronunciari, vt confessio cordis & oris præcedat: pronuncietur autem summo mane, & post ipsam orationem, ista sequens oratio latina.

This is a Prologue or Exposition of the precedent Oration, which ought to be said together.

Oh omnipotent and eternal God, and merciful Father, blessed before all Worlds; who art a God eternal, incomprehensible, and unchangeable, and hast granted this blessed gift of Salvation unto us; according to the omnipotency of thy Majesty, hast granted unto us the faculty of speaking and [48] learning, which thou hast denyed to all other animals; and hast disposed of all things by thy infallible providence: thou art God, whose nature is eternal and consubstantial, exalted above the Heavens; in whom the whole Deity

corporally dwells: I implore thy Majesty, and Glorify thy omnipotency, with an intente imploration, adoring the mighty Virtue, Power and Magnificence of thy eternity. I beseech thee, Oh my God, to grant me the inestimable Wisdome of the Life of thy holy Angels. Oh God the Holy Spirit, incomprehensible, in whose presence stand the Holy quires of Angels; I pray and beseech thee, by thy Holy and Glorious Name, and by the sight of thy Angels, and the Heavenly Principalities, to give thy GRACE unto me, to be present with mee:, and give unto me power to persevere in the Memory of thy Wisdome, who livest and reignest eternally one eternal God, through all worlds of worlds; in whose sight are all celestial virtues, now and alwayes, and everywhere, Amen. [49]

[64] Iste est prologus siue expositio præcedentis orationis quæ simul debent proferri. Omnipotens æterne Deus, & misericors Pater ante omnia secula benedicte, qui nobis æternæ Deus & irreprehensibilis & impermutabilis remedium salutare contulisti, qui [598] propter omnipotentiam maiestatis tuæ nobis facultatem loquendi & discendi concessisti, cæteris animalibus negatam: Cuius dispositio in sui providentia non fallitur, Cuius etiam natura æterna est & consubstantialis Deo, qui exaltatus est super cœlos. In quo tota Deitas corporaliter habitat: Deprecor maiestatem tuam & omnipotentiam glorifico, & æternitatis tuæ virtutem ac magnificentiam tuam summam & æternam & vna intentione imploratione flagitans, depono te Deus meus Sapientia inæstimabilem vitæ Angelorum. Deus Spiritus sanctus incomprehensibilis, in cuius conspectu chorus Angelorum tuorum consistit, deprecor & flagito, vt per sanctum & gloriosum nomen tuum, & per conspectum Angelorum tuorum, & principatus cœlestes: mihi GRATIAM tuam dones, & mihi subuenias, & facunditatem mihi tribuas & intellectus tui memoriam & perseuerantiam concedas: Qui viuis & regnas æternaliter vnus æternus Deus, per omnia secula seculorum, in conspectu omnium cœlestium virtutum, nunc & semper & vbique. Amen.

Cf. LIH XL.

This Oration being thus finished, there must of necessity some Mystery be added; so that you are to be silent a while after the Latine Oration is ended: and after a little taciturnity, that is, a little space of silence, begin to say this Oration following seriously: Semet, Lamen, &c.1

[65] Ista autem oratione sic finita & istis additis ex necessitate secundum omnes ponendum est quoddam mysterium, ita vt aliquam taciturnitatem habeas finita oratione latina, & post taciturnitatem sc: interuallum aliquod serua incipias dicere istam orationem sequentem. Semet Lamen &c.

1. Cf. LIH XLI.

This (saith Solomon) is the Oration of Orations, and a special experiments, whereby all things, whether generals or particulars, are known fully, efficaciously and perfectly, and are kept in the Memory. But when thou hast by this Oration attained the Eloquence thou

desirest, be sparing thereof, and do not rashly declare those things which thy Tongue suggests and administers to thee; for this is the end of all general precepts, which are given to obtain Memory, Eloquence, and understanding. All those things which are before delivered, of general precepts, are given as signs how the faculty of attaining to the understanding of the general precepts may be had, which also Solomon calleth Spirituall; [50] and those singular arts have singular virtues and powers.

[66] *Ista, inquit Salomon, est orationum oratio, & experimentum speciale, quo omnia siue singularia siue generalia cognoscuntur plenè, efficaciter & perfectè, & inmemoriter tenentur.*

[67] *Postquam ergo ex ista oratione facundiam habueris, quam habere volueris, parce tibi & noli proferre ea quæ tibi lingua suggeret ac administrabit. Iste enim est finis generalium præceptorum, quæ data sunt ad memoriam, facundiam, intelligentiam adipiscendam. Ista omnia quæ prælibata sunt, generalium præceptorum, data sunt signa vt de generalibus præceptis & intelligendis adipiscendis habeatur facultas. Quæ autem diinceps sunt ipsa spiritualia Salomon appellauit, & eæ artes singulæ singulas habent potestates.*

Having now given a sufficient definition of general precepts; and the Orations are laid down, and the Authority of the Orations unto what they are designed; it is now necessary to set down what is to be done, concerning the singular Orations; because we are now to treat of the several and particular arts, that we may follow the example which our builder and Master hath laid before us; for Solomon saith, before we proceed to the singular notes and Orations of arts before noted, there ought to be said a Præudium, which is a beginning or Prologue.

[68] *Postquam verò de generalibus præceptis data est sufficiens definitio, & orationes positæ sunt & autoritates orationum in quibus designantur, quid de singulis orationibus agendum sit, quia de singulis artibus tractaturi sumus singulatim, necesse est, vt quod ipse conditor & magister noster in exemplum posuit nos etiam exequamur. Ait enim Salomon antequam ad artium notas singulas [599] & orationes prænotatas accedatur, præludium dicere oportet, quod estr prohemium siue prologus.*

How every several art hath its proper note.

Before we proceed to the singular precepts of several Arts, it is necessary to discover how every several Art hath a several Note. [51]

Qualiter singulares artes suas proprias habent notas.

Vt ad singula verò singularium artium præcepta antequam perueniamus, necessarium est, vt quomodo singulares artes singulas habeant notas, disseramus.

Of the liberal Sciences and other things, which may be had by that Art.

The liberal Arts are seaven, and seaven exceptives, and seaven Mechanicks. The seaven exceptives are comprehended under the seaven liberal: It is manifest what the seaven liberal Arts are, of which we shall first treat. The Mechanicks are these, which

are adulteratedly called Hydromancy, Pyromancy, Nigromancy, Chiromancy, Geomancy, Geonegia, which is comprehended under Astronomy, and Neogia.

Hydromancy, is a science of divining by the Water; whereby the Masters thereof judged by the standing or running of the Water. Pyromancy, is an experiment of divining by the flaming of the fire; which the ancient Philosophers esteemed of great efficacy.

Nigromancy, is a Sacrifice of dead Animals, whereby the Ancients supposed to know many great Experiments without sin, and to attain to great knowledge: from whence Solomon commandeth that they might read seaven Books of that Art without sin; and that two he accompted [52] Sacrilege, and that they could nor: read two Books of that Art without sin. But having spoken enough hereof, we proceed to the rest.

[71] De scientiis liberalibus, & aliis quæ possunt haberi per istam artem.

Artes verò liberales sunt septem, & septem exceptiuae, & septem mechanicæ. Septem exceptiuae sub septem liberalibus continentur. Quæ autem liberales septem sunt, manifestum est, de quibus primò agendum est. Mechanicæ autem sunt istæ, quæ adulterinæ vocantur, Hydromantia, Pyromantia, Nigromantia, Chiromantia, Geomantia, Geonegia, quæ continentur sub Astronomia Neonegia. Hydromantia est scientia de aqua, eo quòd in conspectu aquæ stantis vel currentis quædam scientia magistrorum experimentorum habeatur. Pyromantia est flamma discurrente vel circumfluente, per quam antiqui scientiam experimentorum, philosophi magnam efficaciam comprehendebant. Nigromantia est, quod sacrificium animalium mortuorum, quo sine peccato quodam antiqui magna experimenta solebant notare, magnam scientiam vitæ consueuerunt comprehendere. Vnde Salomon præcepit, vt septem libros artis eiusdem possint legere sine peccato. Duos verò quod sacrilegium reputaret, & duo libri eiusdem artis sine peccato non posse legi. Quia verò de ipsius artis satis modò dictum est, ad cætera diuertamur.

Of the liberal Sciences and other things which may be had thereby.

There are seaven liberal Arts, which every one may learn and read without sin. For Philosophy is great, containing profound Mysteries in it self: These Arts are wonderfully known.

[72] De scientiis liberalibus, & aliis quæ possunt habere per hanc artem.

Artes verò liberales sunt septem, quas sine peccato potest vnusquisque discere ac legere. Est enim Philosophia magna in se continens & profunda mysteria. Istę omnes artes præfatæ mirabiliter cognoscuntur.

He declareth what notes the three first liberal Arts have.

For Grammar hath three notes only, Dialects two, and Rhetorick four, and every one with open and distinct Orations. But wherefore Grammar hath three, Dialects two, and Rhetorick four; that we know King Solomon himself testifieth and affirmeth; for he saith, And as I was admiring and revolving in my heart and mind, which way, from whom and

from whence was this science, An Angel brought one book, wherein was written the Figures and Orations, and [53] delivered unto me the Notes and Orations of all Arts, plainly and openly, and told me of them all as much as was necessary: And he explained unto me, as to a Child are taught by certain Elements, some tedious Arts in a great space of time, how that I should have these Arts in a short space of time: Saying unto me, So shalt thou be promoted to every science by the increase of these virtues. And when I asked him, Lord, whence and how cometh this? The Angel answered, This is a great Sacrament of the Lord, and of his will: this writing is by the power of the Holy Ghost, which inspireth, fructifieth and increaseth all knowledge; And again the Angel said, Look upon these Notes and Orations, at the appointed and determinate times, and observe the times as appointed of God, and no otherwise. When he had thus said he shewed to King Solomon a book wherein was written, at what times all these things were to be pronounced and published, and plainly demonstrated it according to the Vision of God: Which things I having heard and seen, did operate in them all, according to [54] the Word of the Lord by the Angel: And so Solomon declareth, it came to passe unto him: But we that come after him, ought to imitate his Authority, and as much as we are able observe those things he hath left unto us.

[73a] Dicit quot notas habent primæ tres artes liberales.

Grammatica enim tantum tres notas habet: Dialectica verò duas, Rhetorica quatuor, & singulæ cum orationibus apertis, & distinctis. Sed quare Grammatica tres, Dialectica duas, Rhetorica quatuor habet: ipse Rege Salomone testante & affirmante illud cognouimus. Ait enim: Et ego admirans in corde meo & reuoluens, quæ, à quibus, & unde esset ista scientia, Angelus unum librum attulit: in quo figuræ & orationes erant scriptæ, & dimisit mihi singularum artium notas [600] & orationes distinctè & apertè, & dixit mihi de singulis, quantum necesse fuit. Et explanabat mihi sicut puero per clementia quædam ad artes magno temporis spacio, prolixas, ut per preue spacium temporis artes eas haberem, dicens mihi: ita tu ad omnem scientiam promoueberis per per istarum incrementa virtutum.

[73b Interrogatio Salomonis.] Et dum ego postularum, Domine mi unde hoc, & qualiter?

Respondit Angelus: Magnum Domini est hoc sacramentum, & eius voluntate scriptum hoc per Spiritus sancti virtutem. Quod est inspirans, fœcundans, & illustrans omnem cognitionem. Et rursus Angelus inquit: Notas istas cum orationibus suis secundum tempora determinata & constituta respice, & serua tempora sicut statuta sunt à Deo, & non aliter. His dictis ostendit Regi Salomoni librum in quo scriptum erat, quibus temporibus hæc omnia proferenda essent, apertissimè & secundum visionem Domini demonstrauit. Quibus enim auditis & visis, & secundum verbum Angeli à Domino illatum, in omnibus istis operatus sum, & ita narrat Salomon sibi euenisse. Nos autem post eum venientes, auctoritatem eius prosecuti sumus, & quantum possumus, ea quæ nobis reliquit, pro posse obseruamus.

Here Solomon sheweth, how the Angel told him distinctly, wherefore the Grammar hath

three Figures.

Behold wherefore the Grammatical Art hath only three Notes in the Book of Solomon Gemeliath, that is, in The Book of the Art of God, which we read is the Art of all other sciences, and of all other Arts; For Solomon saith, When I did inquire every thing singularly of the Angel of God, with fear, saying, Lord, from whence shall this come to passe to me, that I mayfully and perfectly know this Art? Why do so many Notes appertain to such an Art, and so many to such an Art, and are ascribed to several determinate Orations, to have the efficacy thereof? The Angel is thus said to answer: The Grammatical Art is called [55] a liberal Art, And hath three things necessary thereunto: Ordination of words and times; and in them, of Adjuncts or Figures; Simple, compound and various; and a various declination of the parts to the parts, or a relation from the parts, and a Congruent and ordinate division. This is the reason, why there is three Notes in the Art of Grammar: And so it pleased the Divine Wisdome, that as there should be a full knowledge of declining by one; by another, there should be had a convenient Ordination of all the parts; by the third, there should be had a continual and convenient Division of all the parts, simple and compound.

[74] Hic ostendit Salomon qualiter Angelus ostendit sibi diuisim quare Grammatica tres figuras habet.

Ecce quare ars Grammatica habet tantum modo tres notas in libro Salomonis Gemeliath, id est, in libro artes DEI, quæ est ars omnium aliarum scientiarum, & aliarum artium, legimus, Ait enim Salomon: Et cùm ab Angelo Dei singulatim cum terrore inquirerem dicens: Domine, & vnde hoc mihi præstabitur, vt plenariè sciam istam artem: Cur tot notulæ competant illi arti, & tot isti, cum orationibus determinatis & diuisis ad ipsarum habendam efficaciam ascribantur. Angelus verò respondisse legitur: Ista ars Grammatica ars liberalis dicitur, & tria habet necessaria: ordinationem dictionum & temporum, & ipsis adiunctarum siue figurarum. Simplex & composita, & varia, & varia declinatio partium ad partes, siue à partibus relatio, & congrua, & ordinata diuisio. Hæc est ratio quare in Grammatica tres notæ appositæ sunt, & sic placuit diuinæ potentiæ, vt per vnam declinandi plena cognitio: per alteram omnium partium conueniens ordinatio haberetur: per tertiam omnium partium simpliciter & compositè conueniens & continua diuisio habeatur.

The Reason why the Dialectical Art hath two Figures onely.

Dialect, which is called the form of Arts, and a Doctrinal speech, hath two things necessary thereunto, to wit, Eloquence of Arguing, and Prudence to answer; Therefore the greatness of the Divine Providence and Piety, hath appointed two Notes to it; that by the first, we may have Eloquence to [56] Argue and Dispute; and by the second, industry to answer without ambiguity: Wherefore there are ascribed to Grammar three Notes, and to Dialect two Notes.

[75] Ratio quare ars Dialecticæ duas figuras habet tantummodò.

Dialectica verò, quæ est forma artium, & doctinalis sermo dicitur, duo habet necessaria,

scilicet facundia, argumentandi, [601] & prudenter respondendi. Duas ergo notas altitudo prouidentiae diuinæ & pietatis apposuit, vt per primam facundè argumentandi, & per secundam industriam respondendi habeamus absque ambiguitate. Propterea ergo Grammaticæ tres, Dialecticæ duas notas ascripsimus.

The Reason why Rhetorick hath four Figures.

Let us see wherefore Rhetorick hath four Notes. For there are four things necessary therein; as the Angel of the Lord said unto Solomon; to wit, a continual and flourishing adornment of locution, an ordinate, competent and discreet judgement, a Testimony of Causes or Offices, of Chances & Losses, a composed disposition of buying and selling; An Eloquence of the matters of that Art, with a demonstrative understanding. Therefore the greatness of God hath appointed to the Art of Rhetorick four Notes, with their Holy and Glorious Orations; as they were reverently sent by the Hand of God; that every Note in this Art aforesaid, might have a several faculty, That the first Note in that Art, might give a continual [57] locution, a competent and flourishing adornment thereof: The second, to discern Judgements, just and unjust, ordinate and inordinate, true and false: The third, competently to discover offices and causes: and the fourth giveth understanding and eloquence in all the operations of this Art, without prolixity. See therefore how in Grammar, Logick, and Rhetorick, the several Notes are disposed in the several Arts.

[76] Ratio quare ars Rhetoricæ quatuor figuras habet.

Quare ergo Rhetorica quatuor notas habet, videamus. Quatuor enim in ea, vt ait Salomoni Angelus Domini, sunt necessaria, scilicet: Ornatus locutionis continuus & floridus: iudicium ordinatum competens & discretum: causarum siue officiorum testimonium causantium & damnatorum, & emptorum & venditorum composita dispositio: Artis eiusdem negotiorum facundia cum intellectu demonstratiuo. Arti enim Rhetoricæ id circo altitudo Dei notas quatuor cum orationibus suis sanctis & gloriosis tanquam per manum Domini missis reuerenter apposuit, vt notæ singulæ in arte præfata singulas habeant facultates, vt nota prima in arte eadem locutionem continuam, competentem & floridum ornatum adhibeat. Secunda iudicia iusta & iniusta, ordinata & inordinatam vera & falsa discernat. Tertia vt officia & causas competenter discernat. Quarta verò, vt intellectum & facundiam, subtilitatem in ipsius artis operibus omnibus, absque prolixitate distribuatur.

Ecce de Grammatica, Logica, Rhetorica, quare singulæ notæ singularibus artibus sic ponantur.

But of the other Arts and their Notes, we shall speak in their due place and time, as we find them disposed in the book of the same Solomon.

At what times and hours the Notes of these three liberal Arts are to be looked into. Now we proceed to shew at what time, and how the Notes of these Arts are to be

looked into, and the Orations to be said, to attain to these Arts. If thou art altogether ignorant of the Grammatical Art, and wouldst have [58] the knowledge thereof: if it be appointed thee of God to do this work of works, and have a firm understanding in this Art of Arts: Then know that thou maist not presume to do otherwise than this book commandeth thee; for this book of his shall be thy Master, And this Art of his thy Mistress.

De cæteris autem artibus ipsarum notarum loco suo & tempore, sicut in libro eiusdem Salomonis reperimus dispositionem.

[77] Quibus temporibus, quibus horis qualiter notæ trium artium liberalium inspiciantur. Ecce transeundum est, vt quibus temporibus, & quo statu: quomodo noæ istarum atrium inspiciendæ sunt, & orationes earum proferendæ, & artes ipsarum adipiscendæ sunt disseramus. Si rudis prorsus in arte Grammatica fueris, & volueris habere eius cognitionem, & si tibi à Deo collatum fuerit: vt hoc opus operum. In artem atrium possis habere firmum & subtilitatem: istud sciendum est, & aliter facere non præsumas, quàm tibi liber iste præcipit. Ipse enim liber sui tibi magister, & ipsa ars sui tibi magistra erit.

How the Grammatical Notes are to be looked into in the first Moon.
For in this manner, the Grammaticall Notes are to be looked into, and the Orations to be said.

In the dayes when the Moon is in her prime, the first Note is to be looked into 12 times, and the Orations thereof repeated 24 times with Holy reverence; making a little space between, let the Orations be twice repeated at the inspection of every Note, and chiefly abstain from sins: do this from the first day of the Moon to the 14, and from the 14 to the 17. The first and second Notes are to be looked into 20 times, and the Orations to be repeated 30 times, on the [59] 15 and 17 dayes, using some interval between them, All the three Notes are then every day to be looked into 12 times, and the Orations to be repeated 20 times: and thus of the Notes of the Art of Grammar. But if thou hast read any books of this Art, and desirest perfection therein, do as is commanded; using the general Orations to increase Memory, Eloquence, understanding and perseverance therein, repeating these above in the due time and hours appointed; lest that going beyond thy precept, thou committest sin: but when thou dost this, see that it be secret to thy self, and that thou have no looker on but God. Now we come to the Notes.

[78a] Qualiter in Luna prima nota Grammatices inspiciantur.
Sic enim notæ Grammatices inspiciendæ sunt & orationes earum proferendæ sunt. Diebus igitur qua Luna fuerit prima, prima nota duodecies inspicienda est, & eius orationes vigesies & quater recitandæ sunt, cum summæ sanctitatis [602] veneratione & modico interuallo facto. Et singula inspectione notæ orationes bis recitandæ sunt, & à peccatis summoperè obseruandum. Sic agendum est à prima die Lunæ vsque ad quartam decimam: à decima quarta vsque ad decimam septimam. Prima nota &

secunda singulæ vigesies inspiciendæ, & orationes tricesies recitandæ sunt interuallo facto à decimo septimo die & quinto. Omnes tres notæ singulis diebus duodecies inspiciendæ, & orationes vigesies recitandæ sunt.

[78b] Ecce de notis Grammaticę artis dictum est. Verùm si aliquantulum legisti libros eiusdem artis, & eius desideras habere perfectionem, ita facias sicut præceptum est. Veruntamen orationibus factis generalibus ad addendam memoriam, facundiam, intelligentiam & earum perseuerantiam, cum his quæ sunt supra memoratis & recitatis suis temporibus & horis constitutis ne prætereundo præceptum vergas in peccatum. Veruntamen dum hoc feceris, caue tibi vt secretum sit, & Deum tantùm habeas inspectorem. His præfatis perueniendum ad notas.

Here followeth the knowledge of the Notes.

In the beginning of the inspection of all Notes, fast the first day till the evening, if you can; if thou canst not, then take another hour. This is the Grammatical precept. [60]

[79] Istis tractatibus finitis perueniendum est ad notitiam notarum.

Considerandum est verò, quò in principio inspectionis notarum omnium, prima die ieiunandum est vsque ad vespas, si potes, & si expectare non potes, assumat sibi aliam horam. Hoc est præceptum, quod ex arte Grammaticæ damus.

Of the logical notes.

The Dialectical Notes may be used every day, except only in those dayes before told of: The Rhetorical every day, except only three dayes of the Moneth, to wit, [Luna]. 11, 17, and 19. And they are forbidden on these dayes, as Solomon testifyes, the Notes of all Arts, except the Notes of this Art are offered. These precepts are generally to be observed.

[80] De notis Dialecticæ.

De notis Dialecticæ omnibus diebus proferri possunt nisi tantummodo in illis diebus qui dicuntur. Notæ autem quatuor Rhetoricæ in illis diebus proferantur quibus constitutum est, id est, omnibus, præter tres dies mensis, scilicet Luna 11. & 17. & 19. Et propter hoc diebus illis eas proferri vetitum est cum orationibus, quia illis diebus, ipso testante Salomone, omnium artium notæ præter ipsius artis oblatae sunt. Ista præcepta sunt liberaliter obseruanda.

How the Logical Notes are to be inspected, and the Orations thereof said.

Know, that the Dialectical Notes are four times to be looked into, and the Orations thereof in that day are 20 times to be repeated, making some respite, and having the books of that Art before your Eyes; and so likewise the books of Rhetorick, when the Notes thereof are inspected, as it is appointed. This sufficeth for the knowledge of the 3

Arts. [61]

Qualiter notæ Dialecticæ inspiciantur, & orationes earum proferantur.

Sciendum est, quòd notæ Dialecticæ quater inspiciuntur, & orationes ipsarum ipsa die vigesies recitandæ sunt interuallis factis, & libris eiusdem artis ante oculos positis. Libri autem Rhetoricæ artis similiter ante oculos ponendi sunt, quando notæ eiusdem artis inspiciuntur, vt definitum est. Ista sunt sufficientia ad cognitionem istarum trium artium. [603]

How we must beware of offences.

Before we proceed to begin the first Note of the Art of Grammar, something is to be tried before, that we may have the knowledge of the 1, 2, and 3 Notes. And you ought first to know, in what the Notes of the Grammatical, Logical, or Rhetorical Art are to be inspected, it being necessary that your greatest intentions be to keep from all offences.

[81] Qualiter cauendum est à peccatis.

Incipit prima nota Grammaticæ artis, ad quam antequam perueniatur, aliquid prælibandum est, vt haberi possit primæ & secundæ & tertiæ notæ cognitio. Et scire debes quòd in principio, in quo notæ Grammaticæ, siue Dialecticæ, siue Rhetoricæ artis inspiciuntur. Necessarium est quidem cum summa intentione ab omnibus criminalibus custodias.

How the Notes ought to be inspected, at certain elected times.

This is a special and manifest knowledge, wherewith the Notes of the Grammatical Art are known: how they are to be published, at what times, and with what distinction, is duly and competently manifest; it is spoken already of the publishing and inspection of the Notes and Orations: now we shall digresse a little to speak something of the times, it being in part done already. [62]

Qualiter certa tempore debeant prouideri in inspectione notarum.

Ista est cognitio specialis & manifesta, qua notæ artis Grammaticæ dignoscuntur, quomodo proferri debeant, & quibus temporibus, & quali distinctione meritò & competenter manifestatur. Dictum est superius de prolatione & inspectione notarum & orationum. Nunc verò aliquatenus est diuertendum, quia licèt de temporibus in parte actum sit, tamen magis plenè arbitror esse agendum.

How diuers Months are to be sought out in the inspection of the Notes.

We have spoken already of the terms of this Art, wherein the Orations are to be read, and the Notes to be looked into: it remaineth to declare, how the Lunations of these Orations are to be inspected and found out. But see that you mistake not: yet I have already noted the Lunations, wherein the Notes ought to be looked into, and the

Orations rehearsed: But there are some Months, wherein the Luration is more profitable than others: if thou wouldst operate in Theology or Astronomy, do it in a fiery sign; if Grammar or Logick, in Gemini or Virgo; if Musick or Physick, in Taurus or Libra; if Rhetorick, Philosophy, Arithmetick or Geometry, in Gemini or Cancer; for Mathematicks, in Taurus or Gemini: so they are well placed, and free from evil; for all the Heavenly Potestates and Chorus of Angels, do rejoyce in their Lunations, and determinate dayes. [63]

Qualiter diuersi menses quærantur in inspectione notarum.
Diximus superius de terminis istius artis, quibus orationes sunt legendæ & notæ inspiciendæ. Nunc restat decere, qualiter prædictæ orationes lurationes inspiciantur & inueniantur. Sed deinceps videndum est, ne fortè aliqua sit deceptio: tamen in prædicta notaui lurationes in quibus debeant notæ inspicere, & orationes proferri. Sed aliqui sunt menses, quorum lunatio magis vtilis est ad incipiendum, quàm aliorum. Vnde in signo igneo, cù volueris Theologiam vel Astronomiam operari. Si verò Grammaticam vel Logicam sit in gemini vel in virgo: Si verò Musicam vel Physicam sit in taurus vel libra: Si verò Rhetoricam, vel Philosophiam, vel Arithmeticam, vel Geometriam, sit in gemini vel cancer: Pro Mathematica sit in taurus VEL IN gemini. et sic dies sunt formati & liberi à malis, & in bono loco. Gaudent etiam omnes cœlestes potestates, & Angelorum chorus in ipsis lurationibus, & diebus istis determinatis.

Here is made mention of the Notes of all Arts.

I Apollonius following the power of Solomon, have disposed my self to keep his works and observations, as it is spoken of the three Notes of Grammar, so will I observe the times as they are to be observed: But the Orations thereof are not written, but are more fully demonstrated in the following work; for what is written of those three Notes, are not Orations, but Definitions of those Notes, written by the Greek, Hebrew, and Chaldean, and other things which are apprehended by us: For those writings which are not understood in Latine, ought not to be pronounced, but on those dayes which are appointed by King Solomon, and in those dayes wherein the Notes are inspected, but on those dayes those Holy writings are alwayes to be repeated: and the Latine, on those dayes wherein the Notes are not inspected. The Notes of the Logical Art are two: and at what times they are to be published is already shewn in part: more shall [64] hereafter be said of them: now we come to the rest. The Latine writings may be published, according to the Antiquity of the Hebrews, except on those dayes we have spoken of: for Solomon saith, See that thou perform all those precepts as they are given: But of the rest which follow, it is to be done otherwise: for when thou seest the first Note of Logick, repeat in thy heart the sign in the first Note, and so in the Notes of all Arts except those whereof a definition shall be given.

Hic fit mentio de notis omnium artium.

Ego Apollonius auctoritatem Salomonis assecutus, cuius opus & obseruantias quascunque custodire disposui, sicut dictum est de tribus notis artis Grammaticæ, & ita

obseruabo tempora, sicut obseruanda sunt. Sed sciendum est, orationes earum nondum esse conscriptas: sed in sequenti opere de ipsis plenius demonstrandum est: sed tamen quę in notis illis tribus scripta sunt, non sunt orationes, sed definitiones [604] notarum earum per ipsas scriptas, Gręcas, Hebręas, & Chaldęas: Et cętera quę in nobis apprehenduntur. Ista tamen scripta quę à Latinis non intelliguntur, non possunt in illo die proferri, nec debent, nisi diebus illis quibus constitutum est à Rege Salomone, & in illis diebus, quibus notę inspiciuntur: sed illis diebus semper recitanda sunt illa sacramenta scripta: & tamen quę Latina sunt ipsis diebus quibus notę non inspiciuntur, proferri possunt. Notę autem artis Dialecticę duę sunt: sed quibus temporibus proferri debeant, in parte dictum est, postea autem de ipsis certius dicetur. Ecce ad reliqua diuertendum est. Sciendum verò arbitramur ea quę in notis artis Dialecticę scripta sunt, omnibus diebus proferri possunt, quibus notę ipsius artis inspiciuntur. Sciendum est etiam, psalms scripta Latina secundum antiquitatem Hebręorum posse proferri, nisi his diebus, quibus diximus. Sciendum est tamen, ipsas nullo modo posse pronunciari, nisi confessione pręcedente. Ista tamen considerata sunt absque occasione aliqua. Ista sicut dicta sunt, ita fiant omnia. Salomon enim ait: Vide vt omnia ista pręcepta, sicut data sunt, ita facias: sed de cęteris quę sequuntur, aliter agendum est. Cũ enim videris Dialecticę notam primam, signum quod in prima nota fuerit, in corde tuo repete, & sic in singulis notis singularum artium, pręter illas artes, de quibus definitio dabitur.

Definitions of several Arts, and the Notes thereof.

We will give also Definitions of several Arts, as it is in the Book of Solomon; Geometry hath one Note, Arithmetick a Note and a half; Philosophy, with the Arts and Sciences contained therein, hath 7 Species; Theology and Astronomy, with the Sciences in them contained, hath 7 Notes, but they are great and dangerous; not great in the pronunciation, but have great efficacy: Musick hath one Note, and Physick one Note; but they are all to be [65] published and rehearsed in their appointed dayes: But know, that in every day wherein you beholdest the Notes of Theology, Philosophy, or of any Arts contained in them, that thou neither laugh nor play, nor sport, because King Solomon, when he saw the forms of these Notes, having over-drunk himself, God was angry with him, and spoke unto him by his Angel, saying, Because thou hast despised my Sacrament, and Polluted and derided my Holy things; I will take away part of thy Kingdome, and I will shorten the dayes of thy Children. And the Angel added, The Lord hath forbid thee to enter into the Temple 80 days, that thou maist repent of thy sin. And when Solomon wept and besought mercy of the Lord, the Angel answered, Thy dayes shall be prolonged; nevertheless many evils and iniquities shall come upon thy Children, and they shall be destroyed of the iniquities that shall come upon them.

At the beginning of a Note, having seen the generals; let the specials be looked into. The word of Solomon is to seek unto God for his promises, before the Notes of the three Arts. [66]

Definitiones singularum artium, & earum notarum.

Dabimus enim definitiones de singulis artibus & notis earum, sicut est in libro Salomonis. Geometria vnam notam habet, Arithmetica vnam & semis. Philosophia tamen cum artibus suis & scientiis sub se continentes, septem species habet. Theologia verò & Astronomia cum omnibus scientiis sub se continentes septem notas habet, sed illæ tamen magis periculosæ & graues sunt, non id circo graues, quòd pronuncientur grauer, sed quia grauem habent efficaciam. Musica verò vnam notam habet. Physica verò vnam notam quoque, singula tantummodò in diebus determinatis proferenda sunt. Sciendum verò est in omnibus diebus, quibus notas Theologiæ videris, vel Philosophiæ & atrium sub ipsis contentarum, nullatenus rideas, neque ludum habeas: quia Rex Salomon, dum notarum earundem inspiceret formas, fortè plus solito crapulatus, iratus est ei Dei, & per Angelum suum locutus est ei, dicens: quia despexisti sacramentum meum, illudens & contaminans, auferam partem regni tui, & comminuam filios tuos ante dies suos: & addidit Angelus, [605] introitum templi sui prohibet tibi Dominus dieb. 80. vt secundum peccatum tuum pœnitentiam facias. Et cum Salomon fleret, & misericordiam peteret à Domino, Respondit Angelus, prolongati sunt dies tui, veruntamen super filios tuos venient multa mala & innumerabiles iniquitates, & corrumpentur à siperueniente iniquitate.

Ecce ad principium notæ sic visis generalibus inspiciantur specialia. Verbum Salomonis est ad impetrationem ad ad Deum de promissis ante notis artium trium.

[Here is the beginning of the notes.]

The first Oration <at the beginning of the Note>.

[1] The Light, Truth, Life, Way, Judge, Mercy, Fortitude and Patience, preserve, help me, and have Mercy upon me, Amen.

[82] Ecce ad principium notæ.

Oratio prima

Lux, veritas, vita via, iudex, misericordia, fortitudo, patientia, conserua & iuua me & miserere mei. Amen.

[Oration 2.]

This Oration, with the preceding, ought to be said in the beginning of the first Note of Grammar.

[2] Oh Lord, Holy Father, Almighty, eternal God, in whose sight are all the foundations of all Creatures, and invisible beings, whose Eyes behold my imperfections, of the sweetness of whose love the Earth and Heavens are filled; who sawest all things before they were made, in whose book every day is formed, and all mankind are written therein: behold me thy Servant this day prostrate before thee, with my whole Heart and Soul, by thy Holy Spirit confirm me, blesse me, protect all my Actions in this inspection or repetition, and illuminate me with the constancy of thy visitation.

[128] Oratio secunda.

Ista oration cum præcedenti debet dici ante primam notam Grammaticæ.

Domine sance pater Omnipotens æterne Deus in cuius conspectu omnia sunt

invisibilium fundamenta creaturarum cuius oculi imperfectum meum viderunt, cuius charitatis dulcedine plena est terra & cœli: Qui omnia vidisti antequam fiant, in cuius libro omnes formati sunt dies, & homines inscripti in eo: respice hodiè super famulum tuum tibi toto corde & tota mente subiectum per Spiritum sanctum tuum confirma me, benedic, protege omnes actus meos in hac inspectione seu repetitione & constantia tuæ visitationis me illustra.

The 3 Oration.

This Oration ought to be said before the second Note of Grammar. [67]

[3] Behold, O Lord, merciful Father of all things; eternal dispenser of all virtues, and consider my operations this day; Thou art the Beholder and Discerner of all the Actions of Men and Angels: Let the wonderful grace of thy promises condescend to fulfil this sudden virtue in me, and infuse such efficacy into me, operating in thy Holy and great Name, thou who infusest thy praise into the mouths of them that love thee, Amen.

[129] Oration tertia.

Ista oration debet dici ante secundam notam Grammaticę.

Respice Domine Deus clemens pater omnium æternæ dispensator omnium virtutum, operationes meas hodiè considera: Tu es actuum hominum & angelorum inspector atque discretor, vt admirabilis gratia promissionis tuæ in me dignetur subitam adimplere virtutem & in me tantam efficaciam nomine tuo sancto & magno operante infundas, tu qui laudem tuam in ore tuorum te diligentium imponis & infundis, Amen.

The 4 Oration.

Let this Oration be rehearsed before the third Grammatical Note:

[4] O Adonay, Creator of all visible Creatures! Oh most Holy Father, who dwellest incompassed about with eternal light, disposing and by thy power governing all things before all beginnings; I most humbly beseech thy eternity and thy incomprehensible goodness may come to perfection in me, by the operation of thy most Holy Angels; And be confirmed in my Memory, and establish these thy Holy works in me, Amen.

[130] Oratio quarta.

Ista oratio proferatur ante tertiam notam Grammaticæ.

Creator Adonay omnium visibilium creaturarum, Pater piissime, qui in circumscripto lumine habitas æternaliter & ante principium omnia inestabiliter disponens atque gubernans: Aeternitatem tuam atque incomprehensibilem pietatem verbis supplicantibus aggredior, vt huius sacramentalis atque mystici operis in me perfectorum angelorum tuorum efficaciam & considerationem clarescat. Atque per eorundem Angelorum sanctorum nomina in memoriam habendam & sancta opera tua in me cum stabilitate, Amen.

A little space after this Oration, say the following: the first Oration ought to be said before the first Note of Logick.

[5] Oh Holy God, great good, and the [68] eternal Maker of all things, thy Attributes not

to be exprest, who hast Created the Heaven and the Earth, the Sea and all things in them, and the bottomless pit, according to thy pleasure; in whose sight are the Words and Actions of all men: Grant unto me, by these Sacramental Mysteries of thy Holy Angels, the precious knowledge of this art, which I desire by the Ministry of thy Holy Angels, it being without any Malignant or Malitious intent, Amen.

Creator) istam orationem proferas in principio inspectionis tertiæ figuræ artis Grammaticę: ?? post istam orationem facto aliquo paruo interuallo. [606]

[135] 5 Ista oration debet dici ante primam notam artis Dialecticæ.

Sancte Deus pater & pie indissolubilis augmentator, qui cœlum et terram, mare & abyssos & omnia quæ in eis sunt sicut stabiliri voluisti. In cuius conspectu omnis ratio & sermo subsistit. Per hæc sacramenta pretiosa Angelorum tuorum da mihi quę desidero & credo artis huius absque malignitatis intentione scientiam. Amen.

Pronounce this Oration in the beginning of the first Figure of the Logick art; and after this Oration rehearse incontinently with some interval, the Orations written between the first Figure.

(Istam orationem latinam profer in principio inspectionis primę figuræ artis Dialecticę, et post istam orationem proferas in continenti cum aliquo interuallo illas orationes quæ scribuntur inter primam figuram)

The 6 Oration ought to be said before the first Note of the Dialect.

[6] Helay [*Heloy]: Most Merciful Creator, Inspirer, Reformer, and Approver of all Divine wills, Ordeyner of all things, Mercifully give ear to my Prayer, gloriously intend unto the desires of my heart, that what I humbly desire, according to thy promises, thou wilt Mercifully grant, Amen.

[(That oration must be pronounced before the following figure of the Dialectic art, and may be mentioned before the other orations which are written around the following figure itself.)] [69]

[137] 6. Ista oration debet dici ante secundam notam Dialecticę.

Heloy, Clementissime creatir, inspirator, reformatior omnium diuinarum voluntatum approbator, ordinatorque malorum, deprecationem gloriosus intende & mentem meam respice benignus, vt quid humilitate deprecor sicut ante promissionem mihi de tuæ magisterię largitate concedas Amen.

(Ista oratio debet pronunciari ante secundam figuram artis Dialecticę, & priusquàm proferantur alię orationes quæ scribuntur circa ipsam secundam figuram.

This Oration following, ought to be pronounced before the first Note of the Rhetorical

Art.

[7] Omnipotent and merciful Father, Ordeyner and Creator of all Creatures: Oh most Holy Judge, eternal King of Kings, and Lord of Lords; who wonderfully condescendest to give wisdom and understanding to thy Saints, who judgest and discernest all things: I beseech thee to illuminate my heart this day with the Splendor of thy Beauty, that I may understand and know what I desire, and what things are considerable to be known in this Art, Amen.

[138] 7 Ista oratio debet proferri ante primam notam Rhetoricę.

Omnipotens & misericors pater omnium creaturarum ordinator. Iudex ęterne, Rex regum & Domine dominantium qui sanctis tuis eloquentiam scientiam conferre dignatus es mirabiliter: qui omnia djudicas atque discernis, illumina hodie cor meum fulgore claritatis tuę, vt intelligam & cognoscam quę in ista arte considerantur exopto. Amen. This Oration with the following Hanazay, &c. ought to be pronounced before the first Figure of Rhetorick: and although the Oration is divided into two parts, yet it is one and the same: And they are divided only for this cause, that there might be some mean interval used in the pronouncing of them; and they ought to be pronounced before the other Orations written in the Figure.

(Ista enim oratio cum alia oratione subsequenti Hanazay &c. debet pronunciari ante primam figuram artis Rhetoricę, & quamuis diuidantur per duas partes orationis, vna & eadem oratio est: sed propter hoc diuiduntur, vt in proferendo eas fiat aliquod modicum interuallum, & debet proferri priusquàm orationes scriptę in figura proferantur.

Hanazay, Sazhaon, Hubi, Sene, Hay, Ginbar, Ronail, Selmora, Hynamay, Lohal, Yzazamael, Amathomatois, Yaboageyors, Sozomcrat, Ampho, Delmedos, [70] Geroch, Agalos, Meihatagiel, Secamai, Saheleton, Mechogrisces, Lerirencrhon. Hanazay, Sazhaon hubi, sene, hay, ginbar Ronail, Selmora, hynamay, lohal ysazamael Amathomatois, yaboageyors, Sozomcrat, Ampho Deldenos, geroch, Agalos, Meihatagiel Secamai, Saheleton Mechogrisces, Lerirencrhon. Compare LIH LX.

The 8 Oration, let it be pronounced before the second Note of the Rhetorical Art:

[8] Oh great eternal and wonderful Lord God, who of thy eternal counsel hast disposed of all virtues, and art Ordeyner of all goodness; Adorn and Beautify my understanding, and give unto me Reason to know and learn the Mysteries of thy Holy Angels: And grant unto me all knowledge and learning thou hast promised to thy Servants by the vertue of thy holy Angels, Amen.

[139] 9 [sic] Ista oratio proferatur ante secundam notam artis Rhetoricę.

Vnus magnus & mirabilis ęternę Deus, ęterni consilij angele dispositor omnium virtutum

& ordinator bonorum omnium; adorna hodiè intelligentiam meam & multiplica in me rationem discendi & cognoscendi, qua in proferendis nominib. omnium cœlestium angelorum contulisti & candem scientiam secundum promissionem mihi concede, & huius artis discretionem Amen.

This Oration, with the other two following, ought to be pronounced, (viz. Vision, &c.) Azelechias, &c. in the beginning of the second Figure of Rhetorick, and before the other Orations; [which are written below (where) the figures themselves are displayed] and there ought to be some interval between <them> [that oration which is written below, and before the figure itself].

(Ista oratio cum reliquis duab. [607] sequentibus orationibus, videlicet Vision, &c. & alia orationem videlicet, Azelechias, &c. debent in principio secundæ figuræ artis Rhetoricæ pronunciari, & priusquam aliæ orationes quæ scribuntur infra ipsam figuram proferantur, & debet fieri aliquod interuallum inter istas orationes quæ scribuntur infra & inter ipsam figuram.

Let this Oration following be said, before the second Note of Rhetorick

[9] Vision; beholding with thy eternal conspiracy all Powers, Kingdomes and Judges, Administring all manner of Languages to all, and of whose power there is no end; restore I beseech thee and increase my Memory, my heart and [71] understanding, to know, understand, and judge all things which thy Divine authority commendeth necessary in this art, perfectly fulfill them in me, Amen.

[141] Oratio 10.

Ista oratio proferatur ante secundam notam Rhetoricæ

Vision omnium potestatum atque regnorum, & iudiciorum, æterna conspiratione aspiciens, omnium administrans schemata linguarum, in cuius regimine nullum est impedimentum: Instaura quæso ad memorata & repetita, cor meum & linguam meam ad discernendum, ad eloquendum, ad iudicandum, ad habendum quæ in hac arte necessaria autoritas diuina commendat, & in me perfectè compleatur, Amen.

Compare LIH LXII.

V: Usyon omnium ...

Let this Oration following, with the Precedent, be rehearsed before the second Note of Rhetorick.

[10] Azelechias, Velozeos, Inoanzama, Samelo, Hotens, Sagnath, Adonay, Soma, Jezochos, Hicon, Jezomethon, Sadaot. And thou Oh God propitiously confirm thy promises in me, as thou hast confirmed them by the same words to King Solomon; send unto me, Oh Lord, thy virtue from Heaven, that may illuminate my mind and understanding: strengthen, Oh God, my understanding, renew my Soul within me, and wash me with the Waters which are above the Heavens; pour out thy Spirit upon my flesh, and fill my bowels with thy Judgements, with humility and charity: thou who hast

created the Heaven and the Earth, and made man according to thy own Image; pour out the light of thy love into my understanding, that being radicated and established in thy love and thy mercy, I may love thy Name, and know, and worship thee, and understand [72] all thy Scriptures, And all the Mysteries which thou hast declared by thy Holy Angels, I may receive and understand in my heart, and use this Art to thy Honor and Glory, through thy mighty Counsel, Amen.

Oratio 11.

Ista cum duabus præcedentibus proferatur ante secundam notam Rhetoricæ.

Azelechias velozeos, Inoanzama, Saruclo, hotens Sagnath, Adonay, Soma lezochos, hicon, lezomothon, Sadaot. Et tu Deus propitius in me promissiones confirma, sicut confirmasti per eosdem sermones Regi Salomoni. Emitte mihi Domine virtutem de cœlis, quæ cor meum & mentem illuminet & confirmet: Conforta Deus intellectum meum, & animam meam innoua in me, & laua me aquis, quæ super cœlos sunt. Effunde de spiritu tuo super carnem meam, & in visceribus meis ad facienda & compotenda iudicia tua humilitate & charitate, qui cœlum & terram fecisti, & hominem ad similitudinem & imaginem tuam creasti, infunde charitatis tuæ lumen intellectui meo, vt fundatus & radicus in misericordia tua, diligam nomen tuum, & cognoscam & adorem te, & intelligam omnes scripturas istius artis, ob quam hæc data à Deo, & insignita per manus Angelorum sanctorum, & emissa sunt figurarum mysteria, quæ in corde & intellectum meo habeam & cognoscam, & huius artis constanter officium habeam nominis tui sancti & gloriosi, præualente consilio tuo, Amen.

Compare LIH LXIII.)

The 11 Oration ought to be said before the pronounciation of the third Note of Rhetorick.

[11] I know, that I love thy Glory, and my delight is in thy wonderful works, and that thou wilt give unto me wisdom, according to thy goodness and thy power, which is incomprehensible: Theon, Haltanagon, Haramalon, Zamoyma, Chamasal, Jeconamril, Harionatar, Jechomagol, Gela Magos, Kemolihot, Kamanatar, Hariomolatar, Hanaces, Velonionathar, Azoroy, Jezabali; by these most Holy and Glorious profound Mysteries, precious Offices, virtue and knowledge of God, compleat and perfect my beginnings, and reform my beginnings, Zembar, Henorانات, Grenatayl, Samzatam, Jecornazay: Oh thou great Fountain of all goodness, knowledge and virtue, give unto thy Servant power to eschew all evill, and cleave unto goodness and knowledge, and to follow the same [73] with an Holy intention, that with my whole heart I may understand & learn thy Laws and Decrees; especially these Holy Mysteries; wherein that I may profit, I beseech thee, Amen.

Oratio 12.

Ista oration proferatur ante tertiam notam Rhetoricæ:

Scio enim quia delector me in facta tua magna mirabili & ineffabili, & dabis mihi scientiam, quam per hoc opus habentibus pollicitus es, secundum magnam & incomprehensibilem virtutem tuam. Theon, Haltanagon haramalon, zamoyma Chamasal, leconamril, harionatar, lechomagol, gela magos, Kemolihot, Kamanatar,

hariomolatar, hanaces, Velonionathar, Azoroy lezabali. per hæ sacratissima Dei & gloriosissima, & profunda mysteria, & preciosissima officia, & virtutem & scientiam, [608] auge in me & comple quod incepisti, & reforma quod incepisti in me. Zembar, henorانات, Grenatayl, Samzatam, lecornazay, fundamentum altissime omnium bonitatum & scientiarum atque virtutum, tribue famulo tuo tibi displicentia vitare contagia & tua veritate pura, & intentione sancta, possim sociari vt tuam promissionem toto corde desiderans in omnibus tam in legibus quàm in decretalibus præcipuè hæc sancta mysteria videar & cognoscar adipisci, & bene in ista arte proficiam penitus laudandus & facundus. Amen.

Ars. Not. Glose de la Version B, § 141, var. 8, Vèronèse, p. 198. Compare LIH LXIV.

12. This Oration ought to be said before the ninth [*fourth] Rhetorical Note:

Oh most reverend Almighty Lord, ruling all Creatures both Angels and Arch-Angels, and all Celestial, terrestrial, and infernal Creatures; of whose greatness comes all plenty, [+whose power governs the four parts of the world] who hast made man after thy own Image; Grant unto me the knowledge of this Art, and strengthen all Sciences in me, Amen.

[142] 13 Ista oratio debet proferri ante quartam notam Rhetoricæ.¹

Reuerende potens & Dominus superioribus angelis & Archangelis omnibusque cœlestibus creaturis, tam infernalibus quàm cœlestibus: de cuius magnificentia venit plenitudo, quia nobis dignè famulaturi, cuius à quatuor mundi partibus regna portas [*potestas].² Qui ossibus & anima & spiritu, hominem ad imaginem & similitudine tuam fecisti, Da mihi huius artis scientiam, corroborans me in ipsius facultatis scientiæ. Amen.

1. Véronèse, p. 199. Compare LIH LXV.

2. Omitted by Turner. So V.

13. Pronounce this before the first Figure of Arithmetick:

Oh God who numbrest, weighest, and measurest all things, given the day his order, and called the Sun by his Name; Grant the knowledge of this Art unto my understanding, that I may love thee, and acknowledge the gift of thy goodness, Amen.

14 Ista oratio proferatur ante primam figuram Arithmeticæ.

Deus qui omnia pondere & numero & mensura fecisti: in cuius ordine omnium momentorum dierum patens est & apta dimensio: qui etiam solus stellarum nomina nominas menti meæ constanter tribue efficaciam, vt in huius artis cognitione te diligam, & tuæ pietatis munus agnoscam. Amen.

Compare LIH LXVI.

14. Say this before the semi-note of Arithmetick:

Oh God, the Operator of all things, from whom proceeds every good and perfect gift; sow the Seeds of thy Word in my Heart, that I may understand [74] the excellent Mysteries of this Art, Amen.

15 Ista debet proferri ante semis Arith.

[145] Mediator omnium operationum & creaturarum, à quo omnia procedunt naturaliter bona & omnia virtutum dona procedunt, à quo omne quod est solidum & perfectum est: cuius sermo recens de regalibus venit sedibus in corda nostra dum medium tenent cuncta scientium me tua charitate in intellectum bonum constitue ad percipienda hæ tanta excellentissima mysteria huius artis, & istorum sacramentorum perfectè consequar effectum Amen.

Compare LIH LXVII. Compare Wis. 18:14-15.

15. Say this before the second Figure of Arithmetick:

Oh God the perfect Judge of all good works, who makest known thy saving goodness amongst all Nations; open my Eyes and my Heart, with the beams of thy mercy, that I may understand and persevere in these thy Heavenly Mysteries, Amen.

[143] 16 Ista oratio proferatur ante secundam figuram Arithmericæ:

Deus iustis iudex operum, qui nobis notum fecisti salutem tuam & in conspectu gentium reuelasti iustitiam tuam, reuela oculos meos, & cor meum illustra salutari iustitia tua, vt mirabilia tua de tuis tam gloriosissimis sacramentis enarrem, quatenus per ea tantam in hac arte consequar intelligentiam vt te præstante qui solus mirabilia facis, magna, in ipsa arte subitus interpret efficiar: vt mea facunditate & memoria cum stabilitate recepta dimentiendo dimentiar, & intercessione cunctarum virtutum cœlestium, honorem in secula seculorum. Amen.

Compare LIH LXVIII.

16. This Oration before the second Note of Geometry:

Oh God the giver of all wisdom and knowledge to them that are without sin, Instructor and Master of all Spiritual Learning, by thy Angels and Arch-Angels, by Thrones, Potestates, Principates and Powers, by Cherubim and Seraphim, and by the 24 Elders, by the 4 Animals, and all the host of Heaven, I adore, invoke, worship and glorify thy Name, and exalt thee: most terrible and most merciful, I do humbly beseech thee this day to illuminate and fill my Heart with the grace of thy Holy Spirit, thou who art three in one, Amen.

[146] 17 Ista oration debet proferri ante secundam notam Geometriæ. [609]

Omnis sapientiæ Deus & scientiæ donator illis in quibus peccatum non est disciplinæ spiritualis Magister & instructor, per angelos tuos & archangelos, per thronos et potestates, principatus & virtutes, per cherubin & Seraphin per viginti quatuor seniores,

per quatuor animalia per omnem militia cœlestis exercitus, adoro, inuoco, flagito & veneror, glorifico & exalto nomen tuum sanctum terribile mitissimum. Te quæso vt hodiè cor meum Spiritus sancti lumine & gratia tuæ visitationis fœcundatum & roboratum illustres: tu qui es trinus & vnus Amen.

Compare LIH LXIX.

17. Say this Oration before the second Note of Theology.

I adore thee, Oh King of Kings, my light, my substance, my life, my King, and my God, my Memory, [75] and my strength; who in a Moment gavest sundry Tongues, and threwest down a Mighty Tower [i.e. Babel], And gavest by [the anointing of the seven-fold grace of] thy Holy Spirit the knowledge of Tongues to thy Apostles, infusing thy knowledge into them in a Moment, giving them the understanding of all Languages: [and commandest them to teach us from all the same tongues, wherewith thou hast created all things, and through the power of this sacrament,] inspire my Heart, and pour the dew of thy grace and Holy Spirit into me, that I may understand the Exposition of Tongues and Languages, Amen.

18 Ista oration debet proferri ante secundam notam theologiæ.

Adoro te rex regum, rex meus & Deus meus, vita & substantia mea simul & reuelatio mea, memoria & virtus mea: qui hora vna diuersarum genera linguarum ædificantibus turrim dedisti: & qui sanctis Apostolis tuis vnctionem septiformis Spiritus sancti infundisti, & illis idiomata quæ nos docent de omnibus linguis eisdem repentè loqui tribuisti, per virtutem Verbi tui in quo omnia creasti per potentiam huius sacramenti, inspira cor meum & infunde in illud rorem gratiæ tuæ in subito tui sancti spiritus afflatus lumine efficaciam huius operis & intelligentiam & expositionem linguæ & istarum artium capax & subtile ingenium valeam consequi. Amen.

Compare LIH LXX.

Three Chapters to be published, before any of the Notes.

What we have spoken of the three first Chap. are generally and specially to be pronounced, so that you say them, and the Orations on the dayes appointed, and work by the Notes [you wish to perform] as it is demonstrated to you. These Orations ought to be said alwayes before noon, every day of the Moneth; and before the [single] Notes say the proper Orations: and in all reading, observe the precepts commanded. [76]

[83] Qualiter tria capitula ante omnium notas debent proferri.

Quæ de tribus primis capitulis diximus ante omnes notas generaliter & specialiter pronuncianda sunt: ita tamen, vt cum ipsas orationes diebus determinatis dixeris, & de notis volueris operari, vt tibi præmonstratum est: Toto mense diebus singulis semel ipsas orationes dicere oportet ante meridiem: & tamen ante notas singulas omnes notas proprias dices. Et cum scripturas incipere volueris ad legendum facias vt tibi iussum est.

How the Proper Notes are to be inspected.

If you would learn anything of any one Art, look into the proper Notes thereof in their due time. Enough is said already of the three liberal Arts.

[84] Qualiter notæ propriæ inspiciuntur.

Sciendum est igitur, vt si de aliquæ arte sola scire volueris ad legendum siue ad discendum Ipsius artis notæ propriæ & solæ inspiciendæ sunt suo tempore. De liberalibus tribus satis diximus.

What dayes are to be observed in the inspection of the Notes of the four Arts.

In the four other Arts, only the four first dayes are to be observed: The Philosophical Notes, with all Sciences contained therein, the 7 and 17 dayes of the Moon are to be inspected, 7 times a day, with their several Orations. The Note is to be looked into, with fear, silence and trembling.

Of the Notes of the liberal Arts, it is spoken already; but only know this, that when you would use them, live chaste and soberly; for the Note hath in it self 24 Angels, is fully and perfectly to be pronounced, as you have heard: but when you look into them, [77] repeat all the Theological Orations, and the rest in their due time.

[85] Qui dies obseruandi sunt in inspectione notarum quatuor artium.

Ecce de reliquis quatuor atribus. Nulla enim dies in earum notis inspiciendis obseruanda est. Nisi quatuor dies primi qui obseruandi sunt. Notæ verò philosophiæ cum scientijs suis quæ sub ea continentur. Luna 7. & 17. cum orationibus singulis diebus septies inspiciendæ sunt. Nota autem terroris cum taciturnitate [610] & timore inspicienda est. In Omelia prima in noua luna inspicienda est eisdem diebus.

[86] De notis autem liberalium quatuor satis dictum est. Et tamen sciendum est, quod quando ipsas pronunciaueris, viuendum est castè & sobrie. Nota verò habens 24. angelos cum singulis suis aduentitijs in se habens nouum testamentum plenariè et perfectè ita pronuncianda est sicut audiuiisti. Hoc tamen de ista restat quod quandocunque eam inspexeris omnes orationes Theologiæ recitandæ sunt, licet notis singulis singulæ orationes singulatim comperant, quæ sicuti diximus pronunciandæ sunt. Verum vt tibi diximus, quotiescunque Theologiæ notas inspexeris alias orationes præcedentes in principio vt tantorum sacramentorum habeas efficaciam, cæteris temporibus pronuncia.

Of the inspection of general Notes.

Say the general Notes 10 times a day, when you have occasion to use any common Arts, having the books of those Arts before you, using some interval or space of time between them, as you have been taught already.

[87] De inspectione notarum generalium.

De notis autem generalium et de orationibus earum hoc scias quod quotiescunque de exceptiuis, vel adulterinis scire volueris, ipsas notas generales diebus singulis decies, factis tamen interuallis & librum illarum artium inspectis, & sicut de alijs factum est & dictum, ita pronunciabis. Et quacunque die volueris de generalibus poteris operari omnia quæ in primis capitulis dicenda nouisti. Ipsas videlicet orationes diebus septem singulis septies dices, interuallis factis, & omnium artium quas volueris libris reuolutis & inspectis: postea poteris operari in artibus sicut volueris, & facias sicut tibi dictum est.

How the three first Chapters are to be pronounced before Orations.

To have perfection herein, know, that in the general pronounciation of Orations, the Notes of the three heads are to be rehearsed; whether the Orations be pronounced or not.

[88] Qualiter tria prima capitula semper proferenda sunt ante orationes.

De notis omnibus iam initialiter data est cognitio, & de capitulorum orationibus. Vt autem perfectionem ipsarum habeas, hęcscito, quod in generalibus pronunciandis orationibus siue notis ipsarum pronunciandis, orationes capitulorum trium pronunciandæ sunt.

How the fifth Oration of Theology ought to be rehearsed upon these Orations.

There is also something else to be said of the four other liberal Arts; if you would have the perfect knowledge of them, make the first Oration of Theology [78] before you say the Orations of the other Notes. These are sufficiently declared, that you may understand and know them; And let the capitular Orations be pronounced before the several Notes of every Art, and kept as is determined, &c. These are the Augmentations of the Orations, which belong to all Arts liberal and exceptive, except Mechanick, and are especially ascribed to the Notes of Theology. And they are thus to be pronounced, that whensoever you would look into any one Note of any Art, and would profit therein, say these Orations following.

[89] Qualiter oratio quinta Theologiæ proferri suprâ istas orationes.

Ecce de reliquis quatuor liberalibus artibus aliud dicendum est. Si vero perfectam ipsarum notitiam habere volueris, ita facies orationem quintam Theologiæ prius orationes singularum notarum dices. Hæc satis declarata sunt, vt intelligas & cognoscas, & iterum scias de orationibus capitulorum, ita debere ante notas singulas singularium artium propronunciari sicut definitum est, & ita custodi & fac. Istæ sunt augmentationes orationum quę notis omnium artium liberalium & exceptiuarum præter mechanicas competunt [611] & specialiter notis Theologiæ ascribuntur. Sic igitur pronunciandę sunt, vt quandocunque vnquamque notam vnus cuiuscunque artis inspexeris, & omnes earum protuleris istas orationes equentes dicas.

1. Ezomamos, Hazalat, Ezityne, Hezemechel, Czemomechel, Zamay, Zaton, Ziamy
Nayzaton, Hyzemogoy, Jeccomantha, Jaraphy, Phalezeton, Sacramphal, Sagamazaim,
Secranale, Sacramathan; Jezennalaton Hacheriatos, Jetelemathon, Zaymazay,
Zamaihay, Gigutheio Geurlagon, Garyos, Megalon Hera Cruhic, Crarihuc, Amen.
1 Ezomomos, hazalat, Ezityne, hezemechel Czemomechel zamay, zaton ziamy
nayzaton, hyzemogoy, leccomantha, laraphy, phalezeton, Sacramphal, Sagamazaim.
Secranale Sacramathan: lezennalaton hacheriatos. letelemathon, zaymazay,
zamaihay, Gigutheio Geurlagon Garyos. Megalon hera cruhic, Crarihuc. Amen.
Compare LIH LXXI.

Let this Oration with the following be pronounced before the first Note of Philosophy:

Oh Lord God, holy Father, almighty and incomprehensible; [79] hear my Prayers, thou
that art invisible, immortal and intelligible, whose face the Angels and Arch-angels, and
all the powers of Heaven, do so much desire to see; whose Majesty I desire eternally to
adore, and honour the only one God for ever and ever, Amen.

[91] Ista oration cum præcedenti proferatur ante primam figuram philosophiæ.

Domine Deus sancte pater omnipotens, exaudi preces meas incomprehensibilis,
inuisibilis, immortalis & intelligibilis cuius vultum angeli & Archangeli & cœlestes virtutes
ardenter videre desiderant. Cuius maiestatem æternaliter atque optimè pro posse meo
exerceo, adorans vnum Deum in secula seculorum, Amen.

Compare LIH LXXII.

2. Say this before the second Note of Philosophy:

Oh Lord God, Holy and Almighty Father, hear my Prayers this day, and incline thy ears
to my Orations; Gezomelion Samach, Semath, Cemon, Gezagam, Gezathrin,
Zheamoth, Zeze Hator Sezeator Samay Sarnanda, Gezyel, lezel, Gaziety, Hel,
Gazayethyhel, Amen.

[92] 2. Ista proferatur ante secundam notam philosophiæ.

Domine Deus sancte pater & omnipotens, exaudi preces meas hodie & inclina aurem
tuam ad orationes meas, Gezomelion Samach, Semath, Cemon, Gezagam Gezathrin
zheamoth zeze hator Sezeator Samay Sannanda, Gezyel, lezel, Gaziety hel,
Gazayethyhel. Amen.

Compare LIH LXXIII.

Say this following with the former:

Oh God eternal, the way, the truth, and the life; give thy light and the flower of thy Holy Spirit into my mind and understanding, and grant that the gift of thy grace may shine forth in my heart, and into my Soul, now and for ever, Amen.

[93] *Ista oration cum præcedenti simul proferatur.*

Deus semper via, vita, veritas: Da lucem tuam florem Spiritus sancti in conscientiam & mentem meam, & concede vt fulgeat & clarescat donum gratiæ tuæ in cor meum, & in animam meam nunc & per omnia secula seculorum. Amen.

Compare LIH LXXIV.

Pronounce the Oration following before the third Note of Philosophy;

Lemogethom, Hegemochom, Hazachay Hazatha, Azamachar, Azacham, Cohathay. Geomothay Logomothay, Zathana, [80] Lachanma, Legomezon, Legornozon, Lembdemachon, Zegomaday, Hathanayos, Hatamam, Helesymom, Vagedaren, Vadeyabar, Lamnanath, Lamadai, Gomongchor, Gemecher, Ellemay, Gecromal, Gecrohahi, Colomanos, Colomaythos, Amen.

[94] *Ista oratio proferatur ante tertiam notam philosophiæ.*

Lemogethom, hegemochom, hazachay Hazatha, Azamachar, Azacham, Cohathay. Gehomothay Logomothay, zathana, Lachanma, Legomezon, Legornozon. Lembdemachon. zegomaday, Hathanayos, Hatamam, Helesymom, Vagedaren, Vadeyabar, Lamnanath, Lamadai, Gomongchor, Gemecher, Ellemay, Gecromal, Gecrohahi, Colomanos, Colomaythos, Amen.

Compare LIH LXXV.

Say this following with the precedent Oration:

Oh God the life of all visible Creatures, eternal brightness, and virtue of all things; who art the original of all piety, who knewest all things before the were; who judgest all things, and discernest all things by thy unspeakeable knowledge: glorify thy Holy and unspeakable Name this day in my heart, and strengthen my intellectual understanding; increase my Memory, and confirm my eloquence; make my Tongue ready, quick, and perfect in thy Sciences and Scriptures, that by thy power given unto me, and thy wisdom taught in my heart, I may praise thee, and know and understand thy Holy Name for ever World without end, Amen.

[95] *Ista oratio cum præcedenti simul proferatur.*

Vita omnium creaturarum Deus visibilium, claritate æterna cœlestium, & omnium virtus salus indeficiens, qui es pietatis origo, qui omnia nouisti antequam fiant, qui diiudicas omnia quæ videntur & ineffabili dispositione discernis, glorifica nomen tuum sanctum ineffabile hodie in cor meum, & corrobora intellectum meum & intelligentiam meam. Auge memoriam meam, & confirma facundiam [612] meam. Expeditam redde linguam meam in scientiis & scripturus tuis, vt facultate mihi à te collata, et sapientiæ tuæ

doctrinæ corde meo insignita laudem te & cognoscam te et intelligam nomen tuum
sanctum in secula seculorum. Amen.
Compare LIH LXXVI.

Say this Oration following before the fourth Note of Philosophy.

Oh King of Kings, the Giver and Dispenser of infinite Majesty, and of infinite mercy, [81]
the founder of all foundations; lay the foundation of all thy virtues in me, remove all
foolishness from my heart, that my senses may be established in the love of thy charity,
and my Spirit informed by thee, according to the recreation and invocation of they will,
who livest and reignest God throughout all Worlds of Worlds, Amen.
[96] 4 Ista oration proferatur ante quartam notam philosophiæ.

Rex regum infinitæ misericordiæ, maietatis immensæ largitor atque dispensator, ac
stabilitor omnium fundamentorum, pone fundamentum omnium virtutum tuarum in me &
aufer à me insipientiam cordis mei vt stabiliantur sensus mei in dilectione charitatis
tuæ, & informetur spiritus meus per te secundum recreationem & invocationem
voluntatis tuæ, qui viuis & regnas Deus per omnia secula seculorum, Amen.
Compare LIH LXXVIII.

How these Orations are to be said every day once before the general Notes, and the
Notes of the liberal Arts.

These 4 Orations are necessary for liberal Arts, but chiefly do appertain to Theology,
which are to be said everyday before the general Notes, or the Notes of the liberal Arts;
but to Theology say every one of these 7 times to every Note; but if you would learn or
teach any thing of dictating, versifying, singing or Musick, or any of these Sciences, first
teach him these Orations, that thou would'st teach, how he should read them: but if he
be a Child of mean understanding, read them before him, and let him say after thee
word for [82] word; but if he be of a good understanding, let him read them 7 times a
day for 7 dayes: or if it be a general Note, pronounce these Orations, and the Virtue
thereof shall profit you much, and you shall therein find great virtue.

[97] Qualiter dictæ orationes qualibet die proferantur semel ante notae generales &
notas artium liberalium.

Hæ orationes liberalibus artibus quatuos necessariæ sunt sed specialiter ad
Theologiam pertinent, quas cum notam generalem vel notam alicuius liberalium artium
cum oratio nib. suis pronunciare volueris istas orationes prædictas prius dices semel
singulis diebus. Veruntamen cum de notis Theologiæ tractare volueris, sicut diximus,
easdem orationes apud vnamquamque notam septies dices. Et si aliquam notam de
dictando versificando vel contando vel organizando, siue de alijs huius scientijs aliqua
ad discere volueris, siue docerer; ipsum quem docueris prius istas orationes doce, vt
quoquo modo legat & si puer minoris intellectus fuerit, tu legas eas ante ipsum & ille
post te legat de verbo ad verbum. S[i] in verò sit bonæ intelligentiæ legat eas septies in

die per di es septem. Si verò notam generalium cum orationibus suis proferre volueris, easdem orationes profer, & multum tibi proderit ipsarum orationum virtus: & si omnes quæ sunt in initio minus proferantur, vel etiam aliqua ipsarum magnam perhibent habere efficaciam.

Solomon saith of these Orations, let no man presume to make use of them unless for the proper office they are instituted for.

Oh Father, incomprehensible, from whom proceedeth every thing that is good; whose greatness is incomprehensible: Hear this day my Prayers, which I make in thy sight, and grant to me the Joy of thy saving health, that I may teach unto the wicked the Wayes and Paths of thy Sciences, and convert the Rebellious and incredulous unto thee, that whatsoever I commemorate and repeat in my heart and mouth, may take root and foundation in me; that I may be made powerful and efficacious in thy works, Amen.

[98] De orationibus istis ait Salomon. Istas orationes solas nemo præsumat ne propter officium, ad quod institutæ sunt.

Deus pater immense, à quo processit omne quod bonum est, cuius magnitudo est incomprehensibilis, exaudi hodie preces meas, quas in conspectu tuo refero, & concede mihi & redde mihi læticiam salutaris tui, vt doceam hodie iniquos, vias tuas & semitas scientiarum tuarum, & conuertantur ad te rebelles & increduli, vt quod corde repeto & ore commemoro in me radicitus habeat fundamentum, vt in operibus tuis efficax videar & adiutus. Amen. [613]

Compare LIH LXXIX.

Say this Oration before the 6 Note of Philosophy:

Gezemothon, Oromathian, Hayatha, Aygyay, Lethasihel, Lechizliel, Gegohay, Gerhonay, Samasatel, Samasathel, [83] Gessiamo, Hatel, Segomasay, Azomathon, Helomathon, Gerochor, Hejazay, Samin, Heliel, Sanihelyel, Siloth, Silerech, Garamathal, Gesemathal, Gecoromay, Gecorenay, Samyel, Samihahel, Hesemyhel, Sedolamax, Secothamay, Samya, Rabiathos, Avinosch, Annas, Amen.

[99] Ista oration proferatur ante sextam notam philosophiæ.

Gezemothon, Oromathian, hayatha, Aygyay, Lethasihel, Lechizliel, Gegohay, Gerhonay, Samasatel, Samasathel, Gessiamo hatel, Segomasay, Azomathon, Helomathon, Gerochor, hejazay Samin, heliel, Sanihelyel, Siloth Silerech, Garamathal, Gesemathal, Gecoromay, Gecorenay Samyel, Samihahel, Hesemyhel, Sedolamax, Secothamay, Samya Rabiathos, Auinosch, Annas. Amen.

Compare LIH LXXX.

Then say this following:

Oh eternal King! O God, the Judge and discerner of all things, knower of all good Sciences; instruct me this day for thy Holy Names sake, and by these Holy Sacraments; and purify my understanding, that thy knowledge may enter into my inward parts, as water flowing from Heaven, and as Oil into my bones, by thee, Oh God Saviour of all things, who art the Fountain of goodness, and original of piety; instruct me this day in those Sciences which I desire, thou who art one God for ever, Amen.

Oh God Father, incomprehensible, from whom proceedeth all good, the greatness of whose mercy is fathomless, hear my Prayers, which I make this day before thee, and render unto me the joy of thy Salvation, that I may teach the unjust the knowledge of thy wayes, and convert [84] the unbelieving and Rebellious unto thee; and may have power to perform thy works, Amen.
[100] *Ista oration cum præcedenti proferatur,*

Rex æternæ Deus Iudex & discretor omnium, agnitor scientiarum bonarum, instrue me hodie propter nomen sanctum tuum, & per hæc sancta sacramenta, & clarifica mentem meam, vt intret scientia tua interiora mea sicut aqua fluens de cœlo, & sicut oleum in ossibus meis, per te Deus Salvator omnium, qui es fons bonitatis, et totius pietatis origo, instrue me hodie in istis scientijs quas desposco, tu qui es vnus Deus Amen.

Deus pater immense, à quo procedit omne quod est bonum, cuius magnitudo misericordiæ est incomprehensibilis, exaudi hodie preces meas, quas in conspectu tuo refero, et redde mihi leticiam salutaris tui, vt doceam hodie iniquos vias tua, et semitas scientiarum tuarum, & conuertantur ad te rebelles & increduli, & etiam in operibus tuis efficax videar & adiutus. Amen.
Compare LIH LXXXI, LXXXIII, and LXXXIX.

The 7 Oration, which is the end of the Orations, belonging to the ineffable Note, the last of Theology, having 24 Angels.

Oh God of all piety, Author and Foundation of all things, the eternal Health and Redemption of thy people; Inspirer and great Giver of all graces, Sciences and Arts, from whose gift it cometh: Inspire into me thy servant, an increase of those Sciences: who hast granted life to me miserable sinner, defend my Soul, and deliver my Heart from the wicked cogitations of this World; extinguish and quench in me the flames of all lust and fornication, that I may the more attentively delight in thy Sciences and Arts; and give unto me the desire of my Heart, that I being confirmed and exalted in thy glory, may love thee: and increase in me the power of thy Holy Spirit, by thy Salvation and reward of the faithful, to the Salvation of my Soul and Body, Amen.

[101] *Incipit oratio septima quæ est finis suarum orationum & complementum earum præcipuè ad notam ineffabilem pertinens, quæ est vltimum Theologiæ, viginti quatuor angelos habentem.*
Istud est principium orationis.

Deus totius pietatis autor & fundamentum omnium, salus æterna & redemptio populorum, inspirator omnium gratiarum, scientiarum & artium largitor immense, de

cuius munere venit, vt nobis famulis tuis scientiarum in me inspirare digneris augmentum: Qui etiam mihi misero peccatori tua viam concessisti, vt scire sacramenta, defende animam meam, & libera cor meum de prauis huius mundi cogitationibus & incentiuæ libidinis omnis fornicationis in me extingue potentiam, & reprime vt scientijs tuis & artibus tuis intensius delectar in eis, & des mihi petitionem cordis mei, vt in glorificatione tua confirmatus & exaltatus diligam te, & augeatur in me virtus spiritus sancti per salutem tuam et remunerationem fidelium in salutem animæ meæ et corporis mei. Amen.
Compare LIH LXXXII.

Then say this following:

Oh God most mighty Father, from whom proceedeth all good, the greatness of whose mercy is incomprehensible; hear my Prayers, which I make in thy sight.
Ista oratio cum præcedenti proferri omnino debet.

Deus pater immense, à quo procedit omne quod est bonum, cuius [614] magnitudo misericordiæ est incomprehensibilis, exaudi hodie preces meas, quas in conspectu tuo refero.
Compare LIH LXXXIII.

[Here begin the] Special precepts of the Notes of Theology, chiefly of the 1. 2. and 3. These 7 Orations are an augmentation of the rest, and ought to be said before all the Notes of Theology, but especially before the ineffable Note; these are the precepts to make thee sufficient, which we command thee to observe by the authority of Solomon: diligently inquire them out, and do as we have proposed, and perfectly pronounce the Orations, and look into the Notes of the other Arts.

[102] Incipiunt præcepta specialia de notis Theologiæ, & specialiter de prima, secunda & tertia.

Orationes septem istę quas proponimus augmentata reliquarum orationum sunt. Et ante omnes notas Theologiæ diei debent. Sed tamen præcipuè ante notam ineffabilem prouiciandę sunt, vt diximus. Ista experimenta sunt quæ postulasti ad sufficientiam, quæ tibi autoritate Salomonis seruare præcipimus, & de capitulis & orationibus earum inquires diligenter & fac sicut disposuimus & reliquas orationes pronuncia & notas artium perfectè inspicere.

How Solomon received that ineffable Note from the Angel.
Because thou desirest the Mystery of the Notes, take this of the ineffable Note, the expression whereof is given in the Angels by the Figures of [86] Swords, birds, trees,

Flowers, Candles, and Serpents; For Solomon received this from the Lord in the night of Pacification, ingraven in a book of Gold; and heard this from the Lord: Doubt not, neither be affraid; for this Sacrament is greater than all the rest; And the Lord joyned it unto him, When thou look'st into this Note, and read'st the Orations thereof, observe the precepts before, and diligently look into them; And beware that thou prudently conceal and keep whatsoever thou read'st in this Note of God, and whatsoever shall be revealed to thee in the vision. And when the Angel of the Lord appeareth to thee, keep and conceal the words and writings he revealeth to thee; and observe them to practice and operate in them, observing all things with great reverence, and pronounce them at the appointed dayes and hours, as before is directed: and afterwards say: Sapienter die illo; Age, & caste vivas. But if thou dost anything uncertain, there is danger; as then wilt have experience from the other Notes and the Orations of them; but consider that which is most wonderful [87] in those Orations; for these words are ineffable Names, and are spiritually to be pronounced before the ineffable Note, Hosel, Jesel, Anchiator, Aratol, Hasiatol, Gemor, Gesameor.¹ Those are the Orations which ought to be pronounced after the inspection of all Arts, and after the Note of Theology.

[103] Qualiter Salomon recepit notam ineffabilem sibi traditam ab Angelo. Ecce quia mysterio notarum postulasti, hoc de nota ineffabili præcipuè habeas, cuius expressio est data, gladiatorum, florum, arborum, volucrum, candelaborum, serpentum in angulis per figuras. Hanc autem Salomon à Deo nocte pacificorum accepit in folio aureo designatam. Et audiuit à Domino. Ne dubites nec expauescas, quia hoc sacramentum maius est omnibus: Et subiunxit ei Dominus. Cum autem hanc notam inspexeris & orationes eius legeris, observa man data quæ superius data sunt, & ipsa diligenter respice, quæ legeris in nota Dei, & in nota ineffabili caue tibi prudenter, vt quæcunque inspexeris, & quæcunque tibi in visione venerint celes & custodias. Et cum tibi magnus Angelus Domini apparuerit signum crucis in vexillo gerens, verba quæ tibi ostenderit ineffabiliter scripta custodi & cela, & operare in eis, sicut tibi præceperit, & ipsam notam Theologiæ per visionem magnam quam videbis aperuerit, summopere custodi: & quicquid tibi in omnibus notis idem simile apperuerit cum summa intentione observa & orationes sicut dictum est in ea pronuncia diebus & horis determinatis, & repete tamen partes illius orationis magnæ, quam habes, sicut tibi præceptum est, & diuide, & fac intervalla sicut superius dictum est: & postquam illas dixeris, SAPIENTER DIE ILLO AGE ET CASTE VIVAS. Si autem incertus aliquid feceris, periculum quidem instat cur ab aliis notis & orationibus earum experimentum habueris, sed in istis & orationibus earum quoddam maius est admirandum, & ipsa sunt quæ in istis considerata sunt.

[104] Ista enim verba sunt nomina ineffabilia, & spiritualiter [615] proferunter ante notam inestabilem. Hosel Iesel, anchiatar Aratol Hasiatol, Gemor gesameor. Istæ orationes prædictæ sunt quæ debent proferi & quomodo post inspectionem omnium artium, & præcipuè post notam Theologiæ.

1. Cp. LIH. XCV.

This is the fulfilling of the whole work; but what is necessary for an experiment of the work, we will more plainly declare. In the beginning of the knowledge of all Art, there is given almost the perfect doctrine of operating: I say almost, because some flourishing institutions hereof remain, whereof this is the first beginning.

[105] Hoc est exemplamentum totius operis: Sed quæ de totius operis experimento sunt necessaria aliqua plenè dicere volueris & prælibata lucidius declarare. In initio cognitionis omnium artium data est tota doctrina operandi & fere perfecta. Ecce quare dixerim ferè. fere enim dixi, quia adhuc quædam florida & continua huius operis restant instituenda quorum primum principium istud est.

How the precepts are to be observed in the operation of all Arts.
Observe the 4 [lunam] in every operation of Theology. Exhibit that operation with efficacy every 4 [Luna] quartam lunam; and diligently look into the books and writings of those Arts; if thou doubt of any of the Chapters, they are to be pronounced, as is taught of the [88] superiour Chapters; but know this, that these Holy Words of Orations, we appoint to be said before the bed of the sick, for an experiment of life or death. And this thou maist do often, if thou wilt operate nothing else in the whole body of Art: And know this, that if thou hast not the books in thy hands, or the faculty of looking into them is not given to thee; the effect of this work will not be the lesse therefore: but the Orations are twice then to be pronounced, where they were to be but once: And as to the knowledge of a vision, and the other virtues which these holy Orations have; thou maist prove and try them, when and how thou wilt.

[106] Qualiter mandatæ sunt obseruanda in operatione omnium artium.
Quartam autem Lunam in omni omnium pronuntiatione Theologiæ obseruabis.
Quotiescunque Luna quarta fuerit in operis instantis efficaci exhibitione, subtilius librum inspicias, atque ipsarum artium scripturas. Capitula autem de quibus dubitasti, & adhuc forsitan dubitas ita pronuntianda sunt, sicut superiorum capitulorum docet intentio. Hoc autem scias, quod hæc verba sancta orationum, quæ ante lectum infirmi ad experimentum mortis siue vitæ dicenda instituimus, etiam si nihil aliud de toto corpore artis operari volueris, sæpius poteris facere.

[107] Hoc autem sciendum est, quod si libros tibi ad manus habere non poteris, vel si tibi ipsos inspiciendi facultas data non fuerit, non id circo minus erit operis effectus, & bis proferantur omnes orationes vbi semel proferrentur. Capitula autem de quibus dubitasti, vel adhuc forsitan dubitas ita pronuntianda sunt sicut superiorum capitulorum docet intentio. Hoc autem scias quod verba sancta orationum quæ ante lectum infirmi ad experimentum mortis siue vitæ, dicenda instituimus etiam si nihil aliud de toto corpore artis operari volueris, sæpius poteris facere & probare.

Et de visione scienda, & de alijs efficacijs quas istæ orationes habent sanctæ

quantumcunque & quandocunque volueris poteris probare & tentare.

These precepts are specially to be observed.

But when thou would'st operate in Theology, observe only those dayes which are appointed; but all times are convenient for those Notes and Operations, for which there is a competent time given; but in the pronounciation of the three liberal Arts, or in the [89] inspection of their Notes, perhaps thou maist pretermitt some day appointed, if thou observe the rest; or if thou transgress two dayes, leave not off the work, for it loseth not its effect for this, for the Moon is more to be observed in the greater numbers than the dayes or hours. For Solomon saith, if thou miss a day or two, fear not, but operate on the general Chapters. This is enough to say of them: but by no means forget any of the words which are to be said in the beginning of the reading to attain to Arts; for there is great virtue in them. And thou maist frequently use the Holy Words of the visions: but if thou wouldst operate in the whole body of the Physical Art, the first Chapters are first to be repeated as before are defined. And in Theology, thou must operate only by thy self: Often repeat the Orations, and look into the Notes of Theology: this produceth great effects. It is necessary that thou have the Note of the 24 Angels alwayes in Memory; and faithfully keep those things, which the Angel reveales to thee in the vision.¹ [90]

[108] Ista sunt præcepta quæ specialiter agenda sunt & obseruanda.

Cum de Theologia verò volueris operari, præter illos dies qui tibi breuiter instituti sunt, nullus obseruandus est dies. Tempora autem omnia competentia sunt illis notis & orationibus quibus data est tanta temporis definitio. Hoc autem restat, quod in artium liberalium trium pronunciatione, siue in ipsarum notarum inspectione fortè aliquem diem prætermiseris institutum, si fortè [616] cæteros obseruaueris, etiamsi duos transgressus fueris, non id circo relinquo opus tuum, quia propter hæc non amittet effectum suum, cum maioribus numeris Luna, potius dies sunt obseruandi quam horæ. Vnde Salomon ait: Si horas transgressus fueris in die una, unam vel duas, non terrearis & de capitulis generalibus sicut dictum est operare. Hoc satis est de istis: Veruntamen verba quæ tibi initio sermonum faciendorum siue lectionum legendarum & scientiarum adipiscendarum, nulla ratione obliuiscaris: quia per se dicta magnum effectum habent. Et verbis sacramentalibus visionum poteris frequenter operari. Si autem volueris incipere de toto corpore artis physicæ opus, sicut superius definitum est. Prima capitula prius recitanda, de quibus data est definitio per prædicta. Sciendum est etiam quod de Theologia tantum poteris per te operari. Notas inspice & orationes Theologiæ sæpius repete: Et si de toto opere cessaueris hæc tibi magnum poterit conferre scripturarum effectum. Necessarium si quidem est ut notam viginti quatuor Angelos habentem, cum orationibus suis semper in memoria habeas & ut tibi superius diximus, quæ per visionem videris Angelo præmonstrante tibi sub custodia habeas, & sub fideli certamine reclude.

1. S adds the following note: Here endeth the notary arte, as alsoe the Clavicula Salomonis according to the written exemplar; which once came to my hand but

examining the Ars Notoria which is printed & found in that printed exemplar some additions or augmentations; compleated by Magister Apolonius a suckcessor of Salomon in that sublime & secret studdy; as he stileth himselfe parte of them being placed before & parte behinde; the above written Notory Arte; which is said additions, I thought fitt to sett downe here allsoe (but by themselves) & see to conclude in one Booke as followeth. Here followeth the additionall part of the [sic] as it stands in the beginning of the printed exemplar: viz It then commences with the section "I Apollonius...."

The Experiment of the precedent work, is the beginning of the following Orations, which Solomon calleth Artem Novam.

These Orations may be said before all Arts generally, and before all Notes specially; And they may be pronounced without any other Chapters, if thou wouldst operate in any of the aforesaid Arts, saying these Orations in due time and order; thou maist have great efficacy in any Art. And in saying these Orations, neither the time, day, nor [Moon], are to be observed: but take heed, that on these dayes you abstain from all sin, as drunkenness, gluttony, especially swearing, before you proceed thereunto, that your knowledge therein may be the more cleer and perfect.

Wherefore Solomon saith, When I was to pronounce these Orations, I feared lest I should offend God; and I appointed unto my self a time wherein to begin them; that living chastly, I might appear the more innocent.

[110 Incipit nova ars Salomonis.]

Ista quæ operis præcedentis sunt experimentum. Hoc principium sequentium orationum est, quas orationes Salomon ARTEM NOVAM appellavit.

[111] Orationes enim istæ ante omnes generaliter & ante omnes notas specialiter dici possunt: & debent proferri etiam si absque alijs capitulis de ipsa arte præfata operari volueris ipsis orationibus dictis tempore & ordine congruo, poteris in qualibet artium magnam habere efficaciam. In ipsis orationibus descendis neque tempora neque dies neque Luna observanda sunt. Sed tamen illud specialiter in ipsis observari debet, quia diebus quibus orationes ipsæ proferuntur, à peccatis observandum est criminalibus, scilicet gulæ, luxuriæ, & specialiter à iuramentis superfluis: ad quas antequam perueniatur, aliud prælibandum est, ut ipsarum orationum plenior & perfectior cognitio habeatur. Vnde Salomon inquit: Ego istas orationes prolaturus, timui ne offenderem Deum, & constitui mihi tempus, in quo illas inciperem, vt in castitate viuens de ipsis innocentius appareret.

[91] These are the Proaemiums of these Orations, that I might lay down in order every thing whereof thou maist doubt, without any other definition. And before thou begin to try any of these subtile works, it is good to fast two or three dayes; that it may be divinely revealed, whether thy desires be good or evil.

These are the precepts appointed before every operation; but if thou doubt of any beginning, either of the three first Chapters, or of the four subsequent Arts, that thou

maist have the effect of perfect knowledge; if thou consider and pronounce the Orations, as they are above described, although thou overpass something ignorantly; thou maist be reconciled by the spiritual virtue of the subsequent Orations.

[112a] *Ista sunt earum orationum prohemia: antequam tamen ea de quibus dubitas proponere disposui vt singula singulis [617] sub ordine posita, absque aliqua definitione clarescat.*

Ista sunt quidem etiam, de quibus dubitare non debes videlicet: vtrum capitula prima notis philosophiæ & vtrum tria capitula omnibus artis sub se contentis debeant in assignatione prælibata temporis proferri: quia certè sicut prælibauimus, ita possunt & debent. Sed sciendum est, quod secundum intentionem, quam tibi à Deo collatam credo & scio, & sic eam superiù prælibatam te decreuimus intueri; pauca vel nulla sunt de quibus oporteat dubitare. Verumtamen tibi terminum non posui præclarum. Præterea quia initia scriptorum emendanda constitui terminum non quæras.

[112b] *Sed si fortè rem tam subtilem incipere volueris, necessarium arbitror vt feria sexta operis huius habeas principium, & sicut in ista arte dispositum est. Bonum est anteferri ieiunium triduanum vt vtrum bona an mala huius voluntatis desideria sint, diuinitus ostendatur.*

[113] *Ista enim præcepta ante omnem operationem instituta sunt. Si enim aliquod aliud est de quo dubitas initium, vt trium primorum capitulorum, siue quatuor subsequentium artium, vt effectum plenariæ cognitionis habeas: si secundum quod superius descriptum est capitula & orationes & notarum consideraueris & pronunciaueris, etiamsi aliquid ignoranter præterieris, poteris subsequentium orationum spirituali vitute reconciliari.*

The Angel said of these Orations to Solomon: See the holiness of these Orations; and if thou hast transgressed any therein presumptuously or ignorantly, say reverently and wisely these Orations, of which the great Angel saith: This is a great sacrament of God, which the Lord sendeth to thee by my [92] hand; at the veneration of which sacrament, when King Solomon offered with great patience before the Lord upon the Altar, he saw the book covered with fine linen, and in this book were written 10 Orations, and upon every Oration the sign of golden Seal: and he heard in his Spirit, These are they which the Lord hath figured, and are far excluded from the hearts of the unfaithful.

[114a] *De istis orationibus ait Angelus Salomoni. Vide igitur orationum istarum sacramenta, & si quid de illis præsumptuosè vel ignoranter transgressus fuisti, dicas reuerenter atque subtiliter easdem orationes. Et de ipsis orationibus Angelus magnus inquit: Hoc sacramentum Dei magnum est, quod per manum meam tibi mittit Dominus. Ad cuius venerationem sacramenti cum rex Salomon cum magna patientia in conspectu Domini offerret super altare, vidit librum syndone inuolutum. & in hoc libro scriptas orationes decem & super singulas orationes signum sigilli aurei. Et audiuit in spiritu: hæc sunt quæ figurauit Dominus, & quæ longè exclusit à cordibus infidelium.*

Therefore Solomon trembled lest he should offend the Lord, and kept them, saying it was wickedness to reveal them to unbelievers: but he that would learn any great or spiritual thing in any Art or necessary Science, if he cannot have a higher work, he may say these Orations at what time soever he will; the three first, for the three first liberal Arts; a several Oration for every several Art, or generally all the three for the three Arts are to be said; and in like manner the four subsequent Orations, for four other liberal Arts. And if thou wouldst have the whole body of Art, without any definition of time, thou maist pronounce these Orations before the several [93] Arts, and before the Orations and Notes of these Arts, as often as thou wilt, fully, manifestly and secretly; but beware that thou live chastly and soberly in the pronounciation thereof.

Tremuit ergo Rex Salomon ne offenderet Dominum & custodiuit ipsas dicens eas fas non est nec operari in ipsis in infidelibus. Sed qui aliquid magnum vel spirituale in artibus siue in arte aliqua vult adipisci alicuius scientiæ necessaria. Si superius opus habere non poterit. Omni tempore quodocunque voluerit has orationes dicat, primas tres pro primis tribus liberalibus specialiter singulam orationem pro singula arte: vel generaliter omnes tres pro artibus dicendæ [618] sunt. Item & quatuor orationes subsequentes quocunque tempore volueris pro alijs quatuor artibus liberalibus dicas simili modo. Et si fortè totum corpus artis habere volueris, absque aliqua temporis definitione, ipsas orationes pronunciare poteris ante artes singulas, & ante orationes & notas earum atrium, quoties volueris eas plenè, manifestè & secretè pronunciare. Et tamen necessarium est tibi castèl viuere & sobriè in pronunciatione earum.

This is the first Oration of the 10, which may be pronounced by its self, without any precedent work to acquire Memory, Eloquence and understanding, and stableness of these three and singularly to be rehearsed before the first figure of Theology:

[115] *Ista oratio est prima de decem, quæ per se sine opere præcedenti possunt pronunciari ad memoriam, facunditatem, & intelligentiam & illarum trium stabilitatem acquirendam. Et singulariter debet proferri ante primam figuram Theologiæ.*

Omnipotent, Incomprehensible, invisible and indissolvable Lord God; I adore this day thy Holy Name; I an unworthy and miserable sinner, do lift up my Prayer, understanding and reason towards thy Holy and Heavenly Temple, declaring thee, Oh Lord God, to be my Creator and Saviour: and I a rational Creature do this day invoke thy most glorious clemency, that thy Holy Spirit may vivify my infirmity: And thou, Oh my God, who didst confer the Elements of letters, and efficacious Doctrine of thy Tongue to thy Servants Moses and Aaron, confer the same grace of thy sweetness upon me, which thou hast [94] investigated into thy Servants and Prophets: as thou hast given them learning in a moment, confer the same learning upon me, and cleanse my Conscience from dead

works; direct my Heart into the right way, and open the same to understand, and drop the truth into my understanding. And thou, Oh Lord God, who didst condescend to create me after thy own image, hear me in thy Justice, and teach me in thy truth, and fill up my soul with thy knowledge according to thy great mercy, that in the multitude of thy mercies, thou maist love me the more, and the greater in thy works, and that I may delight in the administration of thy Commandments; that I being helped and restored by the work of thy grace, and purified in Heart and Conscience to trust in thee, I may feast in thy sight, and exalt thy name, for it is good, before thy Saints, Sanctifie me this day, that I may live in faith, perfect in hope, and constant in charity, and may learn and obtain the knowledge I desire; and being illuminated, strengthened, and exalted by the Science obtained, I may know thee, and love thee, and love the [95] knowledge and wisdom of thy Scriptures; and that I may understand and firmly retain, that which thou hast permitted man to know: Oh Lord Jesus Christ, eternal only begotten Son of God, into whose hands the Father gave all things before all Worlds, give unto me this day, for thy Holy and glorious Name, the unspeakable nutriment of Soul and Body, a fit, fluent, free and perfect Tongue; and that whatsoever I shall ask in thy mercy, will and truth, I may obtain; and confirm all my Prayers and actions, according to thy good pleasure. Oh Lord my God, the Father of Life, open the Fountain of Sciences, which I desire; open to me, Oh Lord, the Fountain which thou openedst to Adam, and to thy Servants Abraham, and Isaac, and Jacob, to understand, learn and judge; receive Oh Lord my Prayers, through all thy Heavenly virtues, Amen.

Omnipotens, incomprehensibilis, inuisibilis & indissolubilis Deus, adoro hodie nomen sanctum tuum: ego indignus & miserrimus peccator extollens orationem & intellectum meum & rationem meam ad templum tuum sanctum cœleste, & assisto tibi hodie Deus meus, ostendens te Deum meum creatorem meum & saluatorem meum. Et ego rationabilis creatura, inuoco hodie gloriosissimam clementiam tuam, vt viuificet hodie Spiritus sanctus infirmitatem meam: & tu Deus meus qui Moysi & Aaron seruis tuis per literarum elementa exterioris linguæ tuæ efficacem doctrinam contulisti, confer hodie mihi gratiam superioris dulcedinis tuæ qua instruxisti seruos tuos, & inuestigatione qua inuestigasti eosdem per Prophetas, & sicut potuisti eis momentaneam conferre doctrinam: adhibe eam doctrinam quam scire desidero, & emunda conscientiam meam, ab operibus mortuis: & mitte cor meum in viam rectam & aperi i[llu]d ad intelligendum, & destilla intellectum meum in viam rectam. Et tu Domine Deus qui me ad imaginem & similitudinem tuam creare dignatus es, exaudi me in tua iustitia, & doce me in tua veritate, & reple animam meam scientia tua secundum magnam misericordiam tuam, vt in multitudine miserationum tuarum amplius me delectes & in operibus tuis magnis, & complaceam in administratione mandatorum tuorum: & secundum opera gratiæ tuæ adiutus & restauratus & exaltato corde & conscientia mea emundata confidere in te, & epuler in conspectu tuo, & exaltem nomen tuum quod bonum est, in conspectu sanctorum tuorum. Sanctifica me hodie, vt in fide viuam & spe perfecta, & charitate constanti, literaturam quam desidero adipiscar, & addiscam: & adepta scientia exaltatus, [619] corroboratus, illuminatus diligam te & cognoscam, & scientiam & sapientiam intelligam de scripturis tuis, quas hominibus sciendas permisisti sentiam & firmiter habeam et retineam. Iesu Christe Fili Dei vnigenite, cui ante secula omnia dedit pater in manus, da mihi hodie propter nomen sanctum tuum gloriosum & ineffabile nutrimentum corporis & animæ, idoneam & perspicacem linguam liberam & expeditam

& absolutam, vt & quicquid postulauero in tua misericordia & voluntate & veritate disponatur: & omnis oratio mea & actio in beneplacito tuo radicata & confirmata consistat. Aperi Domine Deus meus & Pater vitæ meæ fundamentum scientiæ quam desidero. Aperi mihi, Domine fontem quem aperuisti protoplasto Adæ: & quem aperuisti seruis tuis Abraham & Isaac & Iacob ad intelligendum ad discendum & ad iudicandum, su[s]cipe pro me hodie Domine preces & orationes omnium sanctorum, & sanctorum cœlestium virtutum, vt omnium scripturarum tuarum docibilis constanter efficiar. Amen. Cp. LIH. LXXXIV.

The next Oration is the second of ten, and giveth Eloquence, which ought to be said after the other; a little interval between, and before the first Figure of Theology.

I adore thee, thou King of Kings, [96] and Lords, eternal and unchangeable King: Hearken this day to the cry and sighing of my Heart and Spirit, that thou maist change my understanding, and give to me a heart of flesh, for my heart of stone, that I may breath before my Lord and Saviour; and wash Oh Lord with thy new Spirit the inward parts of my heart, and wash away the evil of my flesh: infuse into me a good understanding, that I may become a new man; reform me in thy love, and let thy salvation give me increase of knowledge: hear my Prayers, O Lord, wherewith I cry unto thee, and open the Eyes of my flesh, and understanding, to understand the wonderful things of thy Law; that being vivified by thy Justification, I may prevail against the Devil, the adversary of the faithful; hear me Oh Lord my God, and be merciful unto me, and shew me thy mercy; and reach to me the vessel of Salvation, that I may drink and be satisfied of the Fountain of thy grace, that I may obtain the knowledge and understanding; and let the grace of thy Holy Spirit come, and rest upon me, Amen. [97] [116] Ista oratio cum prima pronunciata dat facunditatem. Et est secunda oratio de decem & cum præcedenti pronunciari debet facto aliquo modico interuallo, adhibet cum prima facundiam. Ista enim oratio debet proferri ante secundam figuram Theologiæ.

Adoro te rex regum & domine dominantium, rex æterne impermutabilis, intellige hodie clamorem meum spiritus & cordis mei gemitum, vt commutato intellectu meo, & dato mihi corde carneo pro lapideo respirem ante Dominum & Saluatorem meum. Et laua Domine interiora mea spiritu tuo nouo intellectu carnis meæ malo: pone intellectum tuum bonum, & aufer à me quod malum est, commutans me in hominem nouum: vt dilectione qua reformasti me, salus tua mihi intelligentiæ tribuat incrementum. Exaudi hodie preces meas Domine, quibus clamo ad te, & reuela oculos carnis meæ & mentis meæ considerans & intelligens & custodiens mirabilia de scripturis legis tuæ, vt viuificatus in iustificationibus tuis præualeam in conspectu adversarij fidelium diaboli. Exaudi me Domine Deus meus & propitius esto mihi qui plasmasti me, & ostende hodie misericordiam tuam, & porrige mihi vas salutare, vt potem & satier de fonte gratiæ tuæ: vt de scriptutis quas desidero hodie psallam cum intellectu & scientia & intelligam & veniat hodie gratia Spiritus sancti & requiescat super me. Amen. [620] Cp. LIH LXXXV.

For Eloquence and stability of mind.

This is the third Oration of the ten, and is to be said before the first Figure of Astronomy.

I confesse my self guilty this day before thee Oh God, Father of Heaven and Earth, Maker of all things, visible and invisible, of all Creatures, Dispenser and Giver of all grace and virtue; who hidest wisdom and knowledge from the proud and wicked, and givest it to the faithful and humble; illuminate my Heart, and establish my Conscience and understanding: set the light of thy countenance upon me, that I may love thee, and be established in the knowledge of my understanding, that I being cleansed from evil works, may attain to the knowledge of those Sciences, which thou hast reserved for believers. Oh merciful and omnipotent God, cleanse my Heart and reins, strengthen my Soul and Senses with the grace of thy Holy Spirit, and establish me with the fire of the same grace: illuminate me; gird up my loyns, and give the staffe of thy Consolation into my [98] right hand, direct me in thy Doctrine, root out of me all vices and sin, and comfort me in the love of thy mercies: Breath into me Oh Lord the breath of Life, and increase my reason and understanding; send thy Holy Spirit into me, that I may be perfect in all knowledge: behold Oh Lord, and consider the dolour of my mind, that my will may be comforted in thee; send into me from Heaven thy Holy Spirit, that I may understand those things I desire. Give unto me invention, Oh Lord, thou Fountain of perfect reason and riches of knowledge, that I may obtain wisdom by thy Divine assistance, Amen.

[117] *Ista oratio dat facundiam proferenti, & stabilitatem mentis.*

Ista est tertia oration de decem, & cum aliis præcentibus debet pronunciari ad confirmandam stabilitatem mentis. Ista oratio debet pronunciari ante primam figuram artis Astronomiæ.

Confiteor ego tibi reus hodie Deus pater cœli & terræ, conditor omnium visibilium & inuisibilium, creaturarum omnium, atque virtutum omnium & gratiarum bonarum dispensator atque largitor. Qui obscondis sapientiam & scientiam, tuam à superbis & reprobis (sibi non autem maiestati tuæ fidentibus.) Humilia (Illumina) hodie cor meum, & stabilem fac intellectum meum, & mentem meam, & diligentem te fac conscientiam meam, & signa hodie lumen vultus tui super me, vt prorsus innouatus intelligens efficiar & stabilis in mundatis tuis: & emundatus ab omnibus operibus malis, preualeam in scripturis & scientiis tuis, quas reseruasti vnice tibi credentibus. O fortis & misericordissime, & omnipotentissime Deus, vre cor, renes, internos sensus meos, corrobora hodie animam meam gratia Spiritus sancti, & igne visitationis eiusdem gratiæ tuæ illumina me in fortitudine stabilitatis: præcinge lumbos meos, & baculum confortationis tuæ porrige in dexteram meam, & doctrinas dirige in opera mea veras: vt eradicatis sordibus & vitiis peccatorum meorum, præualeam confortatus in dilectione misericordiarum tuarum. Inspira mihi Domine spiraculum vitæ, & auge mentem meam, & intellectum meum, & rationem meam, & mitte Spiritum sanctum in me: vt in omnibus scripturis tuis exercitatus spiritus meus confortetur & augeatur. Oro, respice benignè, & considera Domine hodie dolorem mentis meæ, vt fiat voluntas mea confortata in te, & de cœlo mittere mihi digneris in terram consolatorem Spiritum tuum, vt in stabilitate perfecta me muniat in præ præsentem, & in continuatione conferat vt conforter ad ea intelligenda quæ desidero. Da inuentionem, ô fons omnis rationis perfectæ scientiæ

locupletissimæ, vt auxilio tuo sancto hæc merear obtinere, Amen.
Cp. LIH LXXXVI.

To Comfort the outward and inward Senses.

Oh Holy God, merciful and omnipotent Father, Giver of all things; strengthen me by thy power, and help me by thy presence, as thou wert merciful to Adam, and suddenly gavest him the knowledge of all Arts through thy great mercy; grant unto me power to obtain the same knowledge by the same mercy: be present with me Oh [99] Lord, and instruct me: Oh most merciful Lord Jesus Christ Son of God, breath thy Holy Spirit into me, proceeding from thee and the Father; strengthen my work this day, and teach me, that I may walk in thy knowledge, and glorify the abundance of thy grace: Let the flames of thy Holy Spirit rejoyce the City of my Heart, by breathing into me thy Divine Scriptures; replenish my Heart with all Eloquence, and vivify me with thy Holy visitation; blot out of me the spots of all vices, I beseech thee, Oh Lord God incomprehensible; let thy grace alwayes rest upon me, and be increased in me; heal my Soul by thy inestimable goodness, and comfort my heart all my life, that what I hear I may understand, and what I understand I may keep, and retain in my Memory; give me a teachable Heart and Tongue; through thy inexhaustible grace and goodness; and the grace of the Father, Son, and Holy Ghost, Amen. [100]

[119] Ad confortationem sensuum interiorum & exteriorum.

O Pientissime Deus, & misericors, clemens Deus Pater, Deus omnipotens, omnia donans, fac mihi possibilia omnia credenti in posse vigore tuo, & adiuvaa me hodie pientissime Deus, sicut misericors fuisti Adæ pœnitenti, qui ei subitam, per omnipotentiae tuæ misericordiam, scientiam multarum agnitionum contulisti atrium: Confer mihi hodie per eiusdem omnipotentiae tuæ misericordiam, vt eam scientiam [621] valeam adipisci: Adesto clementissime pater operi hodie, & instrue me benignissimè. O Domine clementissime Iesu Christe fili Dei confirma aspirando in me Spiritum sanctum qui à te Patre procedit: consolida opus meum hodie, & doce me, vt ambulem in scripturis, & glorier in multitudine effluentis gratiae tuæ: vt impetus fluminis sanctissimi Spiritus ciuitatem cordis mei lætificet, diuinam Scripturam inspirando, & repleat cor meum, omnimoda facundia, & visitatio sua sancta viuificet me, & deleatur in me macula omnis vitij. Te quæso, Domine Deus meus incomprehensibilis, vt gratia tua semper maneat super me, & multipliciter in me, & sanabis. Domine animam meam pietate tuæ inæstimabilis clemenciæ, & confortabis cor meum hodie, & toto tempore vitæ ærli; meæ, vt quicquid audiero, intelligam, & quicquid intellexero custodiam" & quicquid custodiero, memoriter teneam, & alios corde & lingua docili instruam notitiam tuæ inexhaustæ bonitatis per hæc sacramenta præfata, cooperante gratia Patris, & Filii, & Spiritus sancti, Amen.

Cp. LIH LXXXVIII.

This following is for the Memory.

O Holy Father, merciful Son, and Holy Ghost, inestimable King; I adore, invoke, and beseech thy Holy Name, that of thy overflowing goodness, thou wilt forget all my sins:

be merciful to me a sinner, presuming to go about this office of knowledge, and occult learning; and grant, Oh Lord, it may be efficacious in me; open Oh Lord my ears, that I may hear; and take away the scales from my Eyes, that I may see: strengthen my hands, that I may work; open my face, that I may understand thy will; to the glory of thy Name, which is blessed for ever, Amen.

[120] Hæc oratio cum præcedentibus debet legi pro memoria.

Pie Pater, misericors Fili, clemens Spiritus sanctus, Deus, Rex ineffabilis & inæstimabilis, adoro, inuoco & deprecor nomen sanctum tuum super effluentem æquitatem tuam, quatinus omnia ignoscas & indulgeas miserabilis mihi misero peccatori præsumente in officium quod aggressurus sum de literatura & occulta scientia cognoscenda, & fac me Domine vt efficaciter in me vigeat & inualescat. Aperi mihi Domine Deus aures meas, potenter vt audiam, & exerge lutum oculorum meorum, vt videam: dilata aures meas vt audiam: conforta manus vt operer: conforta pedes meos vt ambulem: expandi nares meas, os meum & olfactum meum, vt sentiam & loquar tibi placita semper, ad honorem nominis tui, quod est benedictum in secula seculorum, Amen.

Cp. LIH LXXXIX.

This following strengtheneth the interiour and exteriour Sences.

Lift up the senses of my Heart and Soul unto thee, Oh Lord my God, and elevate my heart this day unto thee; that my words and works may please thee in the sight of all people; let thy mercy and omnipotency shine in my bowels; let my understanding be [101] enlarged, and let thy Holy Eloquence be sweet in my mouth, that what I read or hear I may understand and repeat: as Adam understood, and as Abraham kept, so let me keep understanding; and as Jacob was founded and rooted in thy wisdom, so let me be: let the foundation of thy mercy be confirmed in me, that I may delight in the works of thy hands, and persevere in Justice, and peace of Soul and Body; the grace of thy Holy Spirit working in me, that I may rejoyce in the overthrow of all my adversaries, Amen.

[121] hæc oratio antequam legas, valet ad sensus interiores & exteriores.

Extolle sensus carnis & animæ meæ ad te Domine Deus meus, & eleuo cor meum hodie ad te, vt placeant verba & opera mea in conspectu populi tui, & fulgeat omnipotentia tua magna, & misericordia tua in visceribus meis, & dilatetur mens mea in me, & indulgescat eloquium tuum sanctum in ore meo, vt quod legero vel audiero intelligam, & proferre sciam, sicut Adam intellexit: sicut custodiuit Abraham, & ego custodiam: sicut memoriter tenuit Iacob, & ego teneam, vt in scripturarum tuarum virtute fundatus, radicans, misericordiæ [622] tuæ fundamentum confirmatum glorier acquisisse & delectatus in operibus manuum tuarum, iustitiam & pacem mentis & corporis perseueranter adipiscar, & firme custodiam gratia Spiritus tui sancti Domine plenaria in me operante, vt hostium visibilium mihi aduersantium insidias atque versutias gaudeam superasse, Amen.

Cp. LIH XC.

This following giveth Eloquence, Memory and Stability.

Disposer of all Kingdomes, and of all visible and invisible gifts: Oh God, the Ordeyner and Ruler of all wills, by the Counsel of thy Spirit dispose and vivify the weakness of my understanding, that I may burn in the accesse of thy Holy will to good: do good to me in thy good pleasure, not looking upon my sins; grant me my desire, though unworthy; confirm my Memory and reason to know, understand, and retain, [102] and give good effect to my senses through thy grace, and justify me with the justification of thy Holy Spirit, that what spots soever of sin are contracted in my flesh, thy Divine power may blot out; thou who hast been pleased in the beginning, to create the Heaven and Earth, of thy Mercy restore the same, who art pleased to restore lost man to thy most Holy Kingdome ; Oh Lord of wisdom , restore Eloquence into all my senses , that I, though an unworthy sinner, may be confirmed in thy knowledge, and in all thy works, by the grace of the Father, Son, and Holy Ghost, who livest and reignest three in one, Amen.

[122] *Ista oration cum præcedentibus dat memoriam, facundiam & stabilitatem.*

Omnium regnorum, visibilium quoque invisibilium donorum dispensator, atque Deus omnium voluntatum ordinator, consilio tui spiritus dispone, vivifica virtutem debilem mentis meæ, & ardeam in accessu voluntatis sanctæ tuæ ad bonum: in beneplacito autem tui facias magnitudinem peccatorum meorum non aspiciendo: largire mihi indigno quod opto, & rationem cognoscendi, intelligendi, memoriter retinendi in me confirma, & effectum bonum cum gratia sensibus meis accomoda, & iustifica me in iustificatione Spiritus sancti, vt quicquid ex carnis macula & labe peccati contraxerim, diuina potentia tua ineffabiliter abluat, pietas qua in principio cælum & terram creare voluisti, ita spiritualis tua misericordia restauret, qua hominem perditum ad regnum sanctissimum reuocare dignatus es: Tu Domine tua sapientia & scientia attingens, disponens omnia suauiter, omnes sensus meos facundos in me restituas, vt ego indignus peccator & miser in omnibus operibus tuis confirmatus, & perspicax & facundus, gratia Patris, & Filij, & Spiritus sancti largiente efficiar operante, qui viuis ac regnas trinus & vnus, Amen.

Cp. LIH XCI.

An Oration to recover lost wisdom.

Oh God of living, Lord of all Creatures visible and invisible, Administrator and Dispenser of all things, enlighten my Heart this day by the grace of thy Holy Spirit, strengthen my inward man, and pour into me the dew of thy grace, whereby thou instructest the Angels; inform me with the plenty of thy knowledge, wherewith from the beginning thou hast taught thy [103] faithful; let thy grace work in me, and the floods of thy grace and Spirit, cleanse and correct the filth of my Conscience. Thou who comest from Heaven upon the Waters of thy Majesty, confirm this wonderful Sacrament in me.

[123] *Oratio hæc ad recuperationem amissi ingenij debet pronunciari.*

Deus viuorum, dominator omnium creaturarum, visibilium & inuisibilium, administrator & fundator, omnia omnibus, singula singulis tribuens secundum naturæ facultatem. Ideo hodie gratia Spiritus sancti cor meum illustret & multiplicet Spiritus sanctus, & corroboret interiorem hominem: & fœcunda me rore gratiæ tuæ, qua Angelos instruxisti: informa me largitate tuæ scientiæ, quam à principio fideles tuos docuisti, vt operetur in me gratia septiformis, & superiori celeri impetu fluminis de Libano puteum conscienciæ meæ corrigat, repleat & exuberet, tu qui venisti de cœlis super aquas maiestatis tuæ, & huius sacramenti in me confirmes mirabilia.
Cp. LIH XCII.

To obtain the grace of the Holy Spirit.

Oh Lord my God, Father of all things, who revealest thy celestial and terrestrial secrets to thy Servants, I humbly beseech and implore thy Majesty, as thou art the King and Prince of all knowledge, hear my Prayers; and direct my works, and let my Actions prevail in Heavenly virtues, by thy Holy Spirit: I cry unto thee, Oh God, hear my Clamor, I sigh to thee, hear the sighings of my heart, and alwayes preserve my Spirit, Soul, and Body, under the Safeguard of thy Holy Spirit; O God thou Holy Spirit, perpetual and Heavenly charity, whereof the Heaven and Earth is full, breath upon my operation; and what I require to thy honour and praise, grant unto me; let thy Holy Spirit come [104] upon me, rule and reign in me, Amen.

[623]

[124] Ad recuperationem gratia Spiritus sancti.

Profiteor tibi Deus meus hodie, pater omnium, qui secreta cœlestia reuelas seruis tuis, & terrena ostendis: te deprecor suppliciter, maiestatem tuam exoro, vt sicut tu es Rex & Princeps nostrarum cogitationum, exaudi hodie preces meas dirigenter, dignanter opera mea dirige, & actiones cœlestium virtutum in spiritu sancto prævaleant. Clamo ad te hodie, Deus meus; exaudi clamorem meum, ingemisco ad te, exaudi gemitum cordis mei hodie, & semper spiritum meum, & animam meam, & totum corpus meum, sub tutela Angelorum tuorum præserua. Spiritus sancte Deus, cuius charitas perpetua ac cœlestis, cuius possessione cœli & terra plena est, aspira ad hanc operationem meam, & quod in laudis tui honorem deuotegeave; postulo, mihi concede. Spiritus sanctus in me veniat, & regnet & imperet, Amen.

Cp. LIH XCIII.

To recover intellectual wisdom.

Oh Lord, I thy Servant confesse my self unto thee, before the Majesty of thy glory, in whose Spirit is all Magnificence and Sanctimony: I beseech thee according to thy unspeakeable Name, extend thy merciful Ears and Eyes to the office of my operation; and opening thy hand, I may be filled with the grace I desire, and satiated with charity and goodness; whereby thou hast founded Heaven and Earth, who livest, &c.

[125] Oration ad recuperationem ingenij & intellectus.

Domine ego seruus tuus nunc tibi hodie confiteor coram maiestate gloriæ tuę, in cuius

Spiritu sunt omnis magnificentia & sanctimonia: te deprecor secundum ineffabile nomen tuum, quatenus ad meae operationis officium aures tuae pietatis & clemens oculos tuos accommodes, & aperiente manum tuam gratiam quam desidero satier, & foecunder charitate & claritate, qua coelum & terram fundasti, qui viuis [et regnas solus per omnia secula seculorum]. Amen.
Cp. LIH XCIV.

Say these Orations from the first day of the month, to the fourth day: in the fourth day Alpha and Omega, and that following it, viz. Helischemat azatan; As it is in the beginning: afterwards say,

Theos Megale patyr, ymas heth heldya, hebeath heleotezygel, Salatyel, Salus, Telli, Samel, Zadaziel, Zadan, Sadiz Leogio, Yemegas, Mengas, Omchon Myeroym, Ezel, Ezely, Yegrogamal, Sameldach, Somelta, Sanay, Geltonama, Hanns, [105] Simon Salte, Patyr, Osyon, Hate, Haylos, Amen.

Istas orationes iam dictas proferas in primo die mensis, vsque ad quartum diem: in quarta autem solas sequentes Alpha & omega, & illam sequentem, s*il. Helischemat azatan, vt habetur in principio.

[10] Theos Megale patyr ymas heth heldya hebeath heleotezygel Salatyel salus telh samel zadaziel zadan Sadiz leogio yemegas mengas omchon Myeroym Ezel Ezely yegrogamal Sameldach Somelta sanay Geltonama hanns Simon salte patyr osyon hate haylos, Amen.

Compare LIH XVII.

Oh light of the World immense God, &c.**

O lux mundi Deus immense &c.

** This paragraph is given in full on page 9. It is described as the exposition of the preceding Oration. It occurs here in full in S, but in R.T. and H it occurs in the beginning, worded slightly differently, O God, the light of the world, Father of immense eternity....

Hereby is increased so much Eloquence, that nothing is above it.

Thezay lemach ossanlomach azabath azach azare gessemon relaame azathabelial biliarsonor tintingote amussiton seabamay halbuchyrye gemaybe redayl hermayl textossepha pamphilos Cytrogoomon bapada lampdayochim yochyle tahencior yastamor Sadomegol gyeleton zomagon Somasgei baltea achetom gegerametos halyphala semean utangelsemon barya therica getraman sechalmata balnat hariynos haylos halos genegat gemnegal saneyalaix samartaix camael satabmal simalena gaycyah salmancha sabanon salmalsay silimacroton zegasme bacherietas zemethim theameabal gezorabal craton henna glungh hariagil parimegos zamariel leozomach rex maleosia mission zebmay aliaox gemois sazayl neomagil Xe Xe Sepha caphamal azeton gezain holhanhahala semeanay gehosynon caryacta gemyazan zeamphalachin zegelaman hathanatos, semach [106] gerorabat syrnosyel, halaboem hebalor halebech ruos sabor ydelmasan falior sabor megiozgoz neyather pharamshe forantes saza mogh schampeton sadomthe nepotz minaba zanon suafnezenon inhancon maninas gereuran gethamayh passamoth theon beth sathamac hamolnera galsemariach nechomnan

regnali phaga messyym demogempta teremegarz salmachon alpibanon balon
septzurz sapremo sapiazte baryon aria usyon sameszion sepha athmiti sobonan
Armissiton tintingit telo ylon usyon, Amen.

Azay lemach azae gessemon thelamech azabhaihal sezyon traheo emagal gyeotheon
samegon pamphilos sitragramon limpda jachim alna hasios genonagal samalayp camiel
secal hanagogan heselemach getal sam sademon sebmassan traphon oriaglpān
thonagas tyngen amissus coysodaman assonnap senaly sodan alup theonantriatos
cophā anaphial Azathon azaza hamel hyala saraman gelyor synon banadacha gennam
sassetal maga halgozaman setraphangon zegelune Athanathay senach zere zabal
somayel leosamach githacal halebriatos Jaboy del masan negbare phacamech schon
nehooz cherisemach gethazayhy amilya semem ames gemay passaynach tagayl
agamal [107] fragal mesi themegemach samalacha nabolem zopmon usyon felam
semessi theon, Amen.

Tanta facundia per hanc adaugetur, vt nihil supra.

Thezay lemach ossanlomach azabath azach azare gessemon relaame azathabelial
beliarsonor tintingote amussiton seabamay halbuchyrye gemaybe tedayl hermayl textos
sepha pamphilos Cytrogoomon bapada lampda yochim yochyle tahencior yastamor
Sadomegol gyeleiton zomagon Somasgei baltea achetom gegerametos halyphala
semean utangelsemon barya therica getraman sechalmata balnat hariynos haylos halos
genegat gemnegal saneyalaix samartaix camael [624] satabmal simalena gacyach
salmāncha sabanon salmalsay silimacroton zegas me bacherietas zemethim
theameabal gezorabal craton henna glungh hariagil parimegos zamariel leozomach rex
maleosia mission zebmay aliaox gemois sazayl neomagil Xe Xe Sepha caphamal
azeton gezain holhanhiala semeanay gehosynon caryacta gemyazan zeamphalachin
zegelaman hathanatos, semach gerorabat syrnosyel, halaboem hebalor halebech ruos
sabor ydelmasan falior sabor megiozgoz neyather pharamshe forantes saza mogh
schampeton sdomthe nepotz minaba zanon suafnezenon inhancon maninas gereuran
gethamayh passamoth theon beth sathamac hamolnera galsemariach nechomnan
regnali phaga messyym demogempta teremegarz salmachon alpibanon balon
septzurz sapremo sapiazte baryon aria vsyon sameszion sepha athmiti sobonan
Armissiton tintingit telo ylon vsyon, Amen.

Azay lemach azae gessemon thelamech azabhaihal sezyon traheo emagal gyeotheon
samegon pamphilos sitragramon limpda iachim alna hasios genonagal samalayp camiel
secal hanagogan heselemach getal sam sademon sebmassan traphon oriaglpān
thonagas tyngen amissus coysodaman assonnap senaly sodan alup theonantriatos
cophā anaphial Azathon azaza hamel hyala saraman gelyor synon banadacha gennam
sassetal maga halgozaman setraphangon zegelune Athanathay senach zere zabal
somayel leosamach githacal halebriatos laboy del masan negbare phacamech schon
nehooz cherisemach gethazayhy amilya semem ames gemay passaynach tagayl
agamal fragal mesi themegemach samalacha nabolem zopmon vsyon felam semessi
theon, Amen.

Cf. LIH XX and XXI.

The third part, the sign Lemach.

Lemach sabrice elchyan gezagan tomaspin hegety gemial exyophyam soratum
salathahom bezapha saphatez Calmichan samolich lena zotha phete him hapnies
sengengeon lethis, Amen.

Sequitur tertia pars signum Lemach.

Lemach sabrice elchyan gezagan tomaspin hegety gemial exyophyam soratum
salathahom bezapha saphatez Calmichan samolich lena zotha phete him hapnies
sengengeon lethis, Amen.

Cf. LIH XXII and XXIII; Ars. Not. 16 var. 4, JV p. 159.

For the memory.

Oh great invisible God, Theos patyr behominas Cadagamias imas by thy Holy Angels,
who are Michael the Medicine of God; Raphael the Fortitude of God, Gabriel ardens
holy per Amassan, Cherubin, Gelommeios, Sezaphim gedabanan, tochrosi gade
anathon, zatraman zamanary gebrienam: Oh fulness, Holy Cherubins, by all thy Angels,
and by all thy glorious Arch-angels, whose Names are consecrated by God, which
ought not to be spoken by us, which are these, dichal, dehel depymon exluse exmegon
pharconas Nanagon hossyelozogon gathena ramon garbona vramani Mogon hamas;
[108] Which humane sence cannot apprehend: I beseech thee, Oh Lord illuminate my
Conscience with the Splendor of thy light, and illustrate and confirm my understanding
with the sweet odor of thy Spirit; adorn my Soul, reform my heart, that hearing I may
understand, and retain what I hear in my Memory. Oh merciful God, appease my
bowels, strengthen my Memory, open my mouth mercifully; temperate my Tongue by
thy glorious and unspeakable Name: thou who art the Fountain of all goodness, have
patience with me, and give a good Memory unto me, &c.

Ad Memoriam.

Deus summe inuisibilis Theos patyr behominas Cadagamias imas per sanctos angelos
tuos, qui Michaël id medicina Dei, Raphaël, fortitudo Dei: Gabriel ardens holy per
amassay Cherubin gelommetos Seraphin gedabanan tochrosi gade anathon. zatraman
zamanary gebrienan plenitudo sancte Cherubins per omnes tuos angelos, & per omnes
tuos archangelos gloriosos, quorum nomina à Deo consecrata, quæ à nobis [625]
proferri non debent, quæ sunt hæc, dichal, dehel depymon exluse exmegon pharconas
pharconas Nanagon hosiyl ozogon gathena ramon garbona vramani Mogon hamas:

& quæ humani sensus apprehendere non possunt, te quæso Domine, illumina
conscientiam meam splendore tui luminis, & illustra, & confirma intellectum meum odore
suauitatis Spiritus sancti, adorna animam meam, vt audiam, & audita memoriter
teneam, reforma cor meum Domine, placa piissime viscera mea, memoriam, aperi
mitissime os meam: tempera benignissime linguam meam per gloriosum & ineffabile
nomen tuum, qui es fons totius pietatis, habeas patientiam in me, & memoriam da mihi,
&c.

Cf. LIH XXIV and XXV.

Say these Orations in the fourth [Moon], viz. Hely schemath, Alpha and Omega, Theos
megale. Oh light of the World Azalemach, great God I beseech thee: These ought to be

said in the 8, 12, 10 [*16], 20, 24, 28, 30. and in all these Lunations rehearse 2 four times; in the morning once, the third hour once, the ninth once, and once in the evening; and in the other dayes rehearse none, but them of the first day, which are Alpha and Omega, Helyschemat, Almighty, incomprehensible, I adore thee; [109] I confesse my self guilty: O Theos hazamagiel: Oh merciful Lord God, raise up the sences of my flesh: Oh God of all living, and of all Kingdomes, I confesse Oh Lord this day, that I am thy servant. Rehearse these Orations also in the other dayes four times, once in the morning, once in the evening, once about the third hour, and once on the ninth; And thou shalt acquire Memory, Eloquence and stability fully, Amen.

Istæ orationes quarta luna, sc. Hely schemath: Alpha & omega, Theos megale. O lux mundi, Azaylemach, Deus summe te quæso: Debent proferri in 8. & 12. & 16. 20. 24. 28. 30. & in istis quibuslibet lunationibus proferas quater, in summo mane semel, circa tertiam semel, circa nonam semel, circa vespervas semel. Et nota, quòd in aliis diebus nunquam proferas, sed illas quas protulisti prima die, quæ sunt: Alpha & omega helyschemat, Omnipotens incomprehensibilis, Adoro te: Confiteor ego reus, o Theos hazamagiel, Domine Deus misericors, extolle sensus carnis, omnium regnorum Deus viuorum: confiteor hodie tibi Domine ego seruus tuus. Illas orationes iam dictas proferas in aliis diebus in summo mane semel, circa tertiam semel, circa nonam semel, circa vespervas semel: Et sic acquies memoriam tantam & facundiam & stabilitatem earum plenariè, Amen.

The Conclusion of the whole work, and Confirmation of the Science obtained.
Oh God, Maker of all things; who hast created all things out of nothing; who hast wonderfully created the Heaven and Earth, and all things by degrees in order, in the beginning, with thy Son, by whom all things are made, and into whom all things shall at last return: Who art Alpha and Omega: I beseech thee though a sinner, & unworthy, that I may attain to my desired end in this Holy Art, speedily, and not lose the same by my sins; but do good unto [110] me, according to thy unspeakable mercy: who doth not to us after our sins, nor rewardeth us after our iniquities, Amen.

Conclusio operis totius, & confirmatio scientiæ acquisitæ.
Conditor omnium rerum Deus, qui cuncta ex nihilo creasti: qui gradatim omnia mirabiliter ordinando fecisti in principio cœlum & terram, & cum tuo Filio, per quem omnia facta sunt, in quo omnia finaliter rectè retinentur, qui Alpha & Omega nuncupatis, te quæso, licèt indignus peccatur, vt ad finem optatum in hac sacratissima arte possim celeriter peruenire, & non in peccatis meis exigentibus valeam amittere, cum bono fiat mihi secundùm illam ineffabilem misericordiam tuam: quia non secundùm peccata nostra fecit nobis Deus, neque secundùm iniquitates nostras retribuatur no-

bis, Amen.

Say this in the end devoutly:

Oh wisdom of God the Father incomprehensible, Oh most merciful Son, give unto me of thy ineffable mercy, great knowledge and wisdom, as thou didst wonderfully bestow all Science to King Solomon, not looking upon his sins or wickedness, but thy own mercies: wherefore I implore thy mercy, although I am a most vile and unworthy sinner, give such an end to my desires in this art, whereby the hands of thy bounty may be enlarged towards me, and that I may the more devoutly walk by thy light in thy wayes, and be a good example to others; by which all that see mee, and hear me, may restrain themselves from their vices, and praise thy holyness through all Worlds, Amen. Blessed be the Name of the Lord, &c.

rehearse these two Orations alwayes in the end, to confirm thy knowledge gained.²

[626]

Confirmatio cum conclusione flexis genibus deuotè dicas semper in fine.

O Sapientia DEI Patris incomprehensibilis, Fili clementissime, tribue mihi per ineffabilem misericordiam summæ scientiæ bonum, sicut mirabiliter omnem scientiam Regi Salomoni dignatus es largiri, non aspiciendo eius scelera vel peccata, sed misericorditer futurorum donum. Proinde clementissime deprecor & exoro, quatenus mihi vilissimo peccatori aperias misericordiarum tuarum largitatem, & in hac arte tribuas mihi talem finem, per quem in me manus tuæ largitatis potenter largiatur, vt ab hac media via impia valeat constringere, & per lumen & semitas tuas valeam deuotius ambulare, & iube me aliis inde exemplum tribuere, per quod possint omnes qui viderint me, & audiuerint, à vitiis resilire, & per cuncta piè secula laudare, Amen. Sit nomen Domini benedictum. &c. Has duas orationes semper in fine proferas, vt confirment in te scientiam acquisitam.

2. S breaks off here with: The end of the first part of Ars Notoria / The second part / Of the liberall Sciences and other things which may be had by this Art and continues with that chapter (see above, pp ----).

[111]

The Benediction of the place.

Blesse Oh Lord this place, that there may be in it Holy Sanctity, chastity, meekness, victory, holiness, humility, goodness, plenty, obedience of the Law, to the Father, Son, and Holy Ghost; Hear Oh Lord, holy Father, Almighty eternal God; and send thy Holy Angel Michael, who may protect, keep, preserve and visit me, dwelling in this Tabernacle, by him who liveth, &c.

Benedictio loci.

Benedic Domine locum istum, vt sit in eo sancta sanctitas, castitas, mensuetudo, virtus, victoria, sanctimonia, humilitas, bonitas, plenitudo, legis obedientia Patri, Filio, & Spiritui

sancto. Exaudi me Domine sancte Pater omnipotens æterne Deus, & mittere digneris sanctum Angelum tuum Michaëlem, qui me custodiat, protegat, foueat, & visitet me habitantem in hoc habitaculo, per eum qui. &c.

When you would operate, have respect to the Lunations: they are to be chosen in those moneths, when the [Sun] Rules in [Gemini] and [Virgo] [Aries] [Leo] [Libra] [Taurus], in these moneths you may begin.

Si vis operari, necesse est inspicere lunationes. Isti menses sunt eligendi, in quibus [Sol] regnat in [Gemini], [Virgo] vt Augustus, Iulius, & [Sol] ente in [Aries] [Gemini] [Leo] [Libra] [Taurus] in istis signis incipias.

In the Name of the Lord beginneth this most Holy Art, which the most high God Administered to Solomon by his Angel upon the Altar, that thereby suddenly in a short space of time, he was established in the knowledge of all Sciences; and know, that in these Orations are contained all Sciences, Lawful and unlawful; First, if you pronounce the Orations of Memory, Eloquence, [112] and understanding, and the stability thereof; they will be mightily increased, insomuch that you will hardly keep silence; for by a word all things were Created, and by the virtue of that word all created beings stand, and every Sacrament, and that Word is God. Therefore let the Operator be constant in his faith, and confidently believe, that he shall obtain such knowledge and wisdom, in the pronouncing these Orations, for with God nothing is impossible: therefore let the Operator proceed in his work, with faith, hope, and a constant desire: firmly believing; because we can obtain nothing but by faith; Therefore have no doubt in this Operation, whereof there are three species whereby the Art may be obtained.

IN Nomine Domini incipit ARS sanctissima, quam Altissimus DEVS Salomoni super altare per Angelum ministravit, vt per eam subitò, & per breue tempus in omni scientia fundaretur, & scias, in his orationibus contineri scientias licitas & illicitas. Primò, si orationes pertinentes ad memoriam & eloquentiam & intelligentiam, & ad illorum stabilitatem protuleris, augebunt ea omnia, ita quòd vix linguam reseruare poteris: quoniam omnia in solo verbo creata sunt, & solo verbo stant omnia creata, & omne sacramentum, & Deus est ipsum verbum. Credat ergo operans posse haberi tantam scientiam & sapientiam [627] in proferendis orationibus his, quia petenti firma fide, omnia possibilia apud DEVM, vt obtineat. Item operans procedat in opere, fide, spe, & desiderio, scilicet quod habeat firmam spem, rectam fidem, charitatem perfectam, & magnum desiderium firmiter credendo, quia nihil habemus nisi per fidem. Ideo non est dubitandum in huius artis operatione. Et sunt tres species, per quas hæc ars potest haberi.

The first species is Oration, and reason of a Godly mind, not by attempting a voyce of

deprecation, but by reading and repeating the same in the inward parts. The second species is fasting and praying, for the praying man God heareth. The third species is chastity; he that would operate in this Art, let him be clean and chaste by [113] the space of nine dayes at least; and before you begin, it is necessary that you know the time of the [Moon]. for in the prime of the [Moon]. it is proper to operate in this Art: and when you begin so sacred an Art, have a care to abstain from all mortal sins, at least while you are proceeding in this work until it be finished and compleated: and when you begin to operate, say this verse kneeling:

Lift up the light of thy Countenance upon me, Oh Lord my God, and forsake not me thy servant N. that trusts in thee:

Prima species est Oration. & est piæ mentis ratio, in vocem deprecationis non tentando, sed legendo in sua interiora prorumpens. Secunda species est ieiunium, & orantem exaudi DEVS hominem. Tertia species est castitas, qui vult hanc artem operari, videat quòd sit ad minus mundus ad operis implementum per nouem dies. Ante artis inceptionem, cùm in primis operari vis, necesse est vt possis cognoscere Lunam primam, quando videlicet Luna est in tactu primo, tunc in ista arte est. Vide ergo quando incipis operari duos ante mansionem, & ad suscipiendum tam saetatissimum opus, & confitearis quamtò melius poteris creatori, & vltius debes cauere à peccatis mortalibus: & ad minus dum procedis in isto opere, donec opus compleatur, & dum inceperis operari, dic flexis genibus hunc versum:

Illumina Domine vultum tuum super me Domine deus meus, & non derelinquas me N. sperantem in te.

Then say three times Pater Noster, &c. And assert that thou wilt never commit wilfull perjury, but alwayes persevere in faith and hope. This being done, with bended knees in the place wherein thou wilt operate, say,

Our help is in the Name of the Lord, who hath made Heaven and earth: And I will enter into the Invocation of the most high, unto him who enlightneth and purifieth my Soul and Conscience, which dwelleth under the help of the most high, and continueth under the protection of the God of Heaven: O Lord open and unfold the doubts of my Heart, and [114] change me into a new man by thy love: be thou Oh Lord unto me true faith, the hope of my life, and perfect charity, to declare thy wonders. Let us pray:
Then say the Oration following:

Et dic tribus vicibus Pater noster. Et tunc pine quòd periurium voluntatum nunquam velis perpetrare, sed semper in fide, spe velis perseuerare. Hoc facto, flexis genibus dic in illo loco, in quo velis operari:

Adiutorium nostrum in nomine Domini, qui fecit cœlum & terram: & introibo ad

inuocationem Altissimi, ad eum qui illustret, purificet animam & conscientiam meam. Qui habitat in adiutorio Altissimi, in protectione Dei cœli commorabitur. Aperi Domine quæso dubia cordis mei, & mutabis me in nouum hominem dilectionis tuæ, est à (?) mihi Domine fides recta: spes vitæ, charitas perfecta, ad enarrandum mirabilia tua. Oremus. Dic orationem sequentem.

Oh God my God, who from the beginning hast Created all things out of nothing, and reformest all things by thy Spirit; restore my Conscience, and heal my understanding, that I may glorify thee in all my thoughts, words and deeds; through him who liveth and reigneth with thee forever, Amen.

Deus qui es Deus meus, à principio omnia creasti ex nihilo, qui Spiritu tuo omnia reformasti, restaura conscientiam meam, & sana intellectum meum, vt glorificem te per omnia opera mea cogitationum & verborum: conscientiam emenda per eum qui tecum viuit in æternum.

Now in the Name of Christ, on the first day of the Month, in which thou wouldst acquire Memory, Eloquence and Understanding, and stability thereof, with a perfect, good and contrite heart, and sorrow for thy sins committed; thou maist begin to pronounce these Orations following, which appertain to the obtaining of Memory and all Sciences, and which were composed and delivered by the Angel to Solomon, from the hand of God.

Nunc in CHRISTI nomine prima die mentis, in quo vis acquirere memoriam, facundiam, & intelligentiam, & illarum stabilitatem cum corde perfecto, corde contrito, cum dolore de peccatis perpetratis, corde bono, & [628] optimo: incipias proferre istas orationes quæ sequuntur, quæ pertinent ad memoriam in omnem scientiam habendam, & quæ compositæ sunt & delatæ Salomoni per Angelum à manu Dei.

The first and last Oration of this art, is Alpha and Omega: Oh God omnipotent, &c. [115]

This following is an Oration of four Languages, which is this:

Hely, Schemat, Azatan, honiel sichut, tam, imel, latatandema, Jetromiam, Theos: Oh Holy and strong God, Hamacha, mal, Gottneman, Alazaman, Actuaar, Secheahal, Salmazan, zay, zojeracim, Lam hay, Masaraman, grensi zamach, heliamat, seman, selmar, yetrosaman muchaer, vesar, hasarian Azaniz, Azamet, Amathemach, hersomini. And thou most Holy and just God, incomprehensible in all thy works, which are Holy just and good; Magol, Achelmetor, samalsace, yana, Eman, and cogige, maimegas, zemmail, Azanietan, illebatha sacraman, reonas, grome, zebaman, zeyhoman, zeonoma, melas, heman, hathoterma, yatarmam, semen, semetary, Amen.

Prima oratio & vltima huius artis. Alpha & w: Deus omnipotens, &c.

Hanc sequi debet oratio quatuor linguarum, quæ est hæc:

Hely, Schemat, Azatan, honiel sichut tam, imel, latatandema, letromiam, theos, Deus pie & fortis, Hamacha, mal, Gottneman, Alazaman, Actuaar, Secheahal, Salmazan, zay, zoieracim, Lam hay, Masaraman, grensi zamach, heliamat, seman, selmar, yetrosaman muchaer, vesar, hasarian Azaniz, Azamet Amathemach, hersomini, & tu sacrosancte pie Deus, & incomprehensibilis in omnibus operibus quæ sunt sancta, iusta & bona, magol, Achelmetor, samalsace, yana, Eman, & cogige, maimegas, zemmail, Azanietan, illebatha sacraman, reonas, grome, zebaman, zeyhoman, zeonoma, melas, heman, hathoterma, yatarmam, semen, semetary, Amen.

Cf. LIH XVI.

This Oration ought to follow the first of the ten above written.

To perform any work.

This is to follow the third Oration above:

I confesse, O Theos hazamagi elgezuzan, sazaman, Sathamam, getormantas, salathiel, nesomel, megal vueieghama, yazamir, zeyhaman, hamamal amna, nisza, [116] deleth, hazamaloth, moy pamazathoran hanasuelnea, sacromomem, gegonoman, zaramacham Cades bachet girtassoman, gyseton palaphatos halathel Osachynan machay, Amen.

Hanc sequi debet oratio prima de decem, quam superius inuenies.

Ad omne opus agendum.

Hæc scribi debuit superius post tertiam orationem,

Confiteor. O Theos hazamagi elgezuzan, sazaman, Sathamam, getormantas, salathiel, nesomel, megal vueieghama, yazamir, zeyhaman, hamamal amna, nisza, deleth, hazamaloth, moy pamazathoran hanasuelnea, sacromomem, gegonoman, zaramacham Cades bachet girtassoman gyseton palaphatos halathel Osachynan machay, Amen.

This is a true and approved experiment, to understand all Arts and secrets of the World, to find out and dig up minerals and treasure; this was revealed by the Heavenly Angel in this Notory Art. For this Art doth also declare things to come, and rendereth the sense capable of all arts in a short time, by the Divine use thereof.

We are to speak also of the time and place. First therefore, all these precepts are to be observed and kept; and the Operator ought to be clean, chaste, to repent of his sins,

and earnestly desire to cease from sinning as much as may be; and so let him proceed, and every work shall be investigated into him, by the divine ministry.

EXPERIMENTVM verum & probatum ad intelligendum omnes artes & secreta totius mundi, & onem thesaurum & mineralia effodi possunt: hoc de angelo cœlesti reuelaqtur in hac arte notoria. Narrat etiam hæc ars de contingentibus futurisque: sensusque reddit habiles ad omnes artes, breui sub compendio, breuique temporis vsu diuino ministerio. Item dicendum est de tempore & loco. Primò autem omnia præcepta conseruanda erunt, debetque operans esse purus, & sancta confessione prima pœnituisse, & amplius à peccatis cessare cupiens, vel etiam si laicus tractatus qualescunque voluerit inuestigare, tali conditione vt est, procedat, & plenariè inuestigabit quodlibet opus diuino ministerio.

When thou wilt operate in the new Moon, kneeling say this verse: Lift up the light of thy Countenance upon us, Oh God, and forsake us not, Oh Lord our God.¹ Then say three times the [117] Pater Noster: And afterwards let him vow unto God, that he will never commit wilfull perjury, but alwayes persist in [the Catholic]² faith. This being done, at night say with bended knees before thy bed, Our help is in the Name of the Lord, &c.³ and this Psalm; Whoso dwelleth under the shadow of the wings of the most high,⁴ to the end; and the Lords Prayer, and the Prayer following.

Cùm igitur operari volueris in Nouilunio, cùm primo eam inspicias, dic flexis genibus hunc versum: Illumina Domine vultum tuum super nos, & ne derelinquas nos Domine [629] Deus noster, & dic tribus vicibus Pater noster. Et post hoc vouet Deo, quòd nunquam voluntarium periurium volet perpetrare, & quòd semper in fide Catholica velit perseuerare. Hoc facto de nocte genibus flexis dic ante lectum tuum: Adiutorium nostrum in nomine Domini, &c. Et Psalmum, Qui habitat in adiutorio altissimi, vsque ad finem, & orationem Dominicam, & orationem sequentem.

1. See p. 113.

2. Note Turner's omission of the reference to the Catholic faith.

3. See pp. 113-4.

4. Ps. 91 (90 in the Vulgate).

Theos Pater vehemens; God of Angels, I Pray and invoke thee by thy most Holy Angels Eliphamasay, Gelomiros, Gedo bonay, Saranana, Elomnia, and by all thy Holy Names, by us not to be pronounced, which are these: de. el. x p n k h t l i g y y. not to be spoken, or comprehended by humane sense; I beseech thee cleanse my Conscience with the Splendor of thy Name; illustrate and confirm my understanding with the sweet

savour of thy Holy Spirit: O Lord Adorne my Soul, that I may understand and perfectly remember what I hear; reform my Heart, and restore my Heart, and restore my sense Oh Lord God, and heal my bowels: open my mouth most merciful God, and frame and temper my Tongue to [118] the praise and glory of thy Name, by thy glorious and unspeakeable Name. O Lord, who art the Fountain of all goodness, and original of all piety, have patience with me, and give unto me a true understanding, to know whatsoever is fitting for me, and retain the same in Memory: thou who dost not presently Judge a sinner, but mercifully expectest repentance; I beseech thee, though unworthy, to wash away the filth of my sins and wickedness, and grant me my petitions, to the praise and glory of thy Holy Name; who livest and reignest one God in perfect Trinity, World without end, Amen.

Theos patir vehemens, angelorum Deus, rogo & inuoco te per sanctissimos Angelos tuos Eliphamasay gelomicros gedobonai Saromana elomnia: et per angelos tuos, quorum adeo consecrata sunt nomina, vt à nobis proferri non debent, quæ sunt hæ: de: el: x p n k h t l i g y y de humanis sensibus fari non possunt, nec comprehendì,

Te queso munda conscientiam meam splendore nominis tui, illustra & confirma intellectum meum per Spiritum sanctum in odore suauitatis: adorna Domine animam meam, vt audita intelligam, & intellecta memoriter teneam: Reforma Domine cor meum, restaura Domine Deus sensum meum, placa piissime Deus viscera mea, aperi mitissime os meum, tempera piissime linguam meam ad laudem & gloriam nominis tui, per gloriosum & inffabile nomen tuum Domine, qui es fons bonitatis, & totius pietatis origo, habe patientiam in me, & da mihi verum intellectum, scilicet non plus sapere quàm oportet, & istud memoriter retinere, tu qui peccantem non statim iudicas, sed pœnitentiam misertus expectas, te quæso indignus, vt facinorum & scelerum meorum squalores abstergas, & me petitione tanta per angelorum tuorum virtutes, de quibus præfatus sum, efficacem facias, ad laudem & gloriam tui nominis, qui in Trinitate perfecta viuis ac regnas Deus, per omnia secula seculorum, Amen.

Cf. LIH XXIV-XXV. The missing words correspond with the following in LIH: "Deihel. Dehel. Depymo. Dein. Hel. Exluso. Depymon. Helynon. Exmogon. Parineos. Exmegan. Pheleneos. Nauagen. Hosyel. Dragon. Garbona. Rathion. Monyham. Megonhamos."

Some other precepts to be observed in this work.

Fast the day following with bread and water, and give Almes; if it be the Lord's day, then give double Almes; be clean in body and mind; both thy self, and put on clean Cloaths. [119]

The processe follows.

When thou wilt operate concerning any difficult Probleme or Question, with bended knees, before thy bed, make Confession unto God the Father; and having made thy Confession, say this Oration.

Sequuntur alia præcepta in hoc opere seruanda.

Sequenti die ieiuna in pane & aqua dando eleemosynam, & si fuerit dies Dominicus, tunc duplica eleemosynam, & expiabit ieiunium, sis mundus in corpore & anima, & si fuerit ferialis dies, balneare, & mundis vestibus induaris.

Sequitur processus.

Cùm ergo operare volueris de aliquo difficili problemate, seu quæstione, flexis genibus ante lectum tuum purè confitere Deo Patri, factaque confessione dic hanc orationem.

Send Oh Lord thy wisdom to assist me, that it may be with me, and labour with me, and that I may alwayes know what is acceptable before thee; and that unto me N. may be manifested the truth of this question or Art.

Mitte Domine sedium tuarum assisticem Sapientiam, [630] vt mecum sit & mecum laboret, & sciam quid acceptum sit coram te omni tempore, & mihi N. manifestetur veritas huius quæstionis vel artis.

This being done, Thrice in the day following, when thou risest, give thanks to God Almighty, saying, Glory and honour, and benediction be unto him that sitteth on the Trone, and that liveth for ever and ever, Amen. with bended knees and stretched out hands.

Hoc dicto, ter in die sequenti cùm surrexeris regratiare te oportet DEO omnipotenti dicendo. Gloria, & honor, & benedictio sit sedenti super thronum, viuenti in secula seculorum, AMEN. Flexis genibus, & manibus expansis.

But if thou desirest to understand any book, ask of some that hath knowledge therein, what that book treateth of: This being done, open the book, and read in it; and operate as at first three times, and alwayes when thou goest to sleep, write [†, and afterwards,] Alpha and Omega, [120] and afterwards sleep on thy right side, putting the palme of thy hand under thy Ear, and thou shalt see in a dream all things thou desirest; and thou shalt hear the voyce of one informing and instructing thee in that book, or in any other faculty wherein thou wilt operate: And in the morning, open the book, and read therein; and thou shalt presently understand the same, as if thou hadst studyed in it a long time: And alwayes remember to give thanks to God, as aforesaid.

Si autem volueris habere notitiam alicuius libri, quære ab aliquo sciente, vnde tractat liber: hoc facto aperi librum in ipso legendo, post operare vt prius dictum est, tribus vicibus, & semper cùm is dormitum, scribe † & postea verò Alpha & Omega, & in dextro latere obdormias locando palmam subtus aurem: & videbis somniari omnia quæ optabis. Et audies vocem personæ te informantibus in illo libro, vel in alia facultate quacunque, de qua operaris. Facto autem manè aperi librum in ipso legendo, & statim habebis eius intellectum, ac si longo temporis vsu in ipso studuisses, & semper regratiare Deo sicut dictum est.

Afterwards on the first day say this Oration:

Oh Father, Maker of all Creatures; by thy unspeakeable power wherewith thou hast made all things, stir up the same power, and come and save me, and protect me from all adversity of Soul and Body, Amen. Of the Son say, O Christ, Son of the living God, who art the splendor and figure of light, with whom there is no alteration nor shadow of change; Thou Word of God most high, thou wisdom of the Father; open unto me, thy unworthy servant N. the veins of thy saving Spirit, that I may wisely understand, retain in Memory, and declare [121] all thy wonders: Oh wisdom, who proceedest out of the mouth of the most high, powerfully reaching from end to end, sweetly disposing of all things in the World, come and teach me the way of prudence and wisdom. Oh Lord which didst give thy Holy Spirit to thy Disciples, to teach and illuminate their Hearts, grant unto me thy unworthy servant N. the same Spirit, and that I may alwayes rejoyce in his consolation.

Postea prima die dic hanc orationem.

O pater creaturarum omnium opifex, per tuam ineffabilem potentiam, qua omnia condidisti, excita potentiam tuam & veni ad me saluandum, protegendo me ab omni aduersitate corporis & animæ. Amen. De Filio verò. CHRISTI Fili Dei viui, qui es splendor & figura luminis, apud quem non est transmutatio, nec vicissitudinis obumbratio, tu verbum Dei altissimi, tu sapientia Patris, aperi mihi indigno famulo tuo N. venas Spiritus salutaris, vt sapienter intelligam, & intellecta memoriter teneam, vt enarrem vniuersa mirabilia tua. O sapientia qui ex ore Altissimi prodiisti, attingens à fine vsque ad finem fortiter, suauiter disponensque omnis, veni ad docendum me viam prudentiæ. Deus qui discipulis tuis sanctum dedisti Spiritum, & eorum corda illustrare & docere dignatus es, tribue mihi indigno famulo tuo N. in eodem Spiritu rectè sapere, & in eius consolatione semper gaudere.

Other precepts.

Having finished these Orations, and given Almes, when thou entrest into thy Chamber, devoutly kneel down before thy bed, saying this Psalm: Have mercy upon me, O God, according to the multitude of thy great mercies, &c.1 and, In thee Oh Lord have I trusted, &c.2 [as is customarily read during the evening prayer service.] Then rise up, and go to the wall, and stretch forth thy hands, having two nayles fixed, upon which thou maist stay up thy hands, and say this Prayer following with great devotion:

O God, who for us miserable sinners didst undergo the painful death upon [122] the Crosse; to whom also Abraham offer'd up his son Isaac; I thy unworthy servant, a sinner perplexed with many evils, do this day offer up and Sacrifice unto thee my Soul and Body, that thou maist infuse into me thy Divine wisdom, and inspire me with the Spirit of Prophecy, wherewith thou didst inspire the Holy Prophets.

Alia præcepta.

Finitis istis orationibus, & datis eleemosynis, deuotè cùm intraueris cubiculum tuum, prosternas te ante lectum tuum, dicendo Psalmum: Miserere mei Deus secundùm magnam misericordiam tuam. Et: In te Domine speraui, sicut solet legi in completorio: & his dictus erige te, & vade [631] ad parietem, & expande manus tuas in modum crucis faciendo vel habendo duas clauos fixos, quibus manus sustentas dicendo hanc

orationem quæ sequitur tota mentem deuotione.

Deus qui pro nobis miseris peccatoribus crucis patibulum & mortis supplicium subire voluisti, cui etiam Abraham filium suum immolauit Isaac, Tibi ego hodie indignus famulus tuus, peccator & multis malis perplexus immolo & sacrifico animam meam & corpus meum, vt mihi sapientiam salutarem influas & inspires qui prophetis spiritum propheticum indidisti.

1. Ps. 51 (KJV); Vulgate Ps. 50.

2. Ps. 31 (KJV); Vulgate Ps. 30.

Afterwards say this Psalm; Oh Lord incline thine ears unto my words, &c.1
and add,

The Lord is my shepherd,² and nothing shall I want: he shall set me down in green pastures, his servant N. he shall lead me upon the waters of refreshment, he converteth my Soul, and leadeth me N. upon the paths of his righteousness for his Holy Name: Let my evening Prayer ascend upunto thee Oh Lord, and let thy mercy descend upon me thy unworthy servant N. protect, save, blesse, and sanctify me, that I may have a shield against all the wicked darts of my enemies: defend me Oh Lord by the price of the blood of the just One, wherewith thou hast redeemed me; who livest and reignest God, whose wisdom hath laid the foundation [123] of the Heaven, and formed the Earth, and placed the Sea in her bounds: and by the going forth of thy Word hast made all Creatures, and hath formed man out of the dust of the Earth, according to his own image and likeness; who gave to Solomon the son of King David inestimable wisdom: hath given to his Prophets the Spirit of Prophecy, and infused into Philosophers wonderfull Philosophical knowledge, confirmed the Apostles with fortitude, comforted and strengthened the Martyrs, who exalteth his elect from eternity, and provideth for them; Multiply Oh Lord God, thy mercy upon me thy unworthy servant N. by giving me a teachable wit, and an understanding adorned with viture and knowledge, a firm and sound Memory, that I may accomplish and retain whatsoever I endeavour, through the greatness of thy wonderful Name; lift up, Oh Lord my God, the light of thy countenance upon me, that hope in thee: Come and teach me, Oh Lord God of virtues, and shew me thy face, and I shall be safe.

Post hoc dic psalmum: Verba mea auribus percipe Domine &c. Et subiunge:

Dominus regit me, et nihil mihi deerit in loco pascuæ ibi me collocauit indignum famulum suum N. super aquas [*aquam] refectionis educa[ui]t me, animam meam conuertit, et educat me N. super semitas iustitiæ propter nomen suum sanctum. Vespertina oratio descenda ad te Domine, & descendat super me indignum famulum tuum N. Misericordia tua, protege, salua, benedic, sanctifica me per signaculum sanctæ crucis, vt sit mihi obstaculum contra sæua iacula omnium inimicorum meorum: defende me Domine per lignum sanctum & per precium iusti sanguinis tui cum quo me redemisti, qui viuis & regnas Deus: cuius sapientia cœlum stabiliuit, terram formauit et mare in termino suo collocauit, et omnes creaturas per simplicem emanationem condidit: et hominem de limo terræ ad imaginem et similitudinem suam plasmauit: qui Salomoni filio

regis Daud sapientiam inæstimabilem donauit, Prophetis propheticam scientiam tribuit, Philosophis philosophicam scientiam mirificè inflauit, Apostolis fortitudinem elargitus est, Martyres confortauit, confessores sanctimonijs confirmauit, Virgines virginitatis flore conseruauit: qui ab æterno electos suos exaltat et prouidè præeleget, multiplica super me indignum famulum tuum N. Domine Deus misericordiam tuam dando mihi ingenium docile et intellectum virtutibus et scientijs decoratum, memoriam firmam, vt mirabiliter retineam assequens adipiscar, et celsitudine tui nominis ineffabiliter subseruiens valeam complacere: et illumina Domine vultum tuum super me Deus meus sperantem in te. Veni ad docendum me Domine Deus virtutum, et ostende mihi faciem tuam, et saluus ero.

1. Ps. 5.

2. Ps. 23 (Vulgate 22).

Then add this Psalm:

"Unto thee Oh Lord do I lift up my Soul: Oh my God [124] in thee do I trust;"¹ excepting that verse, Confundantur, &c.

Et subiunge Psal. Ad te Domine leuauit animam meam, Deus meus in te confido; excepto illo versu, Confundantur. [632]

Ps. 25 (Vulgate 24.), except verse 3 (Vulgate 4).

Having fulfilled these things upon the wall, descend unto thy Bed, writing in thy right hand Alpha and Omega: then go to bed, and sleep on thy right side, holding thy hand under thy right Ear, and thou shalt see the greatness of God as thou hast desired. And in the morning, on thy knees, before thy bed, give thanks unto God for those things he hath revealed to thee:

I give thanks unto thee, Oh great and wonderful God, who hast given Salvation and knowledge of Arts unto me thy unworthy servant N. and confirm this Oh God, which thou hast wrought in me, in preserving me. I give thanks unto thee, O powerful Lord God, who createdst me miserable sinner out of nothing, when I was not, and when I was utterly lost; not redeemed, but by the precious blood of thy Son our Lord Jesus Christ; and when I was ignorant thou hast given unto me learning and knowledge: grant unto me thy servant N. O Lord Jesus Christ, that through this knowledge, I may be alwayes constant in thy Holy service, Amen. [125]

His completis in pariete descende ante lectum tuum, scribens in dextra palma Alpha & ω: & tunc ponas te dormitum & dormias tenendo in dextro latere palmam sub dextra aure, & videbus magnificentiam Dei quam optasti. Mane autem flexis genibus ante lectum tuum regratiare Deo pro his quæ tibi reuelauit.

Gratias tibi ago Deus magne & mirabilis, qui dedisti salutem & perspicacitatem scientiarum mihi indigno famulo tuo N. & confirma hanc Deus quam operatus es in me salubriter conseruando, gratias ago tibi Domine Deus immense, qui me miserum

peccatorem cum non essem creasti, & cum perditus essem pretioso sanguine filij tui Domini nostri Iesu Christi me redemisti, & cum ignorarem doctrina ac scientia salutari, concede quæso mihi indigno famulo tuo N. Domine Iesu Christe vt per hanc scientiam in tuo sancto seruitio semper stabilis merear inueniri. Amen.

These operations being devoutly compleated, give thanks daily with these last Orations. But when thou wouldst read, study, or dispute, say,

Remember thy word unto thy Servant, O Lord, in which thou hast given me hope; this is my comforter in humility. Then add these Orations: Remember me O Lord of Lords, put good words and speech into my mouth, that I may be heard efficaciously and and powerfully, to the praise, glory, and honour of thy glorious Name, which is Alpha and Omega, blessed for ever, World without end, Amen.

Completa totali operatione & deuotè peracta, omni die deinceps regratiare de his vltimo dictis orationibus. Cum autem legere vel studere volueris, vel disputare dic.

Memor esto verbi tui seruo tuo Domine, in quo mihi spem dedisti, hic me consolatus est in humilitate mea, & subiunges orationes has: Recordare mei Domine omni potentatui dominans, da sermonem rectum & benè sonantem in os meum, vt alios in formem & audiar efficaciter ad laudem & ad gloriam & honorem nominis tui gloriosi qui est α & ω benedictus in secula seculorum.

Then silently say these Orations.

O Lord God, that daily workest new signs and unchangeable wonders, fill me with the spirit of wisdom, understanding and Eloquence; make my mouth as a sharp Sword, and my Tongue as an arrow elected, & confirm the words of my mouth to all wisdom: mollify the Hearts of the hearers to understand what they desire, Elysenach, Tzacham, &c. [126]

Tunc sub silentio dic has orationes:

O Domine Deus innoua signa & immuta mirabilia Spiritu sapientiæ & intellectus & facundiæ me replendo: & pone os meum vt gladium acutum, & linguam meam vt sagittam electam, & verba oris mei confirma ad omnem sapientiam, corda quoque audientium liquefac desiderant suscipere Elysenac tzacham, &c.

LIH XVI?

The manner of Consecrating the Figure of Memory.

It ought to be consecrated with great faith, hope and charity; and being consecrated, to be kept and used in operation as followeth.

De modo consecrandi figuram memoriæ.

Debet consecrari summa fide, spe & charitate, & cum iam fuerit consecrata, serua & ea sic vtaris in operatione.

On the first day of the new Moon, having beheld the new Moon, put the Figure under your right Ear, and so consequently every other night, and seven times a day; the first hour of the morning saying this Psalm, Qui habitat, &c.¹ throughout; and the Lords Prayer once, and this Oration Theos Patyr² once in the first hour of the day: then say

this Psalm, Confitebor tibi Domine, &c.³ and the Lords Prayer twice, and the Oration Theos Patyr twice.

In the third hour of the day the Psalm Benedicat anima mea Dominum, &c.⁴ the Lords Prayer thrice, and the Oration Theos Patyr.

Primò die nouilunij inspecta noua luna, pone eam sub dextra aure, & consequenter in alijs noctibus, & cum de die eam inspicias septem vicibus. Primo in hora matutinali dicendo Psalmum. Qui habitat, per totum & orationem dominicam semel, & orationem Theos patyr semel in hora prima diei. Et dic deinde Psalmum Confitebor tibi Domine in toto corde meo quoniam audiuisti omnia verba oris mei & orationem dominicam bis, & orationem Theos patyr bis. In hora tertia diei Psalmum Benedicat anima mea Dominum & omnia [633] quæ intra me sunt, & orationem dominicam ter, & orationem Theos patyr.

1. Ps. 91 (Vulgate 90).
2. This could perhaps refer to oration 2 on p. 21, or the oration "for the memory" on p. 107, or the oration on p. 117 that starts with "Theos Patir vehemens."
3. Ps. 138 (Vulgate 137).
4. Ps. 103 and 104 (Vulgate 102 and 103) both start with "Benedic anima mea Domino."

In the sixth hour say this Psalm: Appropinquet deprecatio mea in conspectu tuo Domine, secundum eloquium tuum.¹

Grant unto me Memory, and hear my voyce according to thy great mercy, [127] and according unto thy word grant Eloquence, and my lips shall shew forth thy majesty, when thou shalt teach me thy Glory: Gloria patri, &c, say the Lords Prayer nine times, and Theos Patyr.

In hora sexta dic psalmum, Appropinquet deprecatio mea in conspectu tuo Domine secundum eloquium tuum: da mihi memoriam, & vocem meam audi secundum magnam misericordiam tuam, & secundum auditum tuum da mihi facundiam. Eructabunt labia mea imperium cum docueris me glorificationes tuas. Gloria patri, &c. Orationem dominicam nouies & Theos patyr.

1. Ps. 119:168 (Thau) (118:168)

In the nineth hour, say the Psalm Beati immaculati in via;¹ the Lords Prayer 12 times, and Theos Patyr.

In the Evening say this Psalm, Deus misereatur nostri:² the Lords Prayer 15 times, and Theos Patyr as often.

The last hour say this Psalm, Deus Deus meus respice in me,³ &c. & Deus in adiutorium meum intende,⁴ and te Deum Laudamus; the Lords Prayer once, and Theos Patyr: then say the Oration following twice.

In hora nona dic Psalmum, Beati immaculati in via & orationem dominicam 12. & orationem Theos patyr. In hora vesperorum dic Psalmum: Deus misereatur nostri & orationem dominicam 15. & Theos patyr toties. In hora completorij dic Psalm. Deus Deus meus respice in me & Deus in adiutorium meum intende, & te Deum laudamus, & orationem dominicam semel & Theos patyr. Et ista oratio quæ sequitur bis dum profertur.

1. Ps. 119 (V. 118).
2. Ps. 67 (V. 66).
3. Ps. 22 (V. 21).
4. Ps. 70 (V. 69).

O God, who hast divided all things in number, weight, and measure, in hours, nights, and dayes; who countest the number of the Stars, give unto me constancy and virtue, that in the true knowledge of this Art N. I may love thee, who knows the gifts of thy goodness, who livest and reignest, &c. [128]

Deus qui omnia numero, pondere, mensura horarum dierum & noctium patens diuisio, qui semper stellas solus dinumeras, metire me, tribue constantiam efficacem, vt in huius artis N. vera cogitatione te diligam & munus tuæ pietatis cognoscam, qui viuis & regnas, &c.

Four dayes the Figure of Memory ought to be consecrated with these Orations.

O Father of all Creatures, of the Sun and Moon.

Then on the last day let him bath himself, and put on clean garments, and clean * Ornaments, and in a clean place, suffumigate himself with Frankincense, and come in a convenient hour in the night with a light Kindled, but so that no man may see thee; and before the bed upon your knees say this Oration with great devotion.

Per quatuor dies consecratur figura memoriæ per orationes:

O pater creaturarum omnium Solis
& Lunæ.

Tunc vltima die debet se balneare & mundis vestibus se induere mundis lectisterniis vti in loco secreto suffumiget thure, & venias in nocte hora debita cum incenso lumine, vt nemo te videat, & ante lectum genibus flexis dic summa cum deuotione hanc orationem.

* Lectisternium, a Robe in which the Priests used to sleep in the Temples, to receive the Divine Oracles.

O most great and most Holy Father, seven or nine times: then put the Figure with great reverence about your Head; and sleep in the Bed with clean linnen vestiments, and doubt not but you shall obtain whatsoever you desire for this hath been proved by many, to whom such coelestial secrets of the Heavenly Kingdome are granted, Amen.
[129]

Summe pater pijssime, nouies vel septies, postea respicias figuram cum reuerentia circa caput, & obdormias in lecto indutis lineis vestibus mundis & non dubites quicquid petietis obtinebis: & est per multos probatum quibus concessa sunt secreta cœlestia regni, Amen.

En Coronatorum Michael

En Coronatorum Michael

The Oration following ought to be said as you stand up.

Sequitur oratio quam dicere debes vt suprâ stat.

O great God, Holy Father, most Holy Sanctifier of all Saints, three and one, most high King of Kings, most powerful God Almighty, most glorious and most wise Dispensor, Moderator, and Governour of all Creatures, visible and invisible: O mighty God, whose terrible and most mighty Majesty is to be feared, whose omnipotency the Heaven, the Earth, the Sea, [130] Hell, and all things that are therein, do admire, reverence, tremble at, and obey.

O most powerful, most mighty, and most invincible Lord God of Sabaoth: O God incomprehensible; the wonderful Maker of all things, the Teacher of all learning, Arts and Sciences; who mercifully Instructest the humble and meek: O God of all wisdom and knowledge, In whom are all Treasures of wisdom, Arts and Sciences; who art able instantly to infuse Wisdom, Knowledg, and Learning into any man; whose Eye beholdeth all things past, present, and to come; who art the daily Searcher of all hearts; through whom we are, we live and dye; who sittest upon the Cherubins; who alone seest and rulest the bottomeless pit: whose Word gives Law throughtout the universal World: I confesse my self this day before thy Holy and glorious Majesty, and before the company of all Heavenly virtues and Potentates, praying thy glorious Majesty, invoking thy great Name, which is a Name wonderful, and above every Name, blessing thee O Lord my God: I also beseech [131] thee, most high, most omnipotent Lord, who alone art to be adored; O thou great and dreadful God Adonay, wonderful Dispensator of all beatitudes, of all Dignities, and of all goodness; Giver of all things, to whomsoever thou wilt, mercifully, abundantly and permanently: send down upon me this day the gift of the grace of thy Holy Spirit. And now O most merciful God, who hast created Adam the first man, according to thy image and likeness; fortify the Temple of my body, and let thy Holy Spirit descend and dwell in my Heart, that I may shine forth the wonderful beams of thy Glory: as thou hast been pleased wonderfully to operate in thy faithful Saints; So O God, most wonderful King, and eternal glory, send forth from the seat of thy glorious Majesty, a seven-fold blessing of thy grace, the Spirit of Wisdom and Understanding, the Spirit of fortitude and Counsel, the Spirit of knowledge and Godliness, the Spirit of fear and love of thee, to understand thy wonderful Holy and occult mysteries, which thou art pleased to reveal, and which are fitting for [132] thine to know, that I may comprehend the depth, goodness, and inestimable sweetness of thy most immense Mercy, Piety and Divinity. And now O most merciful Lord, who didst breath into the first Man the breath of life, be pleased this day to infuse into my Heart a true perfect perceiving, powerful and right understanding in all things; a quick, lasting, and indeficient Memory, and efficacious Eloquence; the sweet,

quick and piercing Grace of thy Holy Spirit, and of the multitude of thy blessings, which thou bountifully bestowest: grant that I may despise all other things, and glorify, praise, adore, bless and magnify thee the King of Kings, and Lord of Lords; and alwayes set forth thy praise, mercy, and omnipotency: that thy praise may alwayes be in my mouth, and my Soul may be inflamed with thy Glory for ever before thee. O thou who art God omnipotents, King of all things, the greatest peace and perfectest wisdom, ineffable and inestimable sweetness and delight, the unexpressible [133] joy of all good, the desire of all the blessed, their life, comfort, and glorious end; who was from eternity, and is and ever shall be virtue invincible, without parts or passions; Splendor and glory unquenchable; benediction, honour, praise, and venerable glory before all Worlds, since and everlastingly time without end, Amen.

Summe Deus pater pijsime sanctorum sanctificator sanctissime, trinus & vnus, altissime rex regnum, fortissime Deus omnipotens gloriosissime & dispensator prudentissime moderator rector omnium creaturarum visibilium & inuisibilium, Deus potentissime, cuius terribilis & ineffabilis maiestas metuenda, cuius omnipotentia cœlum & terra mare, infernus & omnia quæ continet, quam mundi machina admirantur & venerantur, tremunt & obediunt: Deus Sabaoth inuincibilis Deus fortissimus insuperabilis. Deus magnus & immensus quem capit nullus sensus, super omnia amabilis instructor admirabilis, eruditor inuincibilis magistrorum ex tunc doctor doctorum sapientissime simplicium instructor mitissime amator humilium benignissime Deus scientiarum & Deus sapientiarum, in quo sunt omnes thesauri sapientiæ & bonæ scientiæ, qui solus absque labore & sine mora sapientiam & omnem scientiam quemuis hominem docere scis & potes, si vis, qui es præsentium, præteritorum, & futurorum peruigil inspector & omnium cordium assiduus perscrutator, per quem sumus viuimus & moriemur: qui sedes super cherubin, intueris solus abyssos disponis, discernis, regis & dirigis vniuersa: confiteor hodie coram sancta & tremenda nimis ineffabiliter [635] gloriosa maiestate & coram omnium cœlestium virtutum & potestatum consortio gloriosam maiestatem laudans, ac benedicens te Deum & Dominum meum & invocans nomen tuum magnum, & mirabile super me, & quod est super omne nomen: deprecor itaque te altissime Domine omnipotens, adorante, colende, tremende Deus magne adonay & omnium beatitudinum, dignitatum latitudinum mirabilis dispensator omnium bonorum optimorum cuiusque vis, largissimus erogator, vt clementer abundanter & permanenter digneris super me hodie multiplex donum Spiritus sancti gratiæ infundere, Et nunc te clementissime Domine, qui Adam primum hominem ad imaginem & similitudinem tuam creare dignatus es immittere dignare & confortare templum corporis mei & velis in toto corde meo hospitari descendens à splendidissimo templo cœlorum lucidissimo gratiæ & ineffabili maiestatis omnipotentia, secundum quod mirabiliter in sanctis fidelibus tuis operatus es, sic mitte mihi hodie altissime & benignissime rex æternæ gloriæ Deus admirabilis & sanctissime de sede gloriosæ maiestatis dominationis tuæ multiplicem benedictus septiformis gratiæ tuæ Spiritum sapientiæ & intellectus, Spiritum fortitudinis & consilij, spiritum scientiæ & pietatis, spiritum timoris & amoris tui ad cognoscendum tuam incomprehensibilem voluntatem & ad proficienda & intelligenda, miranda valdè sancta mysteria tua & occulta sapientiæ tuæ, quæ manifestare te decent, & quæ latent & expediant tuis scire: Sed vt valeam mihi inuestigare & comprehendere profundam benignitatem, ineffabilem dulcedinem misericordiæ tuæ immendæ pietatis & diuinitatis tuæ Et nunc tu ipse clementissime

Domine, qui olim in faciem primi hominis inspirasti spiritum vitæ digneris hodie in corde meo clemanter & permanenter infundere vnum & verum & subtilem & perseuerantem, valentem, rectam & perfectam, in omnibus intellectum, memoriam indeficientem viuacem & tenacem: efficacem facundiam sancti spiritus gratiam mellitam ignitam & expeditam & perfluentem, vt de multiplicatione benedictionum tuarum & largiflua permanenter dotatus, omnia contemnenda despiciam & te solum Deus omnium, qui es verum summum & salutiferum & inæstimabile omne bonum, super omnia ardentem glorificem, laudem adorem, benedicam & exaltem te regem regum & dominum dominantium in omni tempore & semper laus tuæ magnificentiæ, tuæ misericordiæ & omnipotentiae sit in ore meo & anima mea flammescat iugiter & in æternum coram te: qui es omnipotens Deus, omnium rex, pax summa [636] & sapientia vera, dulcedo insatiabilis, suauitas inæstimabilis, ineffabile gaudium omnium bonorum, desiderium beatorum, vita, societas & finis gloriosus; qui fuit ab æterno & est & semper erit virtus inuincibilis, solus impassibilis, splendor inextinguibilis benedictio & claritas, honor laus, & venerabilis gloria ante & vltra omnia secula seculorum tempora, Amen.

Opus Operum C: JV 99; Castle p. 633; Agrippa Opera 634.

The following Oration hath power to expell all lusts.

O Lord, Holy Father, omnipotent eternal God, of inestimable mercy and immense goodness; O most merciful Jesus Christ, repairer and restorer of mankind; O Holy Ghost, comforter and love of the faithful: who holdest all the Earth in thy fingers, and weighest all the Mountains and Hills in the World; who dost wonders past searching out, whose power there is nothing can resist, whose wayes are past finding out: defend my Soul, and deliver my Heart from the wicked cogitations of this World; extinguish and repress in me by thy power all the sparks of lust and fornication, that I may [134] more intently love thy works, and that the virtue of thy Holy Spirit may be increased in me, among the saving gifts of thy faithful, to the comfort and salvation of my Heart, Soul, and Body. O most great and most Holy God, Maker, Redeemer, and Restorer of mankind, I am thy servant, the Son of thy hand-maid, and the work of thy hands: O most merciful God and Redeemer, I cry and sigh before the sight of thy great Majesty, beseeching thee, with my whole Heart, to restore me a miserable sinner, and receive me to thy great mercy; give me Eloquence, Learning, and Knowledge, that those that shall hear my words, they may be mellifluous in their Hearts; that seeing and hearing thy wisdom, the proud may be made humble, and hear and understand my words with great humility, and consider the greatness and goodness of thy blessings, who livest and reignest now and for ever, Amen.

Oratio sequens habet vim repellendi omnem libidinem voluptatis.

O Domine sancte pater omnipotens æterne Deus inæstimabilis misericordiæ & pietatis immensæ. Iesu Christe pijssime conditor, reparator & gubernator generis humani. Spiritus sancte paracletus fidelium omnium amator, qui tribus digitis apprehendisti molem terræ, & libras in pondere montes & colles in statera, & qui facis inscrutabilia & magna mirabilis solus: cum nil sit quod possit resistere tuæ voluntati, cuius viæ inuestigabiles, defende animam meam & libera cor meum de prauis huius mundi cogitationibus: incensus libidines & omnes fornicationes in me potenter extingue & reprime, vt actibus tuis intentius delectetur, & augeatur in me virtus Spiritus sancti per

salutem & remuneratione, fidelium in salutem animæ meæ & corporis mei ac cordis mei. Summe pijsissime Deus conditor ac redemptor & reparator generis humani, ego seruus tuus & filius ancillæ tuæ opus manuum tuarum. Misericordissime Deus & redemptor ante conspectum tuæ maiestatis immensæ gemebundus assisto clamans, deprecans, postulans instanter toto cordis affectu, vt me miserum peccatorem de tua magna misericordia confidentem recipias, me scientijs ac scripturis eloquentem audiuerint verba mea in corde suo melliflua sentiant, qui viderint & auduerint sapientes, mansueti, superbi, humiles, cunctantes & tanta humilitate audiant, intelligant, & mea verba benè sentiant melliflua, deifica, pacifica tuorum beneficiorum exhibitorum considerata qui viuus & regnas nunc & in æternum. Amen.

Note, that if you desire to know any thing that you are ignorant of, especially of any Science, read this Oration: I confess my self to thee this day, O God the Father of Heaven and Earth,¹ [135] three times; and in the end express for what you desire to be heard; afterwards, in the Evening when you go to Bed, say the Oration Theos throughout, and the Psalm Qui Habitat,² with this versicle, Emitte Spiritum; and go to sleep, and take the Figure for this purpose, and put it under the right Ear: and about the second or third hour of the night, thou shalt see thy desires, and know without doubt that which thou desirest to find out: and write in thy right hand Alpha and Omega, with the sign of the Cross, and put that hand under thy right Ear, and fast the day before; only once eating such meat as is used on fasting dayes.

Nota, Si aliquod tibi ignotum scire volueris & maximè de scientijs lege istam orationem: confiteor tibi hodie cœli & terræ, trina vice, & semper in fine debes exprimere id pro quo postulas exaudiri. Postea de sero quando volueris ire dormitum dicas flexis genibus orationem Theos per totum, deinde psalmum: Qui habitat cum versiculo: Emitte Spiritum tuum: Et vade dormitum, & cape figuram ad hoc deputatam, & pone sub aure dextra, & hora secunda noctis vel tertia videbis ea quæ postulasti, & [637] scias sine dubio, quia experieris, & scribe ad manum dextram Alpha & Omega cum signo crucis, & pone eandem manum sub aure dextra, & eadem die ieiunabis in cibis quadragesimilibus semel comedendo.

1. Cf. p. 97.

2. Ps. 91 (90 in the Vulgate).

[Finis.]

FINIS.

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Rituals

Freemasonry uses extensively rituals, formalized texts, full of symbolism in order to give some acts more depth.

These rituals are one of the secrets of Freemasonry. Masonic Orders fight severely to the publication of these texts. In the past the Danish Grand Lodge successfully withheld the broadcasting of a television program in which parts of the initiation ritual were reconstructed. The largest Dutch order, the Grootoosten (Grand Orient) threatened with legal procedures in order to try to have ritual texts removed from an internet site. Since the beginning of Freemasonry there have been publications with (parts of) the used rituals. The Argus Foundation has published on this site and on a series of 'Libraries' one of the largest collections of (complete) texts of these rituals and has made these available for a broad public.

The most important form of rituals, used in Freemasonry are the Initiation rituals, with which candidates are initiated into Freemasonry or are progressed into a higher degree or order. In these texts we find the symbolical background of that degree or order, but also the secret pass words, tokens and grips.

Besides the initiation rituals there are some others in use, so called additional rituals, for instance marriage or burial ceremonies.

The texts of all these rituals is strictly regulated by the Grand Lodges or Supreme Orders; the individual lodges are not allowed to make their own adjustments.

In the Netherlands the Grand Orient has allowed two lodges to use their own rituals, one Dutch lodge works in the English Emulation ritual, all the others have to use the Dutch standard ritual.

SURVEY OF RITUALS PUBLISHED ON THIS SITE A large number of rituals is not published on this site, but on our growing collection of downloads

Masonic Orders
Blue Degrees:

Emulation Ritual (english)

Entered Apprentice
Fellow Craft
Master Mason
Inner Working:
Installation of a Worshipful Master (Emulation - English)
M.M. Taylor's Ritual of Craft Masonry (engelstalig)

Entered Apprentice
Fellow Craft
Master Mason
Inner Working

Installation of a Worhsipful Master (Taylor's - English)
West end Ritual of Craft Masonry

Entered Apprentice
Fellow Craft
Master Mason
Rite Français (french)

Apprenti
Compagnon
Maître
Inner Working

Rituel d'Installation du Vénérable Maître (Tous les Rites - Français)
Rite Opératif de Salomon (french)

Rituel du Premier Degré
Rituel du Deuxième Degré
Rituel du Troisième Degré
Rite Français Moderne Rétabli (french)

Rituel du Premier Grade
Rituel du Deuxième Grade
Rituel du Troisième Grade
Schrödersches Ritual (german)

Lehrling
Gesel
Meister
Grande Oriente d'Italia (italian)

Rituale del Primo Grado
Rituale del Secondo Grado
Rituale del Terzo Grado
Gran Loggia Regolare d'Italia (italian)

Ceremonia d'Iniziazione
Ceremonia di Passagio
Ceremonia di Elevazione
Rito Escoces Antiguo Y Aceptado de la Gran Logia de España (spanish)

Ritual de Primer Grado
Ritual de Segundo Grado
Ritual de Tercer Grado
Dutch rituals

Leerling (Dutch - Grand Orient)
Gezel (Dutch - Grand Orient))
Gezel (Dutch - co-masonry)
Meester (Dutch - Grand Orient)

Rituale der Grosse Landesloge der Freimaurer in Deutschland

Johannis-Lehrlingsritual (I.º)
Johannis-Gesellenritual (II.º)
Johannis-Meisterritual (III.º)
Ritual der Schottischen Andreas-Lehrling-Gesellenloge (IV./V.º)
Ritual der Schottischen Andreas-Meisterloge (VI.º)
Ritual der Ritter vom Aufgang der Sonne in Osten und Jerusalem (VII.º)
Ritual der Ritter Von Westen (VIII.º)
Ritual von Vertrauten Bruder der Johannis-Loge (IX.º)
Ritual von Auserwählter Bruder, Vertraute der Andreasloge, Ritter von Purpurband (X.º)
Department of the Masters' Degree

Rituaal voor de Afdeling van de Meestergraad (Dutch)
Higher Degrees
Rituaal voor de graad van Souverein Prins van het Rozekruis (Dutch)
Inner Working:
Installatie van een voorzitter en bestuursleden van een Kapittel (Dutch)
Rituals of the Historic Degrees

Rituaal voor de graad van Uitverkoren Meester Elu
Rituaal voor de graad van Schots Ridder of Ridder van St. Andries
Rituaal voor de graad van Ridder van de Degen en van het Oosten
Worshipful Society of Freemasons, Rough Masons, Wallers, Slaters, Paviers,
Plaisterers and Bricklayers (The Operatives)
Iº Indentured Apprentice
IIº Fellow of the Craft
IIIº Fitter and Marker
IVº Setter Erector
Vº Super Intendent
VIº Passed Master
VIIº Grand Master
Ancient Order of Scottish Builders
Ritual of the First or Entered Builder's Degree
Ritual of the Second or Scarlet Men Degree
Ritual of the Third or Fellow Scottish Builders' Degree
Ritual of the Fourth or Blue Degree
Ritual of the Fifth Degree
Ritual of the Sixth or Master Builder's Degree
Royal Order of Scotland

Heredom of Kilwinning (dutch)
Heredom of Kilwinning (english)
Rosy Cross (dutch)
Rosy Cross (english)
Ritual for the Installation of Office-Bearers (english)
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Ritual for Exaltation into Royal Arch Chapter (Perfect ceremonies - english)
Cérémonies de la Sainte Arche Royale de Jérusalem (Rite Domatique. français)
Inner Working:

Installation of the Principals (Domatic working - english)
Cérémonie d'Installation du Premier Principal (Rite Domatique - français)
Cérémonie d'Installation du Deuxième Principal (Rite Domatique - français)
Cérémonie d'Installation du Troisième Principal (Rite Domatique - français)
Ritual for the installation of the Princeps (dutch)

Scottish Rite

Rituaal voor de graad van Geheim Meester (dutch, 21st cent.)(4°)
Rituaal voor de graad van Geheim Meester (dutch, 19th cent.) (4°)
Rituale per la Loggia Perfezione dei Mastri Segreti (4°, italian)
Maestro Secreto (4°, mexican, 1944)
Rituaal voor de graad van Volmaakt Meester (dutch, 19th cent.) (5°)
Rituaal voor de graad van Geheimschrijver (dutch, 19th cent.) (6°)
Secretario Intimo - Maestro par Curiosidad o Maestro Inglés (6°, mexican, 1965)
Rituaal voor de graad van Provoost en Rechter (dutch, 19th cent.) (7°)
Rituaal voor de graad van Intendant der Gebouwen (dutch, 19th cent.) (8°)
Rituaal voor de graad van Uitverkorene der Negen (dutch, 19th cent.) (9°)
Rituale e Istruzione per il Fratello Cavaliere dei IX (9°, italian)
Elegido de le Nueve o Perfecto Mason Electo (9°, mexican, 1965)
Degrees of Communication 9°, 10°, 11° en 12°(dutch co-masonry, 2005)
Rituaal voor de graad van Uitverkorene der Vijftien (dutch, 19th cent.) (10°)
Rituaal voor de graad van Verheven Uitverkorene (dutch, 19th cent.) (11°)
Rituaal voor de graad van Grootmeester Architect (dutch, 19th cent.) (12°)
Rituaal voor de graad van Ridder van het Koninklijk Gewelf (dutch, 19th cent.) (13°)
Rituaal voor de graad van Ridder van het Koninklijk Gewelf (13°, dutch co-masonry, 2005)
Gran Elegide, Perfecto y Sublimo Mason (14°, Mexican, 1972)
Rituaal voor de graad van Volmaakt Uitverkoren Groot Schot (dutch, 19th cent.) (14°)
Rituaal voor de Graad van Groot Schot van het Heilig Graf, Groot Uitverkoren Verheven Metselaar (14°, dutch co-masonry, 2005)
Rituaal voor de graad van Ridder van de Degen en van het Oosten (dutch, 19th cent.) (15°)
Ritual for the Knight of the East, of the Sword, or of the Eagle (15°, american, SMJ, 1990s)
Rituaal voor de graad van Prins van Jeruzalem (dutch, 19th cent.) (16°)
Rituaal voor de graad van Ridder van het Oosten en van het Westen (dutch, 19th cent.)

(17°)

Ritual for the Knight of the East and West (canadian, 17°, 20th cent.)

Rituaal voor de graad van Ridder van het Rozekruis (dutch, 19th cent.) (18°)

Rituaal voor den 18en graad Rozekruis (dutch, co-masonry)

Ceremonies of a Chapter of Prince Rose Croix of Heredom (18°, english)

Chapter of Rose Croix Ritual (18°, Supreme Council of Holland (South Africa), 1962)

Soberna Principe Rosa Cruz (18°, Mexican, 1972)

Rituaal voor de graad van Groot-Hogepriester (dutch, 19th cent.) (19°)

Ritual for Grand Pontiff (canadian, 17°, 20th cent.)

Rituaal voor de graad van Grootmeester van de Symbolieke Loges (dutch, 19th cent.) (20°)

Rituaal voor de graad van Noachiet of Pruisisch Ridder (dutch, 19th cent.) (21°)

Rituaal voor de graad van Ridder van de Koninklijke Bijl, Prins van Libanon (dutch, 19th cent.) (22°)

Rituaal voor de graad van Overste van de Tabernakel (dutch, 19th cent.) (23°)

Rituaal voor de graad van Prins van de Tabernakel (dutch, 19th cent.) (24°)

Ritual for Prince of the Tabernacle (24°, american)

Rituaal voor de graad van Ridder van de Koperen Slang (dutch, 19th cent.) (25°)

Rituaal voor de graad van Heer van Mededogen (dutch, 19th cent.) (26°)

Rituaal voor de graad van Commandeur van de Tempel (dutch, 19th cent.) (27°)

Rituaal voor de graad van Ridder van de Zon, Prins Adept (dutch, 19th cent.) (28°)

Rituaal voor de graad van Ridder van Sint Andreas van Schotland (dutch, 19th cent.) (29°)

Rituaal voor de graad van Ridder Kadosh, Ridder van de Zwart-Witte Adelaar (dutch, 19th cent.) (30°)

Ceremony for Grand Elect Knight Kadosh (30°, american)

Caballero Kadosch o del Aguila Blanca y Negra (30°, mexican)

Rituaal voor de graad van Grootinspecteur-Inquisiteur-Commandeur (dutch, 19th cent.) (31°)

Ritual for Grand Inspector Inquisitor Commander (31°, american)

Ritual for Grand Inspector Inquisitor Commander (31°, scotland)

Rituaal voor de graad van Sublieme Prins van het Koninklijk Geheim (dutch, 19th cent.) (32°)

Ritual for the Thirty-Second Degree: Sublime Prince of the Royal Secret (american)

Ritual for the Thirty-Second Degree: Sublime Prince of the Royal Secret (canadian, 1975)

Ritual for Sublime and Valiant Prince of the Royal Secret (32°, scotland)

Sublime Principe del Real Secreto (32°, mexican, 1959)

Rituaal voor de graad van Soeverein Groot-Inspecteur Generaal (dutch, 19th cent.) (33°)

Ritual for Grand Inspector General (33°, american, 1935)

Ritual for Sovereign Grand Inspector General (33°, american, 1860)

Court of Honor

Knight Commander (american)

York Rite

Mark Master (Iowa, 2001)
Mark Master (Indiana 1952)
Past Master (Iowa, 2001)
Past Master (Indiana 1952)
Most Excellent Master(Iowa, 2001)
Most Excellent Master (Indiana 1952)
Royal Arch Mason (Iowa, 2001)
Royal Arch Mason (Indiana 1952)
Royal Master (Iowa, 2001)
Select Master (Iowa, 2001)
Super Excellent Master (Iowa, 2001)
The Feast of Belshazzar: An Optical Amplification to teh Super Excellent Master Degree
(2002)
Order of the Red Cross (Iowa, 2001)
Order of the Knights of Malta (Iowa, 2001)
Knight Templars (Iowa, 2001)
Royal and Select Masters

Select Master (english)
Royal Master (english)
Most Excellent Master (english)
Super Excellent Master (english)
Degree of Thrice Illustrious Masters (american)
Inner Working:
Installation of a Master (english)
Mark Master Masons

Rituaal voor de bevordering tot Merkmeester (dutch)
Rituaal voor de Merkgraad (dutch - co-masonry)
Mark Master Mason (english)
Royal Ark Mariner-degree (english)
Rituaal voor de Verheffing tot Royal Ark Mariner (1970, dutch)
Royal Ark Mariner-degree (1978, dutch)
Royal Ark Mariner-degree (2008, dutch)
Inner Working:
Installation of a Master (english)
Installatie van een Zeer Achtbaar Merkmeester (dutch - co-masonry)
Installation of a Commander of a R.A.M.-Lodge (english)
Rituaal voor de Installatie van Commandeur (dutch)
Masonic Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes, and
Malta

Rituaal voor de graad Ridder van de Tempel en van het Heilig Graf (dutch)
Inwijdingsrituaal (dutch)
Knight Templar (english)

Knight of Malta (english)

Inner Working:

Installation of a Eminent Preceptor (english)

Installatie van een Preceptor (dutch)

Installation of a Eminent Prior (english)

Red Cross of Constantine

Knight of the Red Cross of Constantine (english)

Knight of the Holy Sepulchre (english)

Knight of St. John the Evangelist (english)

Inner Working:

Priest-Mason Degree of Viceroy (english)

Princes-Mason Degree of Sovereign (english)

Ceremony of Enthronement of a Sovereign and Consecration and Installation of a Viceroy

Holy Royal Arch Knight Templar Priests

I° Funeral Master

II° Master of the Blue or Knight of Solomon

III° Most Excellent Master

IV° Excellent Mason and Master of the Veils

V° Sublime Master of Jacob's Wrestle

VI° Fugitive Mark

VII° Architect

VIII° Order of the Scarlet Cord of Knight of Rahab

IX° Knight of the Three Kings or The Balance

X° Knight of the North

XI° Knight of the South

XII° Knight of Patmos or Philippi

XIII° Knight of Redemption

XIV° Knight of Death or Elysium

XV° Knight of the Holy Grave

XVI° Knight of the Christian Mark

XVII° Knight of Bethany

XVIII° Knight of the Royal Prussian Blue

XIX° Knight of Eleusis

XX° Knight of Palestine

XXI° Knight of St. John the Baptist

XXII° Knight of the Cross

XXIII° Knight of the Black Cross

XXIV° Knight of the White Cross

XXV° Knight of the White Cross Torpichen

XXVI° Knight of the Suspended Cross of Babylon

XXVII° Knight of the Red Cross of Jerusalem

XXVIII° Knight of the Red Cross or Roseae Crucis

XXIX° Knight of the Triple Cross

XXX° Grand Cross of St. John
XXXI° Made Free from Harodim
XXXII° Holy Royal Arch Knight Templar Priest (english)
Holy Royal Arch Knight Templar Priest (american)
Installation of a High Priest (english)

Order of Holy Wisdom
original Ritual
Ritual, 2015
Order of the Secret Monitor

Secret Monitor (english)
Prince (english)
Supreme Ruler (english)
Ancient and Masonic Order of the Scarlet Cord

Ritual of the First Degree (english)
Ritual of the Second Degree (english)
Ritual of the Third Degree (english)
Ritual of the Fourth Degree (english)
Ritual of the Fifth Degree (english)
Preparation Ceremony for the Installation of a President (english)
Installation Ceremony of a President of a Consistory (english)
Order of the Allied Masonic Degrees

St. Lawrence the Martyr (english)
Knight of Constantinople (english)
Grand Tilers of Solomon (english)
Grand Tilers of Solomon or Masons Elect of Twenty-Seven (english)
Red Cross of Babylon (english)
Grand High Priest (english)
Ritual for the Installation of a Master in the Degree of St. Lawrence the Martyr (english)
Order of Knight Masons

Ritual and Ceremonial (english)
Knight of the Sword (american)
Knight of the East (american)
Knight of the East and West (american)
Ritual for the Installation of Officers (american)
York Rite Sovereign College of North-America

Ritual of Knight of York (american)
Knights of York Cross of Honour

Initiation Ritual (american)
Ceremony of Installation of Officers in a Priory (American)

Societas Rosicruciana in Anglia

Zelator (1995)
Zelator (2005)
Zelator (2019)
Theoricus (1994)
Theoricus (2005)
Theoricus (2019)
Practicus (1995)
Practicus (2005)
Practicus (2019)
Philosophus (2005)
Philosophus (2019)
Adeptus Minor (2005)
Adeptus Minor (2019)
Adeptus Major (2005)
Adeptus Major (2019)
Adeptus Exemptus (2005)
Adeptus Exemptus (2019)
Magister (2019)
Magus (2019)
Adept of Christian Rosencreutz (2019)
Installation of a Chief Adept (2012)
Societas Rosicruciana in Scotia

Zelator (english)
Theoricus (english)
Practicus (english)
Philosophus (english)
Adeptus Minor (english)
Adeptus Major (english)
Adeptus Exemptus (english)
Magister (english)
Societas Rosicruciana in Civitatibus Foederatis

opening- closing (american)
Zelator (american)
Theoricus (american)
Theoricus (american)
Philosophus (american)
Adeptus Minor
Adeptus Major
Adeptus Exemptus
Magister
Magus
Rectified Scottish Rite

Ritual of the 4th Degree - Scottish Master (England)
Ritual of the 4th Degree - Scottish Master of St. Andrew (England)
Ritual of the 5th Degree - Squire Novice (England)
Ritual of the 6th Degree - Knight Beneficient of the Holy City (England)
Chevaliers Bienfaisants de la Cité Sainte

Ritual (american)
Masonic Order of Athelstan

Instruction of a Candidate (2008)
Instruction of a Candidate (2010)
Consecration of an Eminent Prior (2010)
Installation of a Worshipful Master (2010)
August Order of Light

Ritual for the First Degree
Passing of Garuda Ceremony
Ceremony of the Autumnal Equinox
Order St. Thomas of Acon

Initiation Ritual 1990
Initiation Ritual, 2004
Installation Ritual for a Worthy Master, 1990
Installation Ritual for a Worthy Master, 2004
Noble but Slightly Dishonourable Degree of Cork Masonry

Initiation Ritual, 1936
Initiation Ritual, 1997
Ye Corporation O'Squaremen

Ritual of Work
Rite of Memphis-Misraïm

1° Apprentice
2° Companion
3° Master
4° Secret Master
5° Perfect Master
6° Intimate Secretary
7° Provost and Judge
8° Intendant of the Buildings
9° Master Elect of Nine
10° Illustrious Elect of Fifteen
11° Sublime Prince Elect
12° Grand Master Architect

13° Royal Arch
14° Grand Elect Perfect and Sublime Master
15° Knight of the East or the Sword
16° Prince of Jerusalem
17° Knight of the East and the West
18° Knight of the Rose Cross
19° Grand Pontiff
20° Knight of the Temple
21° Patriarch Noachite
22° Knight of the Royal Axe
23° Chief of the Tabernacle
24° Prince of the Tabernacle
25° Knight of the Brazen Serpent
26° Prince of Mercy
27° Commander of the Temple
28° Knight of the Sun, or Prince Adept
29° Knight of St. Andrew
30° Grand Elected Knight of Kadosh
31° Grand Inspector Inquisitor Commander
32° Sublime Prince of the Royal Secret
33° Sovereign Grand Inspector General
34° Knight of Scandinavia
35° Knight of the Temple
36° Sublime Negotiant
37° Knight of Shota (Sage of Truth)
38° Sublime Elect of Truth (The Red Eagle)
39° Grand Elect of the Aeons
40° Sage Savaiste (Perfect Sage)
41° Knight of the Arch of Seven Colours
42° Prince of Light
43° Sublime Hermetic Sage (Hermetic Philosopher)
44° Prince of the Zodiac
45° Sublime Sage of the Mysteries
46° Sublime Pastor of the Huts
47° Knight of the Seven Stars
48° Sublime Guardian of the Sacred Mount
49° Sublime Sage of the Pyramids
50° Sublime Philosopher of Samothrace
51° Sublime Titan of the Caucasus
52° Sage of the Labyrinth
53° Knight or Sage of the Phoenix
54° Sublime Scalde
55° Sublime Orphic Doctor
56° Pontiff, of Sage of Cadmia
57° Sublime Magus
58° Sage, or Prince Brahmine

59° Sublime Sage, or Grand Pontiff of Ogygia
60° Sublime Guardian of the Three Fires
61° Sublime Unknown Philosopher
62° Sublime Sage of Eulisis
63° Sublime Kawi
64° Sage of Mythras
65° Guardian of Sanctuary - Grand Installator
66° Grand Architect of the Mysterious City - Grand Consecrator
67° Guardian of the Incommunicable Name - Grand Eulogist
68° Patriarch of Truth
69° Knight or Sage of the Golden Branch of Eleusis
70° Prince of Light, or Patriarch of the Planispheres
71° Patriarch of the Sacred Veda
72° Sublime Master of Wisdom
73° Patriarch, or Doctor of the Sacred Fire
74° Sublime Master of the Stoka
75° Knight Commandant of the Lybic Chain
76° Interpreter of Hieroglyphics, or Patriarch of Isis
77° Sublime Knight or Sage Theosopher
78° Grand Pontiff of the Thebiad
79° Knight, or Sage of the Redoubtable Sada
80° Sublime Elect of the Sanctuary of Mazias
81° Intendent Regulator, or Patriarch of Memphis
82° Grand Elect of the Temple of Midgard
83° Sublime Elect of the Valley of Oddi
84° Patriarch or Doctor of the Izeds
85° Sublime Sage, or Knight of Kneph
86° Sublime Philosopher of the Valley of Kab
87° Sublime Prince of Masonry
88° Grand Elect of the Sacred Curtain
89° Patriarch of the Mystic City
90° Sublime Master of the Great Work
91° Grand Defender
92° Grand Catechist
93° Regulator General
94° Prince of Memphis, or Grand Administrator
95° Grand Conservator
96° Grand and Puissant Sovereign of the Order
97° Deputy International Grand Master
98° International Grand Master
99° Grand Hierophant
Masonic and Egyptian Rite of Mer Nefer - Mysteries of Osiris

Ritual of the First Degree - Entered Apprentice
Mystic Order of Veiled Prophets of the Enchanted Realm - Grotto

Ritual for Conferring the Order of Veiled Prophet (american)
Installation Ceremonies (american)
Order of Quetzalcoatl

Ritual for Artisan Degree (american)
Ritual for Master Artisan Degree (american)
Ancient Order of the Nobles of the Mystic Shrine

Ritual (american)
Loyal Order of Waterbuffaloes
Initiation Ritual (american)
Ancient Egyptian Order of Sciots

Initiation Ritual
Royal Order of Jesters

Initiation Ritual (american)
Royal Ballantine's Order

Ballantine's Degree
Number Nothing Degree
Tall Cedars of Lebanon

Initiation (american)
Sidonian Degree (american, 1921)
Sidonian Degree (american, 2013)
Initiation Ritual of the Tall Cedar at Sight Degree (american, 2013)
Ancient Toltec Rite

Cloister Degree (american)
Chapter Degree (american)
Council Degree (american)
Ritual for the Installation of Officers (american)
Oriental Order of Palm and Shell

The Pilgrim Knight
Grand Order of the Sword of Bunker Hill
Initiation Ritual
Ritual for the Installation of Officers
National Sojourners

Order of Ceremonies (american)
Heroes of '76

Initiation Ritual (american)
Knights of the Palm-Tree

Initiation Ritual (american)
Social Order of the Beauceant

Initiation (american)
Ritual for the Installation of Officers (american)
Acicia Fraternity

Initiation Ritual (3 degrees, american)
Order of DeMolay

Initiatory Degree (american)
DeMolay Degree (american)
Degree of Chevalier (american)
Order of Knighthood (american)
Order of Ebon (american)
Order of the Knights of Pythagoras

Investiture Ritual, 1980s
Order of the Builders

Apprentice Degree (american)
Builders' Degree (american)
Fraternal Order of Eyes

Ritual of the First or Left Eye Degree
Ritual of the Second or Right Eye Degree
Ritual of the Third or Master's Degree
National Order of Trailmasters

Initiation (american)
Grand Juvenile Department L.U.P.

Initiation Ritual (american)
Adoptive Rite

1° Adoptive Apprentice
2° Companion
3° Mistress
4° Perfect Mistress
5° Sublime Elect
6° Dame Ecossais
7° Grand Elect, or French Dame
8° Lady of the Dove
9° Lady of the Rose Cross
10° Adonaite Mistress

11° Perfect Venerable Adonaite Mistress
12° Crowned Princess, or Sovereign Mistress.
Order of the Eastern Star

Initiation, 1973 (american)
Initiation (american)
Queen of the South (american)
Order of the Emperean, or Perfect Lady and Perfect Knight - Highest Degree of the
Adopted Rite

Initiation Ritual, 1905
Order of the Golden Chain

Initiation Ritual (american)
Order of the Golden Circle

Initiation (american)
Order of the Amaranth

Initiation (american)
Heroines of Jericho

Master Mason's Daughter (american)
True Kinsman (american)
Heroine of Jericho (american)
Heroines of Templar Crusades

Initiation Ritual
Ritual for the Installation of Officers
Royal Arch Widow

Initiation Ritual (american)
Order of the True Kindred

True Kindred Degree (american)
Ritual for the Installation Ceremonies (american)
International Order of Job's Daughters

Initiation (american)
Order of the Rainbow for Girls

Initiation (american)
Grand Cross of Color (american)
Order of Bees for Boys and Girls

Initiation Ritual (american)

Organization of Triangles

Ritual of the Hexagon Degree (american)
Ritual of the Rose Degree (american)
Ritual of the Six Point Candle Degree (american)
Sunbeam Fraternity

Initiation Ritual (american)
Daughters of Isis

Initiation (american)
Initiation Ritual of the Independent Order of Daughters of Osiris and Isis (american)
Ancient Arabic Order of Daughters of the Sphinx

Fraternal Degree (american)
Queen Esther Degree (american)
Sphinx Degree (american)
Daughters of the Nile

Initiation (american)
Daughters of Mokanna

Initiation (american)
Ladies' Oriental Shrine of North America

Initiation (american)
White Shrine of Jerusalem

Initiation (american)
Rose of Seven Seals

Initiation (american)
Vereniging van Vrouwen van Vrijmetselaren (Association of Freemason's Wives)

Initiation Ritual (dutch)
Asociacion de Jovenes Esperanza de la Fraternidad (AJEF)

Liturgia del Grado Unico (Mexican)
Mechanics

Pink Degree (american)
Scarlet Degree (american)
Green Degree (american)
Blue Degree (american)
Red Knight Degree (american)
White Degree (american)

Junior Order of American Mechanics

Ritual of the First, or Degree of Virtue
Ritual of the Degree of Virtue, 1926
Ritual of the Second, or Degree of Liberty
Ritual of the Third, or Degree of Patriotism
Ritual of the Degree of Patriotism, 1926
United American Mechanics

Ritual of the First, or Degree of Virtue (1958)
Ritual of the Second, or Degree of Liberty (1958)
Ritual of the Third, or Degree of Patriotism (1958)
Daughters of America

Initiation Ritual (american)

Non-Masonic orders:

Abraham Lincoln Fraternal League
Initiation Ritual
Achei Brith and the Shield of Abraham
Ritual of the Second Degree
Advanced Order of Free Gardeners
Initiation Ritual
Ahepa
Initiation Ritual
Daughters of Penelope - Initiation Ritual
Alaska Yukon Pioneers
Initiation Ritual
Alianza Hispano-Americana
Iniciacion
Amalgamated Association of the Iron, Steel & Tin Workers of North America
Initiation Ritual
Amalgamated Association of Street and Electric Railway Emplýes of America
Initiation
American Labor Union
Initiation Ritual
American Legion
Initiation
American Nobles
Initiation Ritual
American Patriotic League
Initiation Ritual
American Sons of Liberty of 1776
Initiation Ritual in the Initiatory, First, Second and Third Degrees

American War Mothers

Initiation Ritual

AMORC

Initiation Ritual for the First Portal

Initiation Ritual for the Second Portal

Initiation Ritual for the Third Portal

Initiation Ritual for the Fourth Portal

Initiation Ritual for the Fifth Portal

Initiation Ritual for the Sixth Portal

Initiation Ritual for the Seventh Portal

Initiation Ritual for the Eighth Portal

Initiation Ritual for the Ninth Portal

Initiation Ritual for the Tenth Portal

Initiation Plane 1

Initiation Plane 2

Initiation Plane 3

Initiation Plane 4

Sanctum Ritual 1 Plane 4

Sanctum Ritual 2 Plane 4

Sanctum Ritual 3 Plane 4

Sanctum Ritual 4 Plane 4

Sanctum Ritual Plane 5

Sanctum Ritual 1 Plane 6

Sanctum Ritual 2 Plane 6

Sanctum Ritual 3 Plane 6

Sanctum Ritual Plane 7

Ancient Egyptian Order Mystic Oriental Sons

Initiation

Ancient Free Gardeners of Scotland

Apprentice Degree

Journeyman's Degree

Master's Degree

Installation of Officers

Ancient and Honorable Order of the Turtle

Initiation Ritual, 2017

Ancient and Illustrious Order Knights of Malta

Knight of Malta

Black

Scarlet

Mark

Blue

Blueman Master Builder

White

Apron Green

Knight of the Green

Gold

Priestly Pass
Ancient Order of Agur
Initiation Ritual for the First Degree - Degree of Friendship, 1912
Initiation Ritual for the Second Degree - Degree of Education, 1912
Initiation Ritual for the Third Degree - Degree of Equality, 1912
Ancient Order of Druids
Primitive Degree Ritual
Royal Arch Degree Ritual
Ancient Order of Gleaners
Introductory (1st) Degree
Adoption (2nd) Degree
Ancient Order of Hibernians
Initiation Ritual
Ancient Order Knights of Jerusalem
Initiation Ritual in the First Degree - Female Department
Initiation Ritual in the Second Degree - Female Department
Initiation Ritual in the Third Degree - Worthy Mother's Historical Degree - Female Department
Ancient Order of Knights of the Mystic Chain
Degree of Knighthood
Degree of Mystery
Degree of Chivalry
Ancient Order of Pilgrims

Ritual of the Silver Cloud Degree - White
Ritual of the Star Degree - Blue
Ritual of the Crown Degree - Purple
Ritual of the Royal Sceptre
Installation Ritual
Ancient Order of the Pyramids

Ritual of the Mysteries of Isis
Ritual of the Mysteries of Osiris
Ancient Order of United Workmen

Initiation Ritual
Juvenile Ritual
Queen of the Sahara (Side Degree)
Anti-Horse Thief Association

Ritual
Anti-Thief Association

Ritual of the Ladies Auxiliary
Antient Arcane Antediluvian Rite

Initiation Ritual
Archers of the Egyptian Prince

Initiation Ritual
Architect Guild

Ritual of Law of Growth or First Degree / Degree of Novitiate
Ritual of the Honor Degree or Second Degree
Ritual of the Ideal Degree or Third Degree
Arctic Brotherhood

Initiation Ritual
Argonauts

Ritual of the First and Second Degree
Artisans' Order of Mutual Protection

Initiation Ritual
Artus, Order of

Initiation Ritual
Ash-Ki or Ashite Brotherhood

Initiation Ritual, 1918
Ritual for the Installation of officers, 1918
Ben Hur Life Association

Court Degree Initiation Ritual
Junior Ritual of the Ben Hur Junior Order
Benefit Association of Railway Employees, Order of

Initiation Ritual, 1959
Ritual for the Installation of Officers, 1959
Benevolent Order of Deer

Ritual of the Degree of Fraternity
Ritual of the Degree of Purity
Ritual of the Degree of Service
Benevolent Protective Herd of Buffaloes of America

Ritual of the First or Secret Degree
Ritual of the Second or Prairie Degree
Ritual of the Third or Union Degree
Benevolent and Protective Order of Elks

Initiation

Initiation Ritual in the Supreme Emblem Club of North America
Initiation Ritual Order of the Royal Purple
Brotherhood of American Yeomen

Initiatory Ceremony
Brotherhood of Locomotive Firemen and Engineers

Initiation Ritual
Brotherhood of Maintenance-of-Way Employees

Initiation Ritual
Brotherhood of Painters, Decorators and Paperhangers of America

Initiation Ritual
Brotherhood of Railroad Trainmen

Initiation Ritual
Brotherhood of Railway and Steamship Clerks, Freight Handlers, Express and Station
Employees

Initiation Ritual
Brotherhood of Railway Clerks

Initiation Ritual
Brotherhood of St. Paul

Ritual of the First Degree or Order of Jerusalem
Ritual of the Second Degree or Order of Damascus
Ritual of the Third Degree or Order of Rome
Carolina Negro Farmers and Educational Co-Operative Union of America

Initiation Ritual
Chaldean Order of Optimists

Initiation Ritual for the First Degree - Prince of the Chaldean Order of Optimists
Initiation Ritual for the Second Degree - Prince of Babylon
The Chevaliers

Initiation Ritual for the Esquire's Degree
Initiation Ritual for the Chevalier's Degree
Initiation Ritual for the Ladies' Degree of the Chevalier
Ritual for the Installation of Officers
Colonial Fraternal Order

Initiation Ritual
Ritual for the Installation of Officers

Colored Farmers' National Alliance and Co-operative Union

Initiation Ritual
Companions of the Stone

Ritual for the First Degree Initiation
Ritual for Subordinate Lodges
Lodge Ritual - Adept Text

Concatenated Order of Hoo-Hoo

Initiation Ritual
Council of Malta

Initiation Ritual
Court of Honor

Initiation Ritual
Covenanters' Mystic Union

Ritual of the First or Historic Degree
Ritual of the Second or Progressive Degree
Ritual of the Third or Sublime Degree
Cowboy Rangers, National Order of

Initiation Ritual
Czecho-Slovak Protective Society

Initiation Ritual
Czechoslovak Society of America

Initiation Ritual
Danish Brotherhood

Initiation Ritual
Daughters of Isabella

Initiation Ritual
Installation Ritual
Daughters of Norway, Order of

Ritual (norwegian)
Daughters of Union Veterans of the Civil War

Initiation Ritual
Delta Sigma Delta Fraternity, Supreme Chapter of

Initiation Ritual
Delta Sigma Kappa Sorority

Initiation Ritual, 1959
Deutsche Orden der Harugari

Ritual of the Initiatory Degree
Ritual of the First Degree
Ritual of the Second Degree
Ritual of the Third Degree
Disabled American Veterans

Initiation Ritual
Initiation Ritual of the Auxiliary
Ritual of the Junior Meeting of the Auxiliary
Dramatic Order Knights of Khorassan

Initiation Ritual
Dramatic Order Knights of Omar

Initiation Ritual
Druggist-Ware Glass Blowers' League of the U.S.

Initiation Ritual
E Clampus Vitus

Initiation
Equitable Aid Union

Initiation
Equitable Fraternal Union

Ritual of the Adoption Ceremony for the Initiation of Men and Women
Ritual of the E.F.U. Ceremony for Initiation of Men Only
Farmers Alliance of Texas

Initiation Ritual
Federated Association of Wiredrawers

Initiation Ritual
Fenian Brotherhood

Initiation Ritual
Fleet Reserve Association

Initiation Ritual of the Ladies Auxiliary
Foresters

Ceremony of Initiation Ancient Order of Foresters
Initiation Ritual of the Companions of the Forest of America
Ritual of Initiation Independent Order of Foresters
Ritual of Exaltation into the Royal Foresters (IOF)
Ritual of the Juvenile Foresters (IOF)
Ceremonial of the Catholic Order of Foresters
Initiation Ritual Foresters of America
Fraternal Aid Union

Initiation Ritual
Fraternal Brotherhood

Initiation Ritual
Fraternal Order of American Lions

Ritual for Subordinate Dens (all three Degrees)
Fraternal Order of Eagles

Initiatory Ceremony
Fraternal Order of the Free

Initiation Ritual
Fraternal Order of Lions

Ritual of the First Degree
Ritual of the Second Degree
Ritual of the Third Degree
Fraternal Order of Pilgrims

Initiation Ritual
Fraternal Order of Police

Initiation Ritual
Fraternal Tribunes

Initiation Ritual
Fraternitas Saturni
Meisterloge des Ordo Saturni
Future Farmers of America

Initiation in the Discovery Degree
Initiation in the Greenhand Degree
Initiation in the Chapter Degree

Initiation in the State Degree
Initiation in the American Degree
Initiation in the Honorary Degree
Golden Cross Society

Initiation Ritual for the First or Initiatory Degree
Initiation Ritual for the Second Degree
Initiation Ritual for the Third or Supreme Degree
Installation Ritual for Officers
Golden Dawn, Order of the
0°=0° Neophyte Initiation Ritual
1°=10° Zelator Initiation Ritual
2°=9° Theoricus Initiation Ritual
3°=8° Practicus Initiation Ritual
4°=7° Philosophus Initiation Ritual
5°=6° Adeptus Minor Initiation Ritual
6°=5° Adeptus major Initiation Ritual
7°=4° Adeptus Exemptus Initiation Ritual
Ceremony of Installation of the Chiefs of the Temple
The Hermetic Order of the Golden Dawn in the Outer
Ritual for 1 = 10 (Grade of Zelator)
Ritual for 2 = 9 (Grade of Theoricus)
Ritual for 3 = 8 (Grade of Practicus)
Ritual for 4 = 7 (Grade of Philosophus)
Golden Seal, Order of the

Initiation Ritual
Grand Army of the Republic

Initiation Ritual
Initiation Ritual of the Ladies of the Grand Army of the Republic
Grand and Noble Order of Button Busters

Apprentice
Journeyman
Grand Order of the Orient

Initiation Ritual
Grand United Order of Brothers and Sisters of Love and Charity of the United States
and the Grand Republic of Liberia

Initiation Ritual
Grand United Order of Moses

Ritual of the Initiatory or First Degree
Ritual of the Deliverance or Second Degree

Ritual of the Beauty or Third Degree
Ritual of the Passover or Fourth Degree
Ritual of the Law or Fifth Degree
Grand United Order of Odd-Fellows

Ritual of the Juvenile Society
Grand United Order of True Reformers

Ritual of the First or Faith Degree
Ritual of the Second, or Hope Degree
Ritual of the Third Degree of Degree of Charity
Ritual of the Fourth of Friendship Degree
Ritual of the Fifth or Loyal Degree
Ritual of the Sixth or Reformers' Degree
Great Order of the Crusaders of Purgatory

Ritual of the First Degree - Nex Vita
Great Southern Fraternal Union

Ritual of the First Degree of Adoption
Ritual of the Second or Advanced Degree
Ritual of the Third or Junior Degree
Ritual of the Fourth Degree
Hebrew Order of David

Initiation Ritual for the First Degree
Hermetic Chapter of the Spiritual Knight

Ritual of Reception into the Degree of Spiritual Knight
Homesteaders

Ritual of Adoption
Honorable Order of the Blue Goose, International

Initiatory Ceremony
I.C.S. Fraternity of the World
Ritual of the Matriculate Degree
Imperial Order of the Illustrious Deep
A Burlesque Initiation for Men
Improved, Benevolent, Protective Order of Elks of the World
Initiation Ritual<
Improved Order of Heptasophs
Initiation Ritual
Improved Order of Lions
Initiation Ritual
Improved Order of Red Men

Adoption Degree
Warrior's Degree
Chief's Degree
Degree of Pocahontas
Haymakers' Degree
Degree of Anona
Brown's New Ritual : A Rib-Cracking Burlesque
Improved Order of Shepherds & Daughters of Bethlehem
Initiation Ritual
Independent Afro-American Relief Union
Initiation Ritual
Independent Order of B'nai B'rith
Initiation Ritual, UK, 1926
Independent Order of the Good Samaritans and Daughters of Samaria
Ritual of the Juvenile Lodge
Independent Order of Herdsmen
Initiation Ritual
Independent Order of Odd Fellows
Initiation - Degree of Purity (1909)
Initiation Degree (1989)
1st Lodgedegree: Friendship (1909)
1st Lodgedegree: Friendship (1989)
2nd Lodgedegree: Love (1909)
2nd Lodgedegree: Brotherly Love (1989)
3rd Lodgedegree: Truth (1909)
3rd Lodgedegree: Truth (1989)
1st Encampmentdegree: Patriarch (1909)
1st Encampmentdegree: Patriarch (1996)
2nd Encampmentdegree: Golden Rule (1909)
2nd Encampmentdegree: Golden Rule (1996)
3rd Encampmentdegree: Royal Purple (1909)
3rd Encampmentdegree: Royal Purple (1996)
Rebekah-Degree
Patriarchs Militant (1954)
Patriarchs Militant (1997)
Uniformed Patriarch
Ladies' Militant
Ritual of the Pink Degree (Manchester Unity, US, 1923)
Ritual of the Pink Degree for Odd Ladies' Lodges (Manchester Unity, US, 1923)
Ceremonies for Conferring the Grand Decoration of Chivalry on a Chevalier
Ceremonies for Conferring the Grand Decoration of Chivalry on a Lady
Ritual of Conferring the Degree of Past Provincial Grand Master
Ritual for a Juvenile Lodge (Australia, 1946)
Ritual for Junior Lodges (Manchester Unity)
Installation of an Encampment
Installation of Encampment Officers

Funeralceremony

Rituaal voor de Installatie van een Loge: Zitting met alleen Broederen (dutch)

Ritual for the Theta Rho Girls' Club

Ladies of the Orient - Royal Zuanna

see also Oriental Order of Humility or Merry Hay Makers

see also Sons of Osiris

Independent Order of Rechabites - Salford Unity

Tent Ritual of the Salford Unity

Juvenile Tent Ritual of the Salford Unity

Independent Order of St. Luke

Initiation Ritual

Independent Order of Vikings

Initiation Ritual

Intagnings Ceremoni

Independent Order of Workingmen

Ritual of the Initiatory Degree

Ritual of the First, or Workman's Degree

Ritual of the Second, or Master Workman's Degree

Ritual of the Third, or Friendship Degree

Industrial Workers of the World

Initiation Ritual

International Association of Machinists and Aerospace Workers

Initiation Ritual

International Association of Railway Employees

Initiation Ritual

International Association of Steam, Hot Water and Power Pipe Fitters and Helpers

Ritual

International Brotherhood of Boiler Makers, and Iron Ship Builders

Initiation Ritual

International Hod Carriers' Building and Common Laborers' Union of America

Initiation Ritual

International Longshoremen and Transportworkers' Association

Initiation Ritual

Internationale Orde van Goede Tempeliers

Inwijdingsritueel
Iron Molders' Union of North America

Initiation Ritual
Jewish War Veterans of the United States of America

Initiation Ritual, 2009
Ritual for the Installation of Officers, 2009
Initiation Ritual National Ladies Auxiliary, 1962
Ritual for the Installation of Officers National Ladies Auxiliary, 1962
Kappa Sigma Pi

First Degree - Order of Jerusalem
Second Degree - Order of Damascus
Third Degree - Order of Rome
Knights and Daughters of Tabor see Twelve, International Order of,

Knights and Ladies of Honor

Initiation Ritual
Knights and Ladies of Security

Initiation
Knights and Ladies of the Golden Rule

Initiation
Knights of the Ancient Essenic Order

First Degree
Second Degree
Third Degree
Knights of Cerberus

Initiation Ritual
Knights of Columbus

Admission
Formation
Knighthood
Knights of Fidelity

Initiation Ritual of a Pilgrim
Knights of the Golden Eagle

Pilgrim
Knight

Crusader
Knights of Honor

Ritual of the Degree of Infancy
Ritual of the Degree of Youth
Ritual of the Degree of Manhood
Ritual of the First Degree of the Uniform Rank
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Knights of Jericho

Initiation Ritual, 1894
Initiation into the Side Degree, 1872
Knights of Jerusalem

Ritual of the Apprentice Degree
Ritual of the Master's Degree
Knights of the Maccabees of the World

Rituaal of the First or Degree of Protection
Rituaal of the Second or Degree of Friendship
Rituaal of the Third or Degree of Loyalty
Knights of Pythias

Page
Esquire
Knight
Uniform Rank - Rank of Loyalty
See also Dramatic Order Knights of Khorassan
See also Dramatic Order Knights of Omar
See also Nomads of Avrudaka
See also Order of Calanthe
See also Pythian Sunshine Girls
See also Princes of Syracuse
Knights of the Royal Arch

Initiation
Knights of St. Crispin

Initiation Ritual
Knights of Venus

Initiation
Degree of Perfection
Knights of Zion

Initiation

Knights of the Zoroasters, Sublime Order of the

Initiation Rituals (three degrees)
Know Nothing Lodges

Ritual of the First Degree Council
Ritual of the Second Degree Council
Ritual of the Third Degree Council
Ladies of the American Buffaloes

Initiation Ritual
Legion of Spanish War Veterans

Initiation Ritual
Lions of the World

Jungle Ritual
Lone Star Sovereigns

Initiation Ritual
Lodge of Shepherd Consistory

Initiation Ritual
Loyal Americans of the Republic

Ritual of the Fraternal Degree
Loyal Guard

Initiation
Loyal Mystic Legion of America

Initiation
Loyal Orange Association

Orange Degree
Blue Degree
Royal Arch Purple Degree
Royal Scarlet Order
Loyal Order of the Golden Heart of the World

Ritual of the First Degree of Male Lodge
Loyal Order of Jonathan and David

First Degree Ritual
Second Degree Ritual
Third Degree Ritual

Loyal Order of the Moose

Initiation

Ritual of the Second Degree or Mooseheart Legion of the World

Ritual of the Degree of Purity

Ritual for the Advancement of Members to the Degree of Aid

Ritual of the Degree of Progress

Machinists and Blacksmiths Union

Initiation Ritual

Methodist Order of Knights

Ritual of the First or Page's Degree

Ritual of the Second or Esquire's Degree

Ritual of the Third or Knight's Degree

Ritual of the Fourth or Officer's Degree

Military Order of the Cootie

Incubation Ritual or First Degree

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Aggravation Ritual or Third Degree

Military Order of the Serpent

Ritual of the Degree of Khatapunan

Modern Brotherhood of America

Initiation Ritual

Modern Woodmen of the World

Initiation

Junior Ritual

Munchers of the Hard Tack

Ritual of the First Degree

Ritual of the Second Degree

Ritual of the Third Degree

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Ritual of the Business Degree

Mystic Order of Ravens

Initiation Ritual

Mystic Workers of the World

Initiation Ritual

Ritual of the Motive Degree

National Benevolent Society

Initiation Ritual
Ritual of the Sublime Degree of Benevolence
National Protective Legion of Waverly N.Y.

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National Union

Initiation Ritual
Installation Ritual
National Window Glass Workers

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Initiation Ritual
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Order of Bees

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Order of the Black Cross / Order of Messiah

Ritual for the Messengers
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Order of Columbus

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Provisional Ritual
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Ritual of Grand Conclave Work
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Initiation Ritual
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Ordo Baphometis
Ritual of 0° Working
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Weihe zum Practicus Astrum Nigrum (3. Grad)
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Initiation in den 28. Grad baphometischer Sexualmagie Gradus: Meister/in des smaragdenen Glanzes
Das Baphometische Hexenritual
Sakrament der satanistischen Initiation der Novizen/innen
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Weiheritual - Rituale Scorti Coccini Baphometis
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Initiation Ritual
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Initiation Ritual
Sons and Daughters of Liberty

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Sons of Benjamin, Independent Order

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Sons of Hermann, Order of

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Sons of Italy, Order of

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Ritual of the Second Degree
Ritual of the Third Degree
Woodmen of the World

Ceremony of Introduction in the Protection Degree
A large number of rituals is not published on this site, but on our growing collection of
Downloads

[home](#)

Shiva Shakti Mandalam: the inner wisdom of the Hindu tantrik traditions
Sun & Moon: Shiva & Shakti (c) Jan Bailey 2001

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Reference
How to use this site, Bibliography,
Different Traditions, Tāntrik Texts,
Links to Other Sites, Awards
Diacritics and देवनागरी (devanāgarī)

Tāntrik Ritual – Pūja

Armour (kavaca), Flower-Food-Fragrance, Gāyatrī, Guru, Inner and Outer Ritual, Mālā (rosaries), Mantra, Meditation (Dhyāna), Nyāsa, Pranapratishta, Pūja (ritual), Sexuality, Vīrasādhana, Yantras

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Śrīkula – Lalitā Tradition

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Tāntrik Translations and Summaries

Akulavīratāntra, Bṛhadnīlatāntra, Brihat Tantrasara, Devīrahasya, Devīrahasya Chapter II, Gandharvatantra, Guptasāadhanatantra, Jñānarṇava Tantra, Jñānasamkalinītantra, Kāmadhenu Tantra, Kaṅkālāmālinītantra, Kaulajñanā, Kaulāvalīnirṇaya, Kaulopaniṣad PDF, Kulananda Tantra, Kulachūdāmanītantra (introduction), Kulachūdāmanītantra (translation), Kulārṇavatantra, Mālinivījayottaratantra, Netratāntra 1, Netratāntra 10, Niruttaratantra, Nityotsava, PDF Translations, Rudrayāmala, Shaktanandatarangini, Tantrarājatantra, Toḍala Tantra, Yantracintāmaṇi, Yoginī Hṛdaya, Yoginītantra, Yonitantra

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Akulavīra Tantra, Cakras, Cakras according to Gorakhanāth, Gorakhbodh, Jñānakarika, Jogi Traditions, Kaulajñananirṇaya, Kulananda Tantra, Malinivījayottaratantra, Shrinathanavaratnamalika, Nathas in Nepala, Shiva Sutras, Shri Vilakshan Avadhoot, Siddhasiddhanta Paddhati, Some Aspects of the History and Doctrines of the Nathas,

Tantrik yoga, The 36 Tattvas, Vijnanabhairava, Yogavishaya,
Yogis under the Raj

Book Reviews

Shiva to Shankara, Shri Vilakshan Avadhoot, Tantra: The path of Ecstasy,
Siddhasiddhantapaddhati

Devata – Some Devis and Devas

Bagalamukhi, Bhairava, The 108 names of Bātuka, Chinnamastā, Female aspects,
Gaṇeśa, Jvalamukhi, Krishna, Male aspects, Mrityunjaya, Shakti Mantras, Śiva, Tārā
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Jyotisha, Astrology, Kalachakra

Astrology in Yoga, Time and the Kalachakra, Planets (graha), Mahakala Shani hymn,
Surya (the Sun), Nature of the Planets,
Astrological Bibliography

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Introduction

Second-hand knowledge of the self gathered from books or gurus can never
emancipate a man until its truth is rightly investigated and applied; only direct realisation
will do that. Realise yourself, turning the mind inward. – Tripurā Rahasya, 18: 89

Only when Śiva is united with Śakti has he the power to create – Saundaryalaharī

Tantra is complicated. I would advise that you look at the Jvālāmukhī page first. This
aspect of the goddess unites the Tripurasundarī and the Kālī traditions and stresses the
importance of the number 21,600 (२१६००).

There remains an ocean of tāntrik and agamic literature still to be discovered and
translated, spanning a period of time which at least reaches back to the 10th century of
the common era (c.e.).

The tradition, or perhaps better, the many traditions, underwent many phases and
schools over this period of time, ranging from an extremely heterodox viewpoint to, in
some cases, a very orthodox standpoint. Refer to this page to see the vast diversity of
thoughts and practices subsumed under the word “tantra”. Much of the material on this
site is related to the Kaula tradition in many of its guises. The work kaula is cognate with
clan and the communities venerated a huge number of gods (devas) and goddesses

(devīs).

On this large Web site you will find yantra, mantra, tantra and other material relating to some of the different traditions; texts on the siddhas, gurus and yogis of the Nātha sampradāya including Gorakhnāth, Matsyendranāth and Dattātreyā; much about kuṇḍalinī, nāḍīs, cakras; images of tāntrik kula devas (gods) and devīs (goddesses) including Kālī, Tripurā, Śiva, Gaṇeśa, Cchinnamastā, Durgā and Tārā; pūjas and practices; meditations and dhāraṇās; the inner meaning of kaulacāra, vāmācāra and svecchacārya; an extensive bibliography, and original English translations as well as links to other sites.

Although some tantras appear at first glance to be straightforward, most, if not all of them, employ a type of language which can be taken on many levels. According to the tradition, everything has a gross, a subtle and a supreme meaning and as the Devī is the goddess of letters, she can bewilder with her Māyā as well as enlighten.

Many terms used in the tāntrik tradition have meanings which can be taken at face value but do not always have this meaning, thus making them difficult to understand to the literally-minded. The mentality of the paśu, or a person with a herd-disposition, is said to predispose him or her to misunderstand the meaning.

This cryptic way of speaking pervades many of the texts. Should a cremation ground, for instance, be understood as the yoni, as the real place where corpses are burnt, or as a symbol for the Absolute? The answer may be all three. Is a crossroad a symbol of the five elements, the place where roads meet, or four centres within the human body? Again, it may have one or any of these meanings. And is the union of Śiva and Śakti the symbol of sexual intercourse, the union of vital breaths within the body or an eclipse?

We can probably find the answers to these questions by going to the root philosophy of the tāntrik traditions. There is no Śiva without Śakti and yoga is a realisation of the unity of all things. That is not to say that everything in tāntrik texts is figurative; many describe practices which are said to bring about this realisation.

It is also important to remember that legends and stories within the tradition may be intended to appeal to parts of the human mind which are not solely connected with logic.

For example, in the Tripurārahasya (secrets of Tripurā), a wonderful work available in an English translation (see Bibliography), much of the teaching and practical philosophy of the tradition is told in story form, easy to digest but pregnant with meaning. Please bear these considerations in mind when browsing this site.

The sections and the topics left also need some explanation. Very broadly speaking, tantras fall into traditions belonging to greater or lesser schools. The Kālī tradition, for example, has a large literature and there are specific areas in India where her worship is concentrated. The Lalitā, or Śrī Vidyā tradition, also has a very extensive literature,

much of which is still unplumbed.

The Nātha Sampradāyas or lines relate to sects said to have originated mostly from Matsyendranāth and Gorakhnāth, and occupy an important position in the yoga schools of the mediaeval period.

Under other topics, we have included a selection of tāntrik topics, each of which could form vast tomes on their own. Remember that when Śakti and Śiva were chatting to each other, there must have been scribblers who wrote their stories down and re-wrote them in Sanskrit.

Tāntrik ritual is included because above all else the adepts of these schools insisted on practical work. Many tantras are practical manuals and this section will be expanded in the future.

We have also included some translations of parts of the tāntrik literature along with abstracts of other texts to give a feel for the whole subject. If there are mistakes in the translations, please forgive us. Also, let us know, and we will fix them.

The Sanskrit texts section will also be expanded in the future to include material hard to find, out of print and also out of copyright.

Suggestions and comments are welcome, corrections and comments about the site are very welcome.

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Lihat lagi foto dan video3 tweet semula3 tweet semula1 kegemaran

Balas Tweet semula3 Kegemaran1

Lagi

Joy of Satan Clergy @JoyofSatan666 · 26 Apr

Why National Socialism is Not Racist

http://web.archive.org/web/20120711054316/http://gbt.webs.com/David_Myatt.htm ...

11 tweet semula11 tweet semula9 kegemaran

Balas Tweet semula11 Kegemaran9

Lagi

Joy of Satan Clergy @JoyofSatan666 · 26 Apr

The Ukraine's Hero's!!

https://www.dropbox.com/s/a5s5o9zpppqed0d/Ukraine%20Protest%202014%20_%20Kiev%20Triage%20in%20Crisis%20_%20The%20New%20York%20Times.mp4 ...

Lihat ringkasan0 tweet semula0 tweet semula1 kegemaran

Balas Tweet semula Kegemaran1

Lagi

Joy of Satan Clergy @JoyofSatan666 · 26 Apr

THE UKRAINE - JEWISH TYRANNY AND CONTROL Part 2

https://www.youtube.com/watch?v=WPc_YV-IrEs ...

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Balas Tweet semula1 Kegemaran2

Lagi

Joy of Satan Clergy @JoyofSatan666 · 26 Apr

THE UKRAINE - JEWISH TYRANNY AND CONTROL Part 1

<https://www.youtube.com/watch?v=DZdZxDoAKdl> ...

YouTube

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Lihat lagi foto dan video2 tweet semula2 tweet semula5 kegemaran

Balas Tweet semula2 Kegemaran5

Lagi

Joy of Satan Clergy @JoyofSatan666 · 27 Mac 2014

A worthy place to Donate to, MUCH better than YouTube:

<http://trutube.tv/page/21/contributions> ...

5 tweet semula5 tweet semula3 kegemaran

Balas Tweet semula5 Kegemaran3

Lagi

Joy of Satan Clergy @JoyofSatan666 · 24 Mac 2014

The Al Jilwah

The Black Book of Satan:

http://www.angelfire.com/empire/serpentis666/Al_Jilwah.html ...

5 tweet semula5 tweet semula13 kegemaran

Balas Tweet semula5 Kegemaran13

Lagi

Joy of Satan Clergy @JoyofSatan666 · 24 Mac 2014

Joy of Satan:

<http://www.joyofsatan.org/>

14 tweet semula14 tweet semula11 kegemaran

Balas Tweet semula14 Kegemaran11

Lagi

Joy of Satan Clergy @JoyofSatan666 · 24 Mac 2014

FREEDOM OF SPEECH IS UNDER ATTACK!!

<http://www.dailystormer.com/youtube-enlists-army-of-super-flaggers-to-censor-the-people/> ...

4 tweet semula4 tweet semula3 kegemaran

Balas Tweet semula4 Kegemaran3

Lagi

Joy of Satan Clergy @JoyofSatan666 · 24 Mac 2014

The Metaphysic's of Sexual Union Part 2:

<https://www.youtube.com/watch?v=1UnMm-L-qwg> ...

YouTube

Mainkan

Lihat lagi foto dan video3 tweet semula3 tweet semula1 kegemaran

Balas Tweet semula3 Kegemaran1

Lagi

Joy of Satan Clergy @JoyofSatan666 · 24 Mac 2014

The Metaphysic's of Sexual Union Part 1:

<https://www.youtube.com/watch?v=qhfibTV71jM> ...

YouTube

Mainkan

Lihat lagi foto dan video3 tweet semula3 tweet semula4 kegemaran

Balas Tweet semula3 Kegemaran4

Lagi

Joy of Satan Clergy mengikuti Ashley Smith, Hellsie_Bellsie_88, Cultura Satanica dan26 yang lain

Ikut

Ashley Smith

@smith91_ashley

Ikut
Hellsie_Bellsie_88
@Hellsie88
Dedicated warrior of Satan like my sister @enki_antichrist. ^^ Read, study, learn the truth. Visit <http://www.joyofsatan.org> and educate yourself and others!

Joy of Satan Clergy @JoyofSatan666 · 13 Mac 2014
The Third Reich and Christianity:
http://spiritualwarfare666.webs.com/Third_Reich.htm

7 tweet semula7 tweet semula1 kegemaran
Balas Tweet semula7 Kegemaran1
Lagi

Jangan terlepas sebarang kemas kini daripada Joy of Satan Clergy
Nama penuh
E-mel
Kata laluan
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http://www.angelfire.com/hailtosatansvictory666/Bombing_of_Dresden.html
11 captures
10 Jul 2014 - 24 Dec 2024
Jul SEP Jan
07
2014 2015 2021

About this capture

THE REAL HOLOCAUST
Bombing of Dresden: An Act of Genocide

'After a very short while,' reports a woman, herself an evacuee from Cologne, trapped in another basement, 'we had to put on our gas masks and goggles. Smoke and fumes were pouring through the breaches in the cellar walls from the cellars on both sides. There were no gas masks however for the infants. The people who suffered most were the elderly and the children. With my own eyes I had to watch as a three week old baby suffocated in the arms of its mother.'

'On the square there were thousands of people standing packed shoulder to shoulder, not panicking but very mute and still. Above them the fires raged. At the station entrance the heaps of dead children and others were already being piled up, as they

were brought out of the station. 'There must have been a children's train at the station. More and more dead were stacked up. I took away one of their blankets for one of my babies, who were not dead but alive and terribly cold.' In the morning some elderly S.A. men came and one of them helped me and my family to get through the town to safety.'

1

The bombing of Dresden was just as horrific as the bombings of Hiroshima and Nagasaki. Dresden was an unarmed city, and was one of the major centers of culture in Germany. The bombing of Dresden was an act of genocide against the German people and given this occurred very late in the war; in March of 1945, the attack was done to further break the German morale. The attack was carried out with incendiary bombs [fire bombs], and to such an extent that nearly all of the oxygen was sucked out of the city and Dresden was reduced to ashes. The suffering of innocents was beyond the imagination. This bombing, like the bombings of Hiroshima and Nagasaki were direct attacks on unarmed civilians. The dates chosen for this specific onslaught on the German people coincided with the Christian holy day of "Ash Wednesday." Few people are aware of the fact that the 'Holy Bible' is nothing more than a book of Jewish witchcraft. For more about this see www.exposingchristianity.com. The Jews used this specific date [directing the spiritual energy of Christians] to reduce Dresden to ASHES.

'The conflagration in Dresden nourished the suspicion that the western Allies were concerned only with the liquidation of the German Volk,' suggested the Inspector of German Fire Services in memoirs written after the war. To those in Dresden who had survived the first attack, it seemed that all they had been told about the Allies' Morgenthau Plan was materialising only too quickly.' 2

"Like most historic Jewish military operations, the great massacres of World War II occurred, not on the battlefield, but in peaceful neighborhood communities. This was in accordance with the dictate of the Book of Esther, which directs the Jews to massacre women and children, and to exterminate the families of those who dare to oppose them. Thus it was in Dresden, a historic German cultural center, where many thousands of German women and children, refugees from Communism had gathered. They were assured by the Red Cross that they would be safe, even while the Jewish generals were preparing to murder the men. The blood-maddened Jews desired not only to murder as many German civilians as possible but also to erase from history all evidence of Western civilization, the greatest examples of White culture which had been gathered in Dresden, the irreplaceable porcelain, the priceless paintings, the baroque furniture, and the rococo mansions with their poetry carved in stone. All was laid waste in a mass bombing attack in which some 300,000 German civilians died in a city which was not even a military target!

Like Dresden, Hiroshima was also an ancient cultural center, with no visible military objective. Its non-combatant families also died horribly by the hundreds of thousands. Many were pulverized instantly by the first atomic bomb ever used in a military operation, but thousands of other victims lived on for years, mangled and burned, their limbs and organs slowly rotting away from radiation poisoning. Even while the Japanese officials were desperately suing for peace, the Jews hastily ordered the dropping of a

second atomic bomb, this one on Nagasaki, bringing off a second 'test' of their Hell bomb against helpless non-combatants, as prescribed by the Book of Esther. Again, hundreds of thousands of civilians died horribly."

"Before World War II, Dresden was called 'the Florence of the Elbe' and was regarded as one of the world's most beautiful cities for its architecture and museums. Dresden's contribution to the war effort was minimal compared with other German cities. In February 1945, refugees fleeing the Russian advance in the east took refuge there."

"On the night of February 13, hundreds of RAF bombers descended on Dresden in two waves, dropping their lethal cargo indiscriminately over the city. The city's air defenses were so weak that only six Lancaster bombers were shot down. By the morning, some 800 British bombers had dropped 1,478 tons of high-explosive bombs and 1,182 tons of incendiaries on Dresden, creating a great firestorm that destroyed most of the city and killed numerous civilians. Later that day, as survivors made their way out of the smoldering city, over 300 U.S. bombers began bombing Dresden's railways, bridges, and transportation facilities, killing thousands more. On February 15, another 200 U.S. bombers continued their assault on the city's infrastructure. All told, the bombers of the U.S. Eighth Air Force dropped 954 tons of high-explosive bombs and 294 tons of incendiaries on Dresden. Later, the Eighth Air Force would drop 2,800 more tons of bombs on Dresden in three other attacks before the war's end."

"At the end of the war, Dresden was so badly damaged that the city was basically leveled. A handful of historic buildings--the Zwinger Palace, the Dresden State Opera House, and several fine churches--were carefully reconstructed out of the rubble, but the rest of the city was rebuilt with plain modern buildings. American author Kurt Vonnegut, who was a prisoner of war in Dresden during the Allied attack and tackled the controversial event in his book *Slaughterhouse-Five*, said of postwar Dresden, 'It looked a lot like Dayton, Ohio, more open spaces than Dayton has. There must be tons of human bone meal in the ground.'" 3

"'The streets were littered with hundreds of corpses,' S.S. Obergruppenführer Kehl described, 'Mothers with their children, youths and elderly people; sometimes their bodies were charred and burned, sometimes untouched; sometimes they were clothed, sometimes naked, with a waxen pallor like tailors' dummies. They lay in every attitude, now quiet and composed, now hideously contorted, with the final struggle of death crying out in every line of their faces.' Even those who had reached the public air raid shelters had not escaped; these scenes were little different, unusual only where panic had broken out as the people realised the nature of the fate they would never elude. 'Here and there the positioning of the remains of the bones and skulls betrayed how the occupants had fought each other to escape from their buried prisons.' When rescue teams finally cleared their way into the hermetically sealed bunkers and shelters after several weeks, the heat generated inside them had been so intense that nothing remained of their occupants; a soft undulating layer of grey ash was left in one bunker, from which the number of victims could only be estimated as 'between 250 and 300' by the doctors. Doctors were frequently employed in these gruesome tasks of enumeration, as the German Reich Statistical Office was up to January 31, 1945 most meticulous about compiling its statistical tables and data. Pools of molten metal, which

had formerly been the pots, pans, and cooking utensils taken into them, further testified to the uncommon temperatures in these bunkers. The task of recovering the bodies was allocated to the Sicherheitsund Hilfsdienst (S.H.D.), the Rescue and Repair Service, which was organised in five divisions: fire service, comprised of local firebrigades as distinct from the para-military national service; Instandsetzungsdienst, the service which repaired fractured gas mains, restored electricity and water supplies, and demolished dangerous structures; the medical service, organised by the German Red Cross; the decontamination service, for counter-measures during allied gas-attacks, and finally the veterinary service for tending wounded livestock and pets." 4

"Some people had met extremely unpleasant ends, when the central heating systems were hit and the basements had flooded with scalding hot water. People who had taken refuge in the static water tanks had also in some parts been scalded to death. The water tank on the corner of Muschinski-Strasse for example had apparently boiled in the intense heat of the night's fire-storm. A score of corpses, their skin lobster-red from the heat, were floating in the water." 5

"In meteorology [he continued] the differences of temperature involved are of the order of 20° to 30° Celsius. In this firestorm they were of the order of 600°, 800° or even one thousand degrees Celsius. This explained the colossal violence of the fire-storm winds. Individuals were flung over and bowled like tumbleweed along the streets as the hurricane ripped all the clothes from their bodies. Crowds of people fleeing for safety were seized by the tornado, hurled into the flames and burned alive—a holocaust in the truest sense of the word." 6

The movie "Dresden" [2006] is a very realistic portrayal of the horrendous tragedy. This movie is very graphic and extremely sad.

Kurt Vonnegut Jr's "Slaughterhouse-Five" [1972] also features the firebombing of Dresden.

References:

1Apocalypse 1945: The Destruction of Dresden by David Irving Copyright © Parforce UK Ltd, London, 1995 and 2005

2 Ibid.

3 This Day in History: Feb 13, 1945: Dresden devastated

4Apocalypse 1945: The Destruction of Dresden by David Irving Copyright © Parforce UK Ltd, London, 1995 and 2005

5 Ibid.

6 Ibid.

BACK TO THE REAL HOLOCAUST

Text	Chapter	Abbrev.	Sections	Title	Teacher/Speaker	Student
	Author/Redactor/Excerpter	Source	Source	Citation	Date	Notes
CH	1	32	The Poimandrēs of Hermēs Trismegistos		between 160 BCE and 160 CE	Poimandrēs Everard's
1650 translation lists this as Book II, since Everard's Book I is a blend of SH 2b and SH 11						
CH	2	17	The Universal Discourse	Hermēs	Asclepius	
Title properly belongs to another text that preceded CH II, now lost with the beginning of what we have remaining as CH II; much of the Universal Discourse was reproduced as SH 1—12						
CH	3	4	The Sacred Discourse of Hermēs Hermēs?			
probably older than most of the CH, either contemporaneous with or before CH 1						
CH	4	11	The Mixing Bowl, or Monad	Hermēs		Tat
CH	5	11	That God is invisible and entirely visible	Hermēs		Tat
CH	6	6	That the Good is in God alone and nowhere else			
	Hermēs	Asclepius				
CH	7	3	That the greatest evil in humanity is ignorance of God			
	Hermēs?					
CH	8	5	That none of the things that are are destroyed, and they are mistaken who say that changes are deaths and destructions	Hermēs		Tat?
CH	9	10	On understanding and sensation [that the Beautiful and the Good are in God alone and nowhere else]	Hermēs	Asclepius	
Bracketed section of title does not relate to this text						
CH	10	25	The Key	Hermēs	Asclepius, Tat	
Likely late in the development of the CH texts; Everard's Book IV						
CH	11	22	Mind to Hermēs	Mind	Hermēs	
"Mind" may be replacement for earlier Agathodaimōn or even Khnum						
CH	12	23	On the Mind shared in common	Hermēs		Tat
CH	13	22	A Secret Dialogue of Hermēs Trismegistos on the mountain to his son Tat: on being born again, and on the promise to be silent	Hermēs		Tat

Definitely later than most of the CH texts given references to CH I and CH XI; note parallels to PGM IV.475ff (Mithras Liturgy) and NH 1; Everard's Book VII

CH 14 10 Health of Mind Hermēs Asclepius
the last text of the original CH translated/published by Ficino

CH 15 A mistake of Renaissance compilations that duplicated several SH texts, not an actual distinct text unto itself, so there is no CH 15

CH 16 19 Definitions of Asklēpios to King Ammōn Asclepius
Ammōn Title likely from Renaissance redactor;
first appears in West in Latin in 1507 from Lazzarelli

CH 17 1 Tat Ammōn?

CH 18 16 On the soul hindered by the body's affections Hermēs
c. 300 CE Title likely due to later redactor, and then only
to first six paragraphs; some consider this text to be not Hermetic but "an insipid piece of rhetoric in rhythmic prose"

AH — 41 The Perfect Sermon: A Holy Book of Hermēs Trismegistos
addressed to Asclepius Hermēs Asclepius, Tat, Ammōn

before or c. 300 CE No individual "chapters" or "books" per se; Latin translation likely written up to a century after Greek original; Scott and others break this up into individual sections (see "Section Titles" tab)

DH 1 5 Hermēs Asclepius from

1st c. CE consists of 5 (sets of) axioms

DH 2 6 Hermēs Asclepius from

1st c. CE consists of 6 (sets of) axioms

DH 3 4 Hermēs Asclepius from

1st c. CE consists of 4 (sets of) axioms

DH 4 2 Hermēs Asclepius from

1st c. CE consists of 2 (sets of) axioms

DH 5 3 Hermēs Asclepius from

1st c. CE consists of 3 (sets of) axioms

DH 6 3 Hermēs Asclepius from

1st c. CE consists of 3 (sets of) axioms

DH 7 5 Hermēs Asclepius from

1st c. CE consists of 5 (sets of) axioms

DH 8 7 Hermēs Asclepius from

1st c. CE consists of 7 (sets of) axioms

DH 9 7 Hermēs Asclepius from

1st c. CE consists of 7 (sets of) axioms

DH 10 7 Hermēs Asclepius from

1st c. CE consists of 7 (sets of) axioms

NH 1 D89 4 The Discourse on the Eighth and Ninth Hermēs Tat?

Nag Hammadi Codex 6.6 2nd c. CE originally in Greek (now lost),
preserved in Coptic

NH 2 2 The Prayer of Thanksgiving Hermēs
Nag Hammadi Codex 6.7 corresponds with AH 41 and PGM

III.590—611 with copyist note

NH	3	14	Excerpt from the Perfect Discourse			Hermēs	
Asclepius, Tat, Ammōn		Nag Hammadi Codex			6.8	Coptic	
extracts of variant of AH with parts not in Latin AH, but generally corresponds to AH							
21—29							
OH	1	2	Hermēs			late 2nd to	
early 3rd c. CE							
OH	2	2	Hermēs			late 2nd to	
early 3rd c. CE							
OH	3	3	Hermēs			late 2nd to	
early 3rd c. CE							
OH	4	4	Hermēs			late 2nd to	
early 3rd c. CE							
OH	5	12	Hermēs			late 2nd to	
early 3rd c. CE							
VH	1	1	Hermēs	Tat		late 2nd to	
early 3rd c. CE							
VH	2a	1	Hermēs	Tat		late 2nd to	
early 3rd c. CE		Contains references that this (maybe with the preceding VH 1) had					
at least 10 separate discourses							
VH	2b	1	Hermēs	Tat		late 2nd to	
early 3rd c. CE							
VH	3					late 2nd to early 3rd	
c. CE Too lacunose to translate							
VH	4					late 2nd to early 3rd	
c. CE Too lacunose to translate							
SH	1	2	Hermēs	Tat	John of Stobi Anthology	2.1.26	
SH	2a	18	Hermēs	Tat	John of Stobi Anthology		
3.11.31		Forms the first part of Everard's Book I					
SH	2b	8	Hermēs	Tat	John of Stobi Anthology	1.41.1	
SH	3	9	Hermēs		John of Stobi Anthology	1.49.5	
SH	4	23	Hermēs	Tat	John of Stobi Anthology	1.41.6	
SH	5	7	Hermēs	Tat	John of Stobi Anthology	1.41.8	
Litwa notes that Ammōn may also be spoken to instead of Tat							
SH	6	19	Hermēs	Tat	John of Stobi Anthology	1.21.9	
SH	7	3	Hermēs	Tat?	John of Stobi Anthology	1.3.52	
SH	8	7	Hermēs	Tat	John of Stobi Anthology	1.4.8	
SH	9	2	Hermēs	Tat	John of Stobi Anthology	1.11.2	

SH	10	5	Hermēs	Tat	John of Stobi Anthology	1.8.41
SH	11	5	The principles of reality	Hermēs	Tat	John of Stobi Anthology
forms the second part of Everard's Book I						
SH	12	2	Hermēs	Ammōn	John of Stobi Anthology	
	1.5.20					
SH	13	1	Hermēs	Ammōn	John of Stobi Anthology	
	1.4.7b					
SH	14	2	On the government of the cosmos	Hermēs		
	Ammōn	John of Stobi Anthology	1.5.16			
SH	15	7	Hermēs	Ammōn	John of Stobi Anthology	
	1.41.7					
SH	16	6	Hermēs	Ammōn	John of Stobi Anthology	
	1.41.4					
SH	17	7	Hermēs	Ammōn	John of Stobi Anthology	
	1.49.4					
SH	18	5	Hermēs		John of Stobi Anthology	2.8.31
SH	19	7	Hermēs		John of Stobi Anthology	1.49.6
Festugière thinks this is a continuation of SH 17 (that SH 3 interrupts)						
SH	20	7	Hermēs		John of Stobi Anthology	1.49.3
SH	21	2	Hermēs		John of Stobi Anthology	
	1.41.11					
SH	22	1	Aphroditē	Hermēs		John of Stobi Anthology
	1.42.7					
SH	23	KK	70	Korē Kosmou	Isis	Horus John of Stobi Anthology
	1.49.44					
SH	24	KK	18	Korē Kosmou	Isis	Horus John of Stobi Anthology
	1.49.45					
SH	25	KK	14	Korē Kosmou	Isis	Horus John of Stobi Anthology
	1.49 end					
Litwa doesn't specify which sections of this part of the Anthology, just as "toward the end of his long chapter 'On the Soul'"						
SH	26	KK	30	Korē Kosmou: On the Incarnation and Reincarnation of Souls	Isis	Horus John of Stobi Anthology
					1.49 end	Litwa doesn't specify which sections of this part of the Anthology, just as "the last of his long chapter 'On the Soul'"; this may be a separate text from the preceding Korē Kosmou texts but which fall under the same Isis-to-Horus genre
SH	27	KK	1	Isis	Horus	John of Stobi Anthology
						3.13.65
From a potentially separate discourse from Isis to Horus than SH 23—26, could also be from Hermēs/Asclepius to Ammōn						
SH	28	1	On God	Hermēs		John of Stobi Anthology
	1.1.29a					A comparison of quotes from Thales, Socrates, and Hermēs
SH	29	1	On Fate	Hermēs		John of Stobi Anthology
	1.5.14					A poem on the natures/roles of the seven planets attributed to

Hermēs, though nothing distinctly Hermetic

FH	1a	1	Hermēs
Valentinians	15.1	207—212 CE	
FH	1b	1	Hermēs
3"	210—213 CE		
FH	1c	1	Hermēs
	210—213 CE		
FH	1d	1	Hermēs
	210—213 CE		
FH	2	1	Hermēs
Gods	6	after 320 CE	
FH	3a	1	Hermēs
	1.6.1—4	305—313 CE	
FH	3b	1	Hermēs
Institutes	4.4—5	305—313 CE	
FH	4a	1	Hermēs
	1.7.2	305—313 CE	
FH	4b	1	Hermēs
	4.13.2	305—313 CE	
FH	4c	1	Hermēs
Institutes	4.4	305—313 CE	
FH	5a	1	Hermēs
	1.11.61	305—313 CE	
FH	5b	1	Hermēs
Institutes	14.3	305—313 CE	
FH	6	1	Hermēs
	2.8.48	305—313 CE	
FH	7	1	Hermēs
	2.8.68	305—313 CE	
FH	8a	1	Hermēs
	2.10.14	305—313 CE	
FH	8b	1	Hermēs
	7.4.3	305—313 CE	
FH	9	1	Hermēs
	2.14.6	305—313 CE	
FH	10	1	Hermēs
	2.15.6	305—313 CE	
FH	11a	1	Hermēs
	4.7.3	305—313 CE	
FH	11b	1	Hermēs
Institutes	37.8	305—313 CE	
FH	12a	1	Hermēs
	4.7.3	305—313 CE	
FH	12b	1	Hermēs
	4.9.3	305—313 CE	
FH	13	1	Hermēs

Tertullian	Against the
Tertullian	On the Soul "2.1
Tertullian	On the Soul 28.1
Tertullian	On the Soul 33.2
Pseudo(?) -Cyprian	Idols are Not
Lactantius	Divine Institutes
Lactantius	Epitome of the
Lactantius	Divine Institutes
Lactantius	Divine Institutes
Lactantius	Epitome of the
Lactantius	Divine Institutes
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Lactantius	Divine Institutes
Lactantius	Divine Institutes
Lactantius	Divine Institutes

	4.8.4—5	305—313 CE			
FH	14	1	Hermēs	Lactantius	Divine Institutes
	7.9.11	305—313 CE			
FH	15	1	Hermēs	Lactantius	Divine Institutes
	7.13.3	305—313 CE			
FH	16	1	Hermēs	Iamblichus	On the Mysteries
	8.6	after 240 CE			
FH	17	1	Hermēs	Iamblichus	On the Mysteries
	10.7	after 240 CE			
FH	18	1	Hermēs	Proclus	Commentary on
	Plato's Timaeus	117d after 240 CE	quoting Iamblichus who quotes Hermēs		
FH	19	1	Hermēs	Zosimus	On the Letter
Ōmega	4	c. 278 CE			
FH	20	1	Hermēs	Zosimus	On the Letter
Ōmega	5	c. 278 CE			
FH	21a	1	Hermēs	Zosimus	On the Letter
Ōmega	7	c. 278 CE			
FH	21b	1	Hermēs	George Syncellus	
	Chronological Excerpts	24 ?		quoting Zosimus of Panopolis' "Imouth"	
v.9					
FH	22	1	Hermēs	Ephrem the Syrian	Prose
	Refutations	2.208—210 c. 365 CE			
FH	23	1	Hermēs	Asclepius	Cyril of Alexandria
	Against Julian	1.48.14—1.49.7		362—363 CE	
FH	24	1	Hermēs	Asclepius	Cyril of Alexandria
	Against Julian	1.49.8—17		362—363 CE	
FH	25	1	Hermēs	Cyril of Alexandria	Against
	Julian 1.43.14—29	362—363 CE			
FH	26	1	Hermēs	Cyril of Alexandria	Against
	Julian 1.44.1—11	362—363 CE			
FH	27	1	Hermēs	Cyril of Alexandria	Against
	Julian 1.46.9—12	362—363 CE			
FH	28	1	Hermēs	Cyril of Alexandria	Against
	Julian 1.46.13—18	362—363 CE			
FH	29	1	Hermēs	Cyril of Alexandria	Against
	Julian 1.46.19—28	362—363 CE			
FH	30	1	Hermēs	Tat	Cyril of Alexandria
	Against Julian	1.46.29—34		362—363 CE	Against
FH	31	1	Agathos Daimōn	Osiris	Cyril of Alexandria
	Against Julian	2.29.19—2.3.8		362—363 CE	quoting Hermēs
	quoting a mythological discourse				
FH	32a	1	Agathos Daimōn	Osiris	Cyril of Alexandria
	Against Julian	2.30.9—11		362—363 CE	quoting Hermēs quoting a
	mythological discourse				
FH	32b	1	Agathos Daimōn	Osiris	Cyril of Alexandria
	Against Julian	2.30.12—18		362—363 CE	quoting Hermēs quoting a

mythological discourse

FH	33	1	Hermēs	Tat	Cyril of Alexandria	Against Julian	2.29.19—25	362—363 CE	only 33a is given by Litwa, no 33b or other inclusions under 33.
FH	34	1	Hermēs		Cyril of Alexandria	Against Julian	2.31.10—16	362—363 CE	
FH	35	1	Hermēs		Cyril of Alexandria	Against Julian	8.31.17—24	362—363 CE	
FH	a1	1	Hermēs		John Malalas	Chronography	2.4	491—578 CE	
FH	a2	1	Hermēs		John Malalas	Chronography	13.36	491—578 CE	
FH	a3	1	Hermēs	Asclepius		Tübingen			
Theosophy	2.32	around 500 CE							
FH	a4	1	Hermēs	Asclepius		Tübingen			
Theosophy	2.33	around 500 CE							
FH	a4	1	Hermēs	Tat		Tübingen	Theosophy		
	2.34	around 500 CE							
FH	a5	1	Hermēs			Tübingen	Theosophy		
	2.35	around 500 CE							
FH	a6	1	Hermēs			Tübingen	Theosophy		
	2.37	around 500 CE							
FH	a7	1	Hermēs	Asclepius		Tübingen			
Theosophy	2.42	around 500 CE							
FH	a8	1	Hermēs			Tübingen	Theosophy		
	1.40	around 500 CE							
FH	a9	1	Hermēs	Asclepius		Prophecies of the Pagan Philosophers in Abbreviated Form	4	6th or 7th c. CE	
FH	a10	1	Hermēs			Prophecies of the Pagan Philosophers in Abbreviated Form	14	6th or 7th c. CE	
FH	a11	1	Hermēs			Prophecies of the Pagan Philosophers in Abbreviated Form	19	6th or 7th c. CE	
FH	a12	1	Hermēs		Jacob of Edessa	Hexaameron			
	early 8th c. CE								
FH	a13	1	Hermēs		Suda	under "Hermēs the Thrice Great"	10th c. CE	the Suda is a Byzantine dictionary	
FH	a14	1	Hermēs		Bar Hebraeus	Candelabra			
	of the Sanctuary	3	1226—1286 CE						
FH	36	1	Hermēs	Asclepius	Marcellus of Ancyra	On the Holy Church	7—16	340—350 CE	
FH	37a	1	Hermēs		John Lydus	On Months	4.64		
	after 552 CE								
FH	37b	1	Hermēs		John Lydus	On Months	4.7		
	after 552 CE								
FH	37c	1	Hermēs		John Lydus	On Months	"4.32		
	4.149" after 552 CE								

FH	37d	1	Hermēs	John Lydus	On Months	4.53
	after 552 CE					
FH	38	1	Hermēs	Gregory of Nazianus		
	Oration	28.4	4th c. CE			
FH	39a	1	Hermēs	Didymus (the Blind) of Alexandria		
	Commentary on Ecclesiastes	"5—6				
	167.15—23"	4th c. CE				
FH	39b	1	Hermēs	Didymus (the Blind) of Alexandria		
	Psalm Commentary	"22—26.10				
	88.8—18"	4th c. CE				
FH	40	1	Hermēs	Charisius	The Art of Grammar	
	2.16	late 3rd to early 4th c. CE	quoting Gaius Iulius Romanus'	"Starting		
	Points" (aka Aphormōn), preserved in	4th c. CE				
FH	41	1	Hermēs	Asclepius	Augustine of Hippo	City of
God	8.23—26	after 410 CE				
FH	42	1	Hermēs	Tat?	Quodvultdeus	Against Five
Heresies	3.4—21	434—439 CE				
FH	43	1	Hermēs	Michael Psellus	Opusculum	
	19.148—50	mid-11th c. CE				
FH	44a	1	Hermēs	Albert the Great	Book of	
Minerals	3.1.6	c. 1254 CE				
FH	44b	1	Hermēs	Albert the Great	Book of	
Minerals	4.7	c. 1254 CE				
FH	44c	1	Hermēs	Albert the Great	On Intellect	
and the Intelligible	2.1.6	1254—1257 CE				
FH	44d	1	Hermēs	Albert the Great	On Intellect	
and the Intelligible	2.1.9	1254—1257 CE				
FH	44e	1	Hermēs	Albert the Great	Commentary	
on John 5:37—38		1256 CE	revised 1270—1275			
FH	45a	1	Hermēs	Nicholas of Cusa	On Learned	
Ignorance	1.24	1440 CE				
FH	45b	1	Hermēs	Nicholas of Cusa	On Learned	
Ignorance	1.25	1440 CE				
FH	45c	1	Hermēs	Nicholas of Cusa	On Learned	
Ignorance	2.8	1440 CE				
TH	1	1	Hermēs	Eusebius	Preparation for the	
Gospel	9.27.4—9	late 3rd to 2nd c. BCE		Quoting Artapanus		
TH	2	1	Hermēs	Cicero	On the Nature of the Gods	
	3.56	mid-1st c. BCE				
TH	3	1	Hermēs	Manilius	Astronomica	
	1.25—37	early 1st c. CE				
TH	4	1	Hermēs	Thrasyllus	Pinax for Hieroclea	
	early 1st c. CE					
TH	5a	1	Hermēs	Dorotheus of Sidon	Astrological	
Poem (Pentateuch)	2.20.1	mid- to late 1st c. CE				
TH	5b	1	Hermēs	Dorotheus of Sidon	Outcomes	

(Apotelesmatica)	3.6.11	mid- to late 1st c. CE			
TH 6a	1	Hermēs	Eusebius	Preparation for the Gospel	
	1.9.24	early 2nd c. CE	Quoting Philo of Byblos		
TH 6b	1	Hermēs	Eusebius	Preparation for the Gospel	
	1.10.17—18	early 2nd c. CE	Quoting Philo of Byblos		
TH 7	1	Hermēs	Athenagoras of Athens		
	Embassy	28.3	mid- to late 2nd c. CE		
TH 8	1	Hermēs	Asclepius	Thessalus (of Tralles?)	
	Virtues of Plants		2nd c. CE		
TH 9	1	Hermēs	Hippolytus	Refutation of All Heresies	
	5.14.7	220—225 CE			
TH 10a	1	Hermēs	Pseudo-Manetho		
	Apotelesmatica	5.1—10	3rd c. CE		
TH 10b	1	Hermēs	George Syncellus		
	Chronological Excerpts	72	early 9th c. CE	Quoting Pseudo-Manetho	
TH 11	1	Hermēs	Arnobius	Against the Nations	
	2.13	early 4th c. CE			
TH 12	1	Hermēs	Iamblichus	On the Mysteries	
	"1.1				
1.2					
8.4"	early 4th c. CE				
TH 13	1	Hermēs	Marius Victorinus	Commentary on Cicero's Rhetoric	
	1.39	mid-4th c. CE			
TH 14	1	Hermēs	Cyril of Alexandria	Against Julian	
	5.33.6—9	362—363 CE	Quoting Julian		
TH 15	1	Hermēs	Ammianus Marcellinus		
	Historical Events	21.14.5	mid- to late 4th c. CE		
TH 16a	1	Hermēs		Greek Magical Papyri	
	IV.850—929	2nd to 4th c. CE	spell for inducing trance and visions		
TH 16b	1	Hermēs		Greek Magical Papyri	
	VII.540—578	2nd to 4th c. CE			
TH 17	1	Hermēs	Filastrius	Divine Heresies	
	10.2	late 4th c. CE			
TH 18	1	Hermēs	Cyranides	late	
	4th to early 5th c. CE	First prologue			
TH 19a	1	Hermēs	Augustine	Against Faustus	
	"13.1				
13.15"	c. 400 CE				
TH 19b	1	Hermēs	Augustine	City of God	"18.8
	18.39"	c. 400 CE			
TH 20	1	Hermēs	Hermias	Scholia on Plato's Phaedrus	"2
45"	early to mid-5th c. CE				
TH 21	1	Hermēs	Cyril of Alexandria	Against Julian	
	1.41	mid-5th c. CE			
TH 22	1	Hermēs	John of Antioch	Historical	

Chronicle	6.2	early 7th c. CE			
TH 23	1	Hermēs	Isidore of Seville	Etymologies	
"8.9.33					
8.9.49"	560—636 CE				
TH 24	1	Hermēs	John of Damascus(?)		
Passion of Artemius"	26				
28					
30"	8th c. CE				
TH 25a	1	Hermēs	Ibn an-Nadīm	Fihrist 9.1	
987 CE	Quoting Al-Kindī				
TH 25b	1	Hermēs	Ibn Nubāta	Commentary on the	
Epistle of Ibn Zaydūn	1287—1366 CE		Quoting Al-Kindī		
TH 26a	1	Hermēs	Ibn Juljul of Cordova	The	
Generations of the Physicians and Philosophers	5—10 987 CE		Quoting Abū		
Ma`šar					
TH 26b	1	Hermēs	Šā`id al-Andalusī	Exposition of	
the Generations of Nations"	18.18—19.6				
39.7—16					
40.5—7"	c. 1068 CE	Quoting Abū Ma`šar			
TH 27	1	Hermēs	Ibn an-Nadīm	Fihrist 10	
987 CE					
TH 28	1	Hermēs	Al-Mubaššir ibn Fātik		
Selection of Wise Sayings	7.8—10.19		1048-1049 CE	aka Mukhtār	
al-Ḥikam					
TH 29a	1	Hermēs	Michael Psellus	Opusculum	
43.40—48	mid-11th c. CE	"Allegory Regarding Tantalus"			
TH 29b	1	Hermēs	Ammōn	Michael Psellus	
Opusculum	"16.34—37				
16.44—72"	mid-11th c. CE	"Different Solutions to Natural Difficulties Addressed to his Own Disciples and to Other Inquirers"			
TH 29c	1	Hermēs	Michael Psellus	Orations	
3	c. 1046 CE	"Defense of the Lawkeeper against Ophrydas"			
TH 29d	1	Poimandrēs	Hermēs	Michael Psellus	
Orations	1	c. 1046 CE	"Accusation of the High Priest to the Synod"		
TH 29e	1	Hermēs	Michael Psellus	Scholium on	
CH I.18					
TH 29f	1	Hermēs	Michael Psellus	Opusculum	
10.40—51	mid-11th c. CE				
TH 29g	1	Hermēs	Michael Psellus	Opusculum	
18.26—33	mid-11th c. CE				
TH 29h	1	Hermēs	Michael Psellus	Opusculum	
106.136—43	mid-11th c. CE				
TH 29i	1	Hermēs	Michael Psellus	Arch. Seld. B	
18 folio 192v		extract from codex in Bodleian Library			
TH 30a	1	Emerald Tablet	Hermēs	Plato of Tivoli?	
Tabula Smaragdina		mid-12th c. CE	first standalone Latin translation		

prior to Hugo of Santalla's translation (TH 30b)

TH 30b	1	Emerald Tablet	Hermēs	Pseudo-Apollonius
of Tyana		Book of the Secrets of Creation	600—750 CE	translated
from Arabic into Latin by Hugo of Santalla between 1145—1151 CE, unclear whether this text (Kitāb sirr al-khalīqā) is a translation of an older Greek or an original composition in Arabic				

TH 31a	1	Hermēs	Chester	Book on the
Composition of Alchemy		preface	1144 CE	

TH 31a	1	Hermēs		The Six Principles of
Nature		preface	1147—1180 CE	

TH 32	1	Hermēs		Book of the Twenty-Four
Philosophers		late 12th c. CE		

TH 33	1	Hermēs	"Asclepius?, Tat?, Ammōn?"	2.15
		Alcidus	Book of Alcidus on the Immortality of the Soul	
		late 12th c. CE	Addressed to "my children", assuming all of Hermēs' named pupils	

TH 34	1	Hermēs		Fifteen Stars, Stones,
Plants, and Talismans		introduction	12th to mid-13th c. CE	

TH 35	1	Hermēs		Book of the Beibenian
Stars		introduction	early 13th c. CE	

TH 36a	1	Hermēs	Albert the Great	Book of
Minerals	1.1.4	c. 1254 CE		

TH 36b	1	Hermēs	Albert the Great	Book of
Minerals	2.1.2	c. 1254 CE		

TH 36c	1	Hermēs	Albert the Great	Book of
Minerals	2.2.10	c. 1254 CE		

TH 36d	1	Hermēs	Albert the Great	Book of
Minerals	3.2.3	c. 1254 CE		

TH 36e	1	Hermēs	Albert the Great	On Sleep
and Waking	3.1.5	1254—1257 CE		

TH 36f	1	Hermēs	Albert the Great	On Ethics
	10.2.3	c. 1260 CE		

TH 36g	1	Hermēs	Albert the Great	On Animals
	22.1.5	1258—1263 CE		

TH 36h	1	Hermēs	Albert the Great	On Animals
	25.2	1258—1263 CE		

TH 36i	1	Hermēs	Albert the Great	On Causes
and the Procession of the Whole	1.4.3	1267—1268 CE		

TH 37a	1	Hermēs	Maslama ibn Ahmad al-Majrītī	
Pictrix 3.6		mid-13th c. CE		

TH 37b	1	Hermēs	Maslama ibn Ahmad al-Majrītī	
Pictrix 3.7		mid-13th c. CE		

TH 37c	1	Hermēs	Maslama ibn Ahmad al-Majrītī	
Pictrix 3.11		mid-13th c. CE		

TH 37d	1	Hermēs	Maslama ibn Ahmad al-Majrītī	
Pictrix 4.3		mid-13th c. CE		

TH	37e	1	Hermēs	Maslama ibn Ahmad al-Majrītī
	Pictrix 12.39	mid-13th c.	CE	
TH	38a	1	Hermēs	Nicholas of Cusa On the Gift of
	the Father of Lights	2.102	1446 CE	
TH	38b	1	Hermēs	Nicholas of Cusa On Beryl
	7	1458 CE	Top of page	

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Special holiday hours in effect, December 2025 through January 2026. More information.

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The unique materials of the Rare Book and Special Collections Division, now totaling nearly 1 million items, include books, broadsides, pamphlets, theater playbills, prints, posters, photographs, modern and contemporary artists' books, medieval and Renaissance manuscripts, and much more. At the center is Thomas Jefferson's book collection, which was sold to Congress in 1815.

The collections housed in The Rare Book and Special Collections Division amount to nearly 1 million items, encompassing nearly all eras and subjects maintained in well over 100 separate collections. All of these collections offer scholarly documentation about the western and American traditions of life and learning. The Division's collection of nearly 5,700 incunabula (fifteenth-century imprints) is the largest such grouping in the Western Hemisphere. Our Americana collections include more than 16,000 imprints from 1640 to 1800, including the Columbus letter of 1493.

The Rare Book and Special Collections Division traces its beginnings to Thomas

Jefferson's wish to create a library for statesmen and for the people of the new nation. After the British burned the Capitol and its library in 1814, Jefferson offered to sell his book collection to Congress. Congress appropriated money for the purchase, and Jefferson's collection served as the foundation for the new Library of Congress in 1815. Jefferson's books--in several languages and covering a great variety of subjects--today form the nucleus of the division. (Also see: [First Booklist of the Library of Congress: A Facsimile external link](#) , Washington, DC, 1981.)

Although at first the Library did not create a separate Rare Book Division, Ainsworth Rand Spofford, Librarian of Congress from 1864 to 1897, gathered in his office rare books, pamphlets, broadsides, and printed ephemera of interest to the scholars of his day. The institution also actively sought out collections that contained rare materials. In 1867 the Library of Congress purchased the large private library of Peter Force and in 1906 bought the Russian collection of Gennadii Yudin. Gifts from many generous donors also added greatly to the rare holdings. Joseph Meredith Toner in 1882 made the first gift to the nation of a large library--about 43,000 books, pamphlets, scrapbooks, and bound periodicals on American history, the history of medicine, and other subjects. In 1925 the Library received the John Boyd Thacher Collection consisting of rare examples of early printing, autographs of notable Europeans, and a sizable gathering of material on the French Revolution. By the time of the Thacher gift the Library's considerable number of rare books necessitated the creation of a special section to house and to care for them. In 1934 the division moved into its present reading room and stack area.

In 1930 Congress authorized the purchase of 3,000 fifteenth-century books owned by Otto H. Vollbehr, including one of three known perfect copies of the Gutenberg Bible printed on vellum. From 1943 to 1979 the munificent rare book donor Lessing J. Rosenwald presented to the Library a collection of 2,600 rare illustrated books that constitutes the finest gathering of rare books in the Library of Congress.

Today the division's collections amount to nearly 1 million books, broadsides, pamphlets, theater playbills, title pages, prints, posters, photographs, and medieval and Renaissance manuscripts. Although the division's materials have come into its custody for a variety of reasons--their monetary value, importance in the history of printing, binding, association interest, or fragility, they have one point in common: the collections offer scholarly documentation about the western and American traditions of life and learning.

The division's holdings encompass nearly all eras and subjects, with a multitude of strengths. The collection of nearly 5,700 incunabula (fifteenth-century imprints) is the largest such grouping in the Western Hemisphere. Americana dates from the Columbus letter (1493) to the present and includes more than 16,000 imprints from 1640 to 1800, extensive holdings of western Americana, Confederate States publications, and thousands of nineteenth-century pamphlets.

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Tipitaka

The Pali Canon

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See also Sutta Index; Translations by Translator

Vin DN MN SN AN KN

Khp Dhp Ud Iti Sn Vv Pv Thag Thig Nm Miln

The Tipitaka (Pali ti, "three," + pitaka, "baskets"), or Pali canon, is the collection of primary Pali language texts which form the doctrinal foundation of Theravada Buddhism. The Tipitaka and the paracanonical Pali texts (commentaries, chronicles, etc.) together constitute the complete body of classical Theravada texts.

The Pali canon is a vast body of literature: in English translation the texts add up to thousands of printed pages. Most (but not all) of the Canon has already been published in English over the years. Although only a small fraction of these texts are available on this website, this collection can be a good place to start.

The three divisions of the Tipitaka are:

Vinaya Pitaka

The collection of texts concerning the rules of conduct governing the daily affairs within the Sangha — the community of bhikkhus (ordained monks) and bhikkhunis (ordained nuns). Far more than merely a list of rules, the Vinaya Pitaka also includes the stories behind the origin of each rule, providing a detailed account of the Buddha's solution to the question of how to maintain communal harmony within a large and diverse spiritual community.

Sutta Pitaka

The collection of suttas, or discourses, attributed to the Buddha and a few of his closest disciples, containing all the central teachings of Theravada Buddhism. (More than one thousand sutta translations are available on this website.) The suttas are divided among five nikayas (collections):

Digha Nikaya — the "long collection"

Majjhima Nikaya — the "middle-length collection"

Samyutta Nikaya — the "grouped collection"

Anguttara Nikaya — the "further-factored collection"

Khuddaka Nikaya — the "collection of little texts":

Khuddakapatha

Dhammapada

Udana

Itivuttaka

Sutta Nipata

Vimanavatthu

Petavatthu

Theragatha

Therigatha

Jataka

Niddesa

Patisambhidamagga

Apadana

Buddhavamsa

Cariyapitaka

Nettipakarana (included only in the Burmese edition of the Tipitaka)

Petakopadesa (" ")

Milindapañha (" ")

Abhidhamma Pitaka

The collection of texts in which the underlying doctrinal principles presented in the Sutta Pitaka are reworked and reorganized into a systematic framework that can be applied to an investigation into the nature of mind and matter.

For further reading

Where can I find a copy of the complete Pali canon (Tipitaka)? (Frequently Asked Question)

Beyond the Tipitaka: A Field Guide to Post-canonical Pali Literature

Pali Language Study Aids offers links that may be useful to Pali students of every level.

Handbook of Pali Literature, by Somapala Jayawardhana (Colombo: Karunaratne & Sons, Ltd., 1994). A guide, in dictionary form, through the Pali canon, with detailed descriptions of the major landmarks in the Canon.

An Analysis of the Pali Canon, Russell Webb, ed. (Kandy: Buddhist Publication Society, 1975). An indispensable "roadmap" and outline of the Pali canon. Contains an excellent index listing suttas by name.

Guide to Tipitaka, U Ko Lay, ed. (Delhi: Sri Satguru Publications, 1990). Another excellent outline of the Tipitaka, containing summaries of many important suttas.

Buddhist Dictionary, by Nyanatiloka Mahathera (Kandy: Buddhist Publication Society, 1980). A classic handbook of important terms and concepts in Theravada Buddhism.

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Beyond the Tipitaka: A Field Guide to Post-canonical Pali Literature

Pali Language Study Aids offers links that may be useful to Pali students of every level.

Handbook of Pali Literature, by Somapala Jayawardhana (Colombo: Karunaratne & Sons, Ltd., 1994). A guide, in dictionary form, through the Pali canon, with detailed descriptions of the major landmarks in the Canon.

An Analysis of the Pali Canon, Russell Webb, ed. (Kandy: Buddhist Publication Society, 1975). An indispensable "roadmap" and outline of the Pali canon. Contains an excellent index listing suttas by name.

Guide to Tipitaka, U Ko Lay, ed. (Delhi: Sri Satguru Publications, 1990). Another excellent outline of the Tipitaka, containing summaries of many important suttas.

Buddhist Dictionary, by Nyanatiloka Mahathera (Kandy: Buddhist Publication Society, 1980). A classic handbook of important terms and concepts in Theravada Buddhism.

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The Paracanonical Pali Texts

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In the centuries immediately following the Buddha's death and the First Buddhist Council, arahants and scholar-monks began recording their own commentaries to the teachings of the Tipitaka. At first these commentaries, explanations, amplifications, meditation notes, and historical recollections were passed down orally within the monastic sangha but, like the Tipitaka itself, many began to be recorded in writing around the turn of the Common Era. Most of these early texts — primarily written in Sinhala — remained for centuries tucked away in forest monasteries and temples in Sri Lanka, accessible only to a few Sinhala scholars. It wasn't until these scattered fragments were translated into Pali and collated into coherent texts (most notably by the great Indian scholar Buddhaghosa (5th c)) that they became available to the wider Theravadan world.

Since then, these texts — variously labeled "non-canonical," "extra-canonical, or "post-canonical" — have come to be regarded as essential supplements to the teachings of the Pali canon itself. So treasured, for example, is the Milindapañha that it has even been subsumed in the Burmese edition of the Tipitaka; and in some parts of the Theravadan world Buddhaghosa's monumental Visuddhimagga is regarded as a more definitive guide to Buddhist meditation practice than even the Tipitaka itself. Taken together, the Tipitaka and much of this non-canonical Pali literature (in particular the Commentaries) constitute the complete body of classical Theravada texts.

For a more detailed overview, see "Beyond the Tipitaka: A Field Guide to Post-canonical Pali Literature."

Access to Insight offers only a handful of translations of non-canonical Pali texts.

Excerpts from the Paracanonical Pali Texts

Atthakatha — The Commentaries

The quasi-canonical texts:

Nettipakarana — The Guide (description only)

Petakopadesa — Pitaka Disclosure (description only)

Milindapañha — The Questions of King Milinda [Kelly (excerpts) | Olendzki (excerpt)]

Although the Thai and Sinhala editions of the Tipitaka regard these books as non-canonical, they are included in the Burmese edition.

Other texts:

Visuddhimagga — The Path of Purification: The Classic Manual of Buddhist Doctrine and Meditation (Third revised online edition), translated from the Pali by Bhikkhu Ñāṇamoli (2011; 853pp./2.7MB) [PDF icon]

"The Visuddhimagga is the 'great treatise' of Theravada Buddhism, an encyclopedic manual of Buddhist doctrine and meditation written in the fifth century by the great Buddhist commentator, Bhadantacariya Buddhaghosa. The author's intention in composing this book is to organize the various teachings of the Buddha, found throughout the Pali Canon, into a clear and comprehensive path leading to the final

Buddhist goal, Nibbana, the state of complete purification. In the course of his treatise Buddhaghosa gives full and detailed instructions on the forty subjects of meditation aimed at concentration, an elaborate account of the Buddhist Abhidhamma philosophy, and detailed descriptions of the stages of insight culminating in final liberation" [summary from the back cover of the BPS edition]. [Not available in HTML]
See also:

Tipitaka: The Pali Canon

"Beyond the Tipitaka: A Field Guide to Post-canonical Pali Literature"

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See also:

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Paracanonical Texts
Beyond the Tipitaka
A Field Guide to Post-canonical Pali Literature
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A quick glance through the pages of the Pali Text Society's publications catalog should be enough to convince anyone that there is much more to classical Pali literature than the Tipitaka alone. Intermingled with the familiar Nikayas, Vinaya texts, and Abhidhamma are scores of titles with long, scarcely-pronounceable Pali names.

Although many western students of Buddhism may be unacquainted with these works (indeed, most have never been translated into English), these books have for centuries played a crucial role in the development of Buddhist thought and practice across Asia and, ultimately, the West. In fact, in some countries they are as deeply treasured as the suttas themselves. But what are these ancient books, and what relevance do they have to the western student of Buddhism in the 21st century? Although complete answers to these questions lie well beyond the range of my abilities, I hope that this short document will provide enough of a road map to help orient the interested student as he or she sets out to explore this vast corpus of important Buddhist literature.

This article is in two parts. The Introduction provides historical background to the texts and offers some thoughts on why these texts are so valuable to the Theravada tradition. The Field Guide is essentially an annotated table of contents, in which I borrow heavily from a variety of sources to describe each text.

Introduction

The origins of the post-canonical texts

The Tipitaka (Pali canon) assumed its final form at the Third Buddhist Council (ca. 250 BCE) and was first committed to writing sometime in the 1st c. BCE. Shortly thereafter Buddhist scholar-monks in Sri Lanka and southern India began to amass a body of secondary literature: commentaries on the Tipitaka itself, historical chronicles, textbooks, Pali grammars, articles by learned scholars of the past, and so on. Most of these texts were written in Sinhala, the language of Sri Lanka, but because Pali — not Sinhala — was the lingua franca of Theravada, few Buddhist scholars outside Sri Lanka could study them. It wasn't until the 5th c. CE, when the Indian monk Buddhaghosa began the laborious task of collating the ancient Sinhala commentaries and translating them into Pali, that these books first became accessible to non-Sinhala speakers around the Buddhist world. These commentaries (Atthakatha) offer meticulously detailed explanations and analyses — phrase-by-phrase and word-by-word — of the

corresponding passages in the Tipitaka.

After Buddhaghosa the catalog of post-canonical Pali literature continued to grow with the addition of commentaries by both Buddhadatta (5th c.) and Dhammapala (6th c.), and sub-commentaries (Tika) by Dhammapala on several of Buddhaghosa's Atthakathas. During this time, and in the centuries that followed, other writers prepared Pali translations of additional early Sinhala texts. These ranged from poetic hymns in celebration of the Buddha, to chronicles tracing the first millennium of Buddhist history, to detailed Abhidhamma textbooks. Most of the major post-canonical works, including the sub-commentaries, were completed by the 12th c.

Why these texts matter

Post-canonical Pali literature supplements the Tipitaka in several important ways. First, the chronicles and commentaries provide a vital thread of temporal continuity that links us, via the persons and historical events of the intervening centuries, to the Tipitaka's world of ancient India. A Tipitaka without this accompanying historical thread would forever be an isolated anachronism to us, its message lost in clouds of myth and fable, its pages left to gather dust in museum display cases alongside ancient Egyptian mummies. These texts remind us that the Dhamma is not an artifact but a practice, and that we belong to a long line of seekers who have endeavored, through patient practice, to keep these teachings alive.

Second, almost everything we know today about the early years of Buddhism comes to us from these post-canonical books. Though the archaeological evidence from that era is scant and the Tipitaka itself contains only a handful of passages describing events that followed the Buddha's death,[1] the commentaries and chronicles contain a wealth of historical information with which we are able to partially reconstruct the early history of Buddhism. The texts illuminate a host of important historical events and trends: how the Tipitaka came to be preserved orally; when it was first written down, and why; how the Tipitaka came close to extinction; how the Buddha's teachings spread across south Asia; how and when the various schools and factions within Buddhism arose; and so on. But these are not just idle concerns for the amusement of academicians. Any practitioner, of any century, stands to benefit from understanding how the early Buddhists lived, how they put the Buddha's teachings into practice, what challenges they faced; we stand to learn from those who have gone before. And there are other lessons to be learned from history. For example, knowing that it was the actions of just a few individuals that averted the extinction of the Tipitaka[2] reminds us that it is ultimately up to individuals like ourselves to safeguard the teachings today. Without the post-canonical texts important lessons like these — if not the Tipitaka itself — might have been lost forever to the mists of time.

Third, these texts — particularly the commentaries — help us make sense of the suttas and give us clues about their context that we might otherwise miss. For example, the famous Satipatthana Sutta (MN 10) is popularly cited today as evidence that all one needs to achieve Awakening is a week or two of unrelenting mindfulness practice. But the commentary (Papañcasudani) suggests another viewpoint. It explains that the

Buddha's audience for this particular discourse (the villagers of Kammasadamman) were already well established in their practice of mindfulness and virtue. They were not coming to meditation practice "cold" but were, in fact, unusually well prepared to receive this deep teaching — a point not apparent from the text of the sutta itself. The commentary thus reminds us that there are some important fundamentals to be developed before one undertakes intensive meditation practice.

Finally, the commentaries often contain magnificent stories to illustrate and amplify upon points of Dhamma that are made in the suttas. For example, DhP 114 takes on a much richer meaning in light of the commentary's background story — the famous parable of Kisagotami and the mustard seed.[3] Commentarial stories like this one (and there are many more) offer valuable Dhamma teachings in their own right.

The authority of the texts

One might reasonably wonder: how can a collection of texts written a thousand years after the Buddha's death possibly represent his teachings reliably? How can we be sure they aren't simply derivative works, colored by a host of irrelevant cultural accretions? First of all, although many of these texts were indeed first written in Pali a thousand years after the Buddha, most Sinhala versions upon which they were based were written much earlier, having themselves been passed down via an ancient and reliable oral tradition. But (one might object) mustn't those early texts themselves be suspect, since they are based only on hearsay? Perhaps, but by this argument we should reject the entire oral tradition — and hence the entire Tipitaka itself, which similarly emerged from an oral tradition long after the Buddha's death. Surely that is taking things too far.

But what of the credentials of the commentators themselves: can their words be trusted? In addition to living a monastic life immersed in Dhamma, the compilers of the commentaries possessed unimpeachable literary credentials: intimate acquaintance with the Tipitaka, mastery of the Pali and Sinhala languages, and expert skill in the art of careful scholarship. We have no reason to doubt either their abilities or the sincerity of their intentions.

And what of their first-hand understanding of Dhamma: if the commentators were scholars first and foremost, would they have had sufficient meditative experience to write with authority on the subject of meditation? This is more problematic. Perhaps commentators like Buddhaghosa had enough time (and accumulated merit) both for mastering meditation and for their impressive scholarly pursuits; we will never know. But it is noteworthy that the most significant discrepancies between the Canon and its commentaries concern meditation — in particular, the relationship between concentration meditation and insight.[4] The question of the authority of the post-canonical texts thus remains a point of controversy within Theravada Buddhism.

It is important to remember that the ultimate function of the post-canonical texts is — like that of the Tipitaka itself — to assist the student in the quest for nibbana, the highest goal of Buddhist practice. Concerns about authorship and authority recede when the texts are subjected to the same healthy skeptical attitude and empirical approach that

should be familiar to every student of the suttas. If a commentary sheds light on a murky corner of a sutta or helps us understand a subtle point of Vinaya or of Abhidhamma, or if the chronicles remind us that we hold the future history of Dhamma in our hands, then to that extent they help us clear the path ahead. And if they can do even that much, then — no matter who wrote them and from whence they came — these texts will have demonstrated an authority beyond reproach.[5]

A Field Guide

In the following guide, I have arranged the most popular post-canonical titles thematically and by date (Common Era). Authors' names are followed by the date of authorship (if known). The authors of these texts were all monks, but for the sake of concision, I have dropped the honorific "Ven." from their names. Each non-commentarial title is followed by a brief description. Many of these descriptions were lifted verbatim from other sources (see Sources, below). Page numbers from these sources are given in the braces {}. Most of these titles have been published in romanized Pali by the Pali Text Society (PTS); the few for which English translations are available are noted with a dagger (†), followed by the translator, date of translation, and publisher.

For the purposes of this guide, the post-canonical texts may be grouped into the following categories:

Commentaries and Sub-commentaries

Quasi-canonical Texts

Chronicles and Historical Accounts

The Life of the Buddha

Abhidhamma Manuals

Miscellaneous

Commentaries and Sub-commentaries

Source Text Commentary (Atthakatha) Subcommentary (Tika)

VINAYA PITAKA Samantapasadika (Buddhaghosa; 5th c.) Vajirabuddhi-tika
(Vajirabuddhi; 11-12th c.)

Saraththadipani (Sariputta; 12th c.)

Vimativinodani (Mahakassapa of Cola; 12th c.)

Patimokkha Kankhavitarani (Buddhaghosa; 5th c.) Vinayattamañjusa
(Buddhanaga; 12th c.)

SUTTA PITAKA

Digha Nikaya Sumangalavilasini (Buddhaghosa; 5th c.) Dighanikaya-tika
(Dhammapala; 6th c.)

Majjhima Nikaya Papañcasudani (Buddhaghosa; 5th c.) Majjhimanikaya-tika
(Dhammapala; 6th c.)

Samyutta Nikaya Saraththappakasini (Buddhaghosa; 5th c.)

Samyuttanikaya-tika (Dhammapala; 6th c.)

Anguttara Nikaya Manorathapurani (Buddhaghosa; 5th c.)

Saraththamañjusa-tika (Sariputta; 12th c.)

Khuddaka Nikaya
 Khuddakapatha Paramatthajotika (I) (Buddhaghosa; 5th c.) -
 Dhammapada Dhammapada-atthakatha (Buddhaghosa; 5th c.) †(E.W.
 Burlingame, 1921, PTS) -
 UdanaParamatthadipani (I)/Udana-atthakatha
 (Dhammapala; 6th c.) -
 Itivuttaka Paramatthadipani (II)/Itivuttaka-atthakatha (Dhammapala; 6th c.)
 -
 Suttanipata Paramatthajotika (II)/Suttanipata-atthakatha (Buddhaghosa; 5th c.)
 -
 Vimanavatthu Paramatthadipani (III)/Vimanavatthu-atthakatha
 (Dhammapala; 6th c.) -
 Petavatthu Paramatthadipani (IV)/Petavatthu-atthakatha (Dhammapala; 6th c.)
 -
 Theragatha Paramatthadipani (V)/Theragatha-atthakatha (Dhammapala; 6th c.)
 -
 Therigatha Paramatthadipani (VI)/Therigatha-atthakatha (Dhammapala; 6th c.)
 -
 JatakaJatakathavannana/Jataka-atthakatha (Buddhaghosa; 5th c.) †(various,
 1895, PTS) -
 Niddesa Sadhammapajotika (Upasena; 5th c.) -
 Patisambhidamagga Sadhammappakasini (Mahanama; 6th c.) -
 Apadana Visuddhajanavilasini (unknown) -
 Buddhavamsa Madhuratthavilasini (Buddhadatta; 5th c.) †(I.B. Horner,
 1978, PTS) -
 Cariyapitaka Paramatthadipani (VII)/Cariyapitaka-atthakatha (Dhammapala; 6th
 c.) -
 Nettipakarana
 Petakopadesa
 MilindapañhaNo commentaries exist for these books, which appear only in the Burmese
 edition of the Tipitaka. See Nettipakarana, Petakopadesa, and Milindapañha, below.

ABHIDHAMMA PITAKA

Dhammasangani Atthasalini (Buddhaghosa; 5th c.) †(Pe Maung Tin, 1920,
 PTS) Linatthapada-vannana (Ananda Vanaratana; 7-8th c.)
 Vibhanga Sammohavinodani (Buddhaghosa; 5th c.) †(U Narada, 1962, PTS)
 -
 Katthavatthu
 Puggalapaññatti
 Dhatukatha
 Yamaka
 Patthana Pañcappakaranatthakatha (Buddhaghosa; 5th c.). This commentary
 covers all five books. English translations exist for the portions concerning the
 Katthavatthu †(B.C. Law, 1940, PTS), Dhatukatha †(U Narada, 1962, PTS), and
 Patthana †(U Narada, 1969, PTS) -
 -

-
-
-

Quasi-canonical Texts

Nettipakarana and Petakopadesa (Mahakaccayana?; circa 1st c.?). "The Book of Guidance" and "Instruction on the Pitaka," respectively. These books are introductions to the teachings of Buddhism. The source material derives directly from the Sutta Pitaka. {HPL pp. 100,117-18} These two books appear in the Khuddaka Nikaya of the Burmese Tipitaka (but not in the Thai or Sri Lankan). †(Ñānamoli, 1962 & 1964, PTS) Milindapañha (author unknown; beginning of the Common Era). "Questions of Milinda." A record of the dialogues between King Milinda (the Bactrian Greek king Menander, r. 2nd c. BCE, who ruled over much of what is now Afghanistan) and the elder monk Nagasena concerning key points of Buddhist doctrine. {QKM p. 4} The text was probably based on a Sanskrit work composed around the beginning of the Common Era, and was translated into Pali in Sri Lanka before the 4th c. CE; some additions were probably made later. {PLL p. 26 ¶20; HPL p. 94} This book appears in the Khuddaka Nikaya of the Burmese Tipitaka (but not in the Thai or Sinhala). First translated into Sinhala in 1777. †(I.B. Horner, 1963, PTS)

Paritta (editor and date unknown). This ancient collection consists of material excerpted directly from the Tipitaka: twenty-four short suttas and several brief excerpts, including the three refuges, the precepts, ten questions for the novice monk, and a review of the thirty-two parts of the body. In Buddhist countries monks often recite passages from the Paritta during important ceremonial gatherings (special full-moon days, cremation ceremonies, blessings, dedications of new temples, etc.) The Paritta texts have long been regarded as conferring special powers of protection upon those who hear or recite them. †(many; see, for example, The Book of Protection, by Piyadassi Thera, 1999, BPS)

Chronicles and Historical Accounts

Dipavamsa (author unknown; after 4th c.). The "Island Chronicle." This book, the first known book written in (and about) Sri Lanka, details the early Buddhist history of the island, from the Buddha's legendary first visits through the conversion of the island by Ven. Mahinda (3rd c. BCE). {HPL p. 53}

Mahavamsa (Mahanama; 6th c.). "The Great Chronicle." A history of Sri Lanka from the first visits by the Buddha up until the turn of the 4th c. The text is based on the Dipavamsa, but contains new material drawn from the Atthakatha (commentaries). {PLL p. 36 ¶28} This text has long served as a key reference for Buddhist historians and scholars. †(W. Geiger & Mabel H. Bode, 1912, PTS)

Culavamsa (various authors). "The Lesser Chronicle." A continuation of the Mahavamsa, extending from the turn of the 4th c. until the fall of the last Sinhalese king of Kandy (1815). {PLL p. 44 ¶38} Its contributors were: Dhammakitti (12th c.), Anonymous prior to the 18th c., Tibbotuvave Buddharakkhita (18th c.), and Hiddakuve Sumangala (1877). Many historians now consider the Culavamsa to be an integral part of the Mahavamsa, the artificial distinction between the two Chronicles having been introduced in the late 19th c. by the great Pali scholar Wilhelm Geiger. {HPL p. 81} †(Mrs. C. Mabel Rickmers, 1929, PTS)

Vamsatthappakasini (author unknown; 6th c.). Commentary of the Mahavamsa. Since

the Mahavamsa itself is an expansion of the shorter Dipavamsa, the Vamsatthappakasini is usually considered a sub-commentary (tika). {PLL p. 42 ¶35} Mahabodhivamsa (Upatissa; 11th c.). This account of the sacred bodhi tree of Anuradhapura, Sri Lanka, is mostly a compilation of material from older texts, including the Mahavamsa. {PLL p. 36-37 ¶29} This book is venerated in Sri Lanka and "has given rise to well over fifty subsidiary titles in both Pali and Sinhala." {HPL p. 78} (Note: the bodhi tree at Anuradhapura continues to be an important destination for millions of Buddhist pilgrims. This gigantic tree is said to be a direct descendant of a cutting that was taken from the original bodhi tree under which the Buddha gained enlightenment, and was brought (ca. 240 BCE) by Ven. Sister Sanghamitta on a missionary expedition to Anuradhapura.)

Thupavamsa (Vacissara; 12th c.). A chronicle of the Mahathupa (Great Stupa) in Anuradhapura, Sri Lanka. {HPL p. 163} This work is "merely a compilation of pieces from Nidanakatha [the introduction to the Jatakatthavannana], Samantapasadika, and Mahavamsa with its tika [Vamsatthappakasini]." {PLL p. 41 ¶34}

Dathavamsa (Dhammakitti; 13th c.). A poem recounting the early history of the sacred Tooth Relic of the Buddha, from the time of its removal from the Buddha's funeral pyre until the building of the first temple in Anuradhapura, Sri Lanka (4th c.). {HPL pp. 40-41} This work is based on material found in the Mahavamsa along with additions that were "probably culled from local tradition of Ceylon." {PLL p. 41 ¶34} (Note: The Tooth Relic — now enshrined in the Sacred Temple of the Tooth in Kandy, Sri Lanka — is still a favorite destination for pilgrims.)

Samantakutavannana (Vedehathera; 13th c.). "Description of the Adam's Peak." A poem in 796 stanzas that deals with the story of the Buddha's life and the legends of his three visits to Sri Lanka, including his third visit, during which it is said he left the print of his left foot on the summit of what is today known as Adam's Peak. {PLL p. 43 ¶36} (Note: Adam's Peak, in the central forests of the island, continues to be a celebrated pilgrimage spot for Sri Lankan Buddhists.) †(A. Hazelwood, 1986, PTS)

Hatthavanagalla-viharavamsa (author unknown; 13th c.). The life story, in prose and verse, of the Buddhist king Sirisanghabodhi (r. 247-249) of Anuradhapura, Sri Lanka. {HPL p. 55} First translated into Sinhala in 14th c.

Saddhamma-sangaha (Dhammakitti Mahasami; Thai; 14th c.). An outline of the literary and ecclesiastical history of Buddhism, including the first four councils, the first writing of Tipitaka, and the writing of the Tikas (sub-commentaries). The source material for this book comes from the Tipitaka and the Atthakathas. {HPL p. 129-30}

Cha-kesadhatuvamsa (unknown Burmese author). A short history of the construction of six stupas that enshrine the hair relics that the Buddha personally gave to six arahants. {HPL pp. 36-37}

Gandhavamsa (unknown Burmese author; 19th c.?). A catalog of ancient Buddhist commentators and their works. {PLL p. 48 ¶44.5}

Sasanavamsa (Paññasamin; Burmese; 19th c.). A history of Buddhism in India until the third Council, and then in Sri Lanka and other countries to which Buddhist missions had been sent. The source texts for this work include the Samantapasadika, Dipavamsa, Mahavamsa, and the Burmese chronicles. {PLL p. 49 ¶44} †(B.C. Law, 1952, PTS)

The Life of the Buddha

Jinalankara (Buddharakkhita; 12th c.). This poem of 278 verses gives an account of the

Buddha's life up until his enlightenment. {PLL p. 41 ¶34.3}

Anagata-vamsa (Mahakassapa of Cola; 12th c.?). The life story of Metteyya, the next Buddha, told in verse. {HPL p. 9}

Jinacarita (Medhankara; 13th c.). An account of the life of the Buddha, told in a poem of 472 verses. {HPL p. 64}

Pajjamadhu (Buddhapiya Dipankara; 13th c.). A poem of 104 stanzas in praise of the Buddha's physical beauty and wisdom. {PLL p. 44}

Jinakalamali (Ratanapañña; Thai; 16th c.). This account of the life of the Buddha begins with his birth in a previous life as the Indian King Sattutapa, and continues through successive lives until his final birth as Siddhattha Gotama. It also includes descriptions of the Buddha's visits to Sri Lanka, the establishment of Buddhism there, and the early rise of Buddhism in Thailand. {HPL p. 65} †(N.A. Jayawickrama, 1962, PTS)

Abhidhamma Manuals

Abhidhammavātara (Buddhadatta; 5th c.). An introductory summary of the Abhidhamma. The Abhidhammattha-sāṅgha eventually superseded it as the best guide to Abhidhamma. {HPL pp. 5-6}

Ruparūpa-vibhaga (Buddhadatta; 5th c.). A "short manual on Abhidhamma." {HPL p. 195}

Saccasankhepa (Culla-Dhammapala; South Indian; 7th c.). "Elements of Truth." A "short treatise on Abhidhamma." {HPL p. 125; PLL p. 34 ¶26}

Abhidhammattha-sāṅgha (Anuruddha; 10th c.?). A summary of the Abhidhamma, used to this day as an introductory text to Abhidhamma. †(S.Z. Aung and Mrs. C.A.F. Rhys Davids, 1910, PTS; an excellent modern English translation of this text is Bhikkhu Bodhi's A Comprehensive Manual of Abhidhamma, 1993, BPS)

Namarūpa-pariccheda (Anuruddha; 10th c.?). An "introduction to the study of Abhidhamma," in verse form. {HPL p. 99}

Paramattha-vinicchaya (Anuruddha; 10th c.?). An "Abhidhamma text." {HPL p. 113}

Khemappakarana (Namarūpa-samasa) (Khemā; 10th c.). A "short manual on the Abhidhamma." {HPL p. 73}

Mohavicchedani (Mahakassapa of Cola; 12th c.). A manual on the matikas (topics) of the seven books of the Abhidhamma. One of the last Pali works written in India. {HPL pp. 97-98}

Namacaradipaka (Chappata; Burmese; 15th c.). A "work on Abhidhamma." {HPL p. 193}

Miscellaneous

Vimuttimagga (Upatissa; 1st c.). "The Path of Freedom." A short manual summarizing the path of Buddhist practice. The original Pali text was long believed to have been lost; for centuries, discussions about the text therefore relied on a 5th c. Chinese edition. A Pali edition was published in 1963. {HPL p. 175-6} †(Ehara, Soma Thera, and Kheminda Thera, 1967, BPS)

(Buddhaghosa; 5th c.). "The Path of Purification." An important manual of Buddhist meditation, based on both the Pali Tipitaka and the ancient Sinhala commentaries. This was Buddhaghosa's first opus, written at the behest of the elders of the Mahavihara community "in order to test his abilities prior to entrusting him with the weighty and responsible task of translating the Sinhala commentaries into Pali." {EHBC p. 4} The Visuddhimagga's emphasis on meditation practices that are scarcely mentioned in the

suttas (the kasina meditations) fueled a controversy concerning the relationship between jhana and vipassana that persists to this day. {BR p.145} †(Pe Maung Tin, 1923-31, PTS; Ñānamoli Thera, 1956, BPS)

Vinayavinicchaya (Buddhadatta; 5th c.). A summary, in verse form, of the first four books of the Vinaya. {HPL p. 177}

Uttaravinicchaya (Buddhadatta; 5th c.). A summary, in verse form, of the Parivara, the fifth and final book of the Vinaya. {HPL p. 167; PLL p. 33 ¶25}

Paramatthamañjusa (Dhammapala; 6th c.). Commentary on the Visuddhimagga. This, the earliest of all the tikas, "explains in detail the brief references found in the Visuddhimagga...[,] provides a storehouse of traditional interpretations" of Dhamma, and provides discussions on Pali grammar. {HPL p. 111-13}

Khuddasikkha (Dhammasiri; after 11th c.) and Mulasikkha (Mahasamin; after 11th c.). These are short summaries on monastic discipline, meant to be learned by heart. {PLL p. 35 ¶27}

Upasaka-janalankara (Sihala Acariya Ananda Mahathera; 13th c.). "A Pali manual dealing with the Buddha's teachings for laymen." {HPL p. 168}

Sarasangaha (Siddhattha; 13th c.). A "manual of Dhamma" in prose and verse. {HPL p. 141}

Sandesakatha and Sima-vivada-vinichaya-katha (both by an unknown Burmese author; 19th c.). These two works "throw interesting sidelight on the relation between Ceylon and Burma." {PLL p. 48 ¶44}

Pañcagatidipana (author and date unknown). A poem of 114 stanzas that describes the five forms of rebirth: in hell, as an animal, as a hungry shade (peta), as a human, or as a celestial being (deva). {PLL p. 45 ¶40}

Saddhammopayana (author and date unknown). A collection of 629 short verses in praise of the Dhamma. {PLL p. 46 ¶41}

Tela-katha-gatha (author and date unknown). "The Oil-Cauldron Verses." A poem whose 98 stanzas "are ascribed to a Thera [senior monk] who was condemned to be thrown into a vessel full of boiling oil. He had been falsely accused of indirectly rendering help in an intrigue of the wife of King Tissa... The boiling oil cannot injure the Thera and he pronounces" stanzas that "deal with death and thought of death, of transience, of suffering, and of the unreality of the soul, etc." {PLL p. 46 ¶41}

Notes

1.

For example, DN 16, MN 108, and Vinaya Cullavagga XI and XII.

2.

In the early decades of the 1st c. BCE in Sri Lanka — then the hub of Theravada Buddhist scholarship and monastic training — several forces combined that would threaten the continuity of the ancient oral tradition by which the Pali Tipitaka had been passed down from one generation of monks to the next. A rebellion against the king and invasions from south India forced many monks to flee the island. At the same time a famine of unprecedented proportions descended on the island for a dozen years. The commentaries recount heroic stories of monks who, fearing that the treasure of the Tipitaka might forever be lost, retreated to the relative safety of the south coast, where they survived only on roots and leaves, reciting the texts amongst themselves day and night. The continuity of the Tipitaka hung by a thread: at one point only one monk was

able to recite the Niddesa. {PLL p. 76}

3.

The commentary tells how Kisagotami, distraught by the death of her son, carried his corpse from door to door, in search of a cure for his ailment. Finally she met the Buddha, who promised a cure if she would simply fetch a few mustard seeds from a household that had never been touched by death. Unable to find any such household, she eventually came to her senses, understood the inevitability of death, and was at last able to let go of both the corpse and her grief. (The full story of Kisagotami's life is retold in *Great Disciples of the Buddha*, Bhikkhu Bodhi, ed. (Boston: Wisdom Publications, 1997).)

4.

See BR p.145.

5.

See "'When you know for yourselves...': The Authenticity of the Pali Suttas," by Thanissaro Bhikkhu.

Sources

The Buddhist Religion (fourth edition),

("BR") by Richard H. Robinson and Willard L. Johnson (Belmont, California: Wadsworth, 1997)

Early History of Buddhism in Ceylon,

("EHBC") by E.W. Adikaram (Dehiwala, Sri Lanka: The Buddhist Cultural Centre, 1994)

Guide to Tipitaka,

by U Ko Lay (New Delhi: Sri Satguru Publications, 1990)

Handbook of Pali Literature,

("HPL") by Somapala Jayawardhana (Colombo, Sri Lanka: Karunaratne & Sons, 1994)

Pali Literature and Language,

("PLL") by Wilhelm Geiger (New Delhi: Oriental Books, 1978)

Pali Text Society's List of Issues (1994-95)

by the Pali Text Society (Oxford: Pali Text Society, 1994)

The Questions of King Milinda: An Abridgement of the Milindapañha,

("QKM") by N.K.G. Mendis, ed. (Kandy: Buddhist Publication Society, 1993).

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[Dhammapada Atthakatha — Commentary to the Dhammapada](#)

See [Buddhist Stories from the Dhammapada Dommentary \(Part II\)](#), by Burlingame (trans.) and Khantipalo (ed.)

[Therigatha Atthakatha — Commentary to the Therigatha](#)

[Therigatha Commentary \(ThigA X.1\) — Skinny Gotami and the Mustard Seed \[Olendzki\]](#). In this famous parable a mother, blinded by grief over her dead son, asks the Buddha for medicine to cure her son's condition. The Buddha's cure works better than she could ever have imagined.

[Cariyapitaka Atthakatha — Commentary to the Cariyapitaka](#)

See [A Treatise on the Paramis](#), a translation of the portion of this commentary that deals with the development of the paramis (perfections of character).

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Khuddaka Nikaya
The Collection of Little Texts
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Khp Dhp Ud Iti Sn Vv Pv Thag Thig Jat Nm Ps Ap Bv Cp Nt Pk Miln

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The Dhammapada: The Buddha's Path of Wisdom, Acharya Buddharakkhita, trans. (Kandy: Buddhist Publication Society, 1996)

The Dhammapada: Pali Text and Translation with Stories in Brief and Notes, Narada Thera, trans. (Buddhist Missionary Society, India, 1978; available from Pariyatti Books).

The Dhammapada: A New English Translation with the Pali Text and the First English Translation of the Commentary's Explanation of the Verses With Notes Translated from the Sinhala Sources and Critical Textual Comments, John Ross Carter and Mahinda Palihawardana, trans. (Oxford: Oxford university Press, 1987).

On-line: Translations by:

Thanissaro

Buddharakkhita

Olendzki (excerpts)

Other translations abound on the Internet.

3. Udana — Exclamations

A rich collection of short suttas, each of which culminates in a short verse uttered by the Buddha. Here you will find the parable of the blind men and the elephant (Ud 6.4); the story of Nanda and the "dove-footed nymphs" (Ud 3.2); and many memorable similes (e.g., "Just as the ocean has one taste — the taste of salt — so this Dhamma-Vinaya has one taste, the taste of release." (Ud 5.5)). Many gems here!

Availability of English translations:

Print: Udana: Exclamations, Thanissaro Bhikkhu, trans. (available free of charge from Metta Forest Monastery); The Udana and the Itivuttaka, John D. Ireland, trans. (Kandy: Buddhist Publication Society, 1998).

On-line (complete translations): Anandajoti Bhikkhu, trans. and Thanissaro Bhikkhu, trans..

4. Itivuttaka — The Thus-saids

A collection of 112 short suttas, in mixed prose and verse form, each of which addresses a single well-focused topic of Dhamma. The Itivuttaka takes its name from the Pali phrase that introduces each sutta: *iti vuttam Bhagavata*, "Thus was said by the Buddha."

Availability of English translations:

Print: Itivuttaka: This Was Said by the Buddha, Thanissaro Bhikkhu, trans. (available free of charge from Metta Forest Monastery); The Udana and the Itivuttaka, John D. Ireland, trans. (Kandy: Buddhist Publication Society, 1998).

On-line: Translations by Thanissaro (complete) and Ireland (excerpts).

5. Sutta Nipata — The Sutta Collection

71 short suttas, including the Karaniya Metta Sutta (Goodwill/Loving-kindness), the Maha-mangala Sutta (Protection), and the Atthaka Vagga, a chapter of sixteen poems on the theme of non-clinging.

Availability of English translations:

Print: Sutta Nipāta: The Discourse Group, Ṭhānissaro Bhikkhu, trans. (available free of charge from Metta Forest Monastery); The Group of Discourses (2nd ed.) K.R. Norman, trans. (Oxford: Pali Text Society, 2001); The Sutta-Nipata, H. Saddhatissa, trans. (London: Curzon press, 1985).

On-line: Translation by Thanissaro (complete).

6. Vimanavatthu — Stories of the Celestial Mansions

83 poems, each explaining how wholesome deeds led to a particular deity's rebirth in one of the heavenly realms.

Availability of English translations:

Print: Minor Anthologies (Vol IV) — Vimanavatthu: Stories of the Mansions, and Petavatthu, I.B. Horner, trans. (Oxford: Pali Text Society, 1974).

On-line: Selected suttas.

7. Petavatthu — Stories of the Hungry Ghosts

51 poems, each explaining how unwholesome deeds led to the rebirth of a being into the miserable realm of the "Hungry Ghosts" (peta).

Availability of English translations:

Print: Minor Anthologies (Vol IV) — Vimanavatthu: Stories of the Mansions, and Petavatthu, I.B. Horner, trans. (Oxford: Pali Text Society, 1974).

On-line: Selected suttas.

8 & 9. Theragatha & Therigatha — Verses of the Elder Monks & Verses of the Elder Nuns

These two books offer exquisitely beautiful personal accounts, in verse form, of the lives of the early monks and nuns, often culminating in a lovely simile to describe their experience of Awakening. These verses depict — in often heart-breaking detail — the many hardships these men and women endured and overcame during their quest for Awakening, and offer deep inspiration and encouragement to the rest of us.

Availability of English translations:

Print: Elders' Verses, prose translation by K.R. Norman (Oxford: Pali Text Society, 1969-1971) and Psalms of the Early Buddhists, verse translation by C.A.F. Rhys Davids (Oxford: Pali Text Society, 1909 and 1937). A paperback edition of the Therigatha is available in Poems of Early Buddhist Nuns, C.A.F. Rhys Davids and K.R. Norman, trans. (Oxford: Pali Text Society, 1989). Poems of the Elders: An Anthology from the Theragāthā & Therīgāthā Ṭhānissaro Bhikkhu, trans. (available free of charge from Metta Forest Monastery).

On-line: Selections from the Theragatha and Therigatha by various translators. Poems of the Elders: An Anthology from the Theragāthā & Therīgāthā by Thanissaro

10. Jataka — Birth Stories

547 tales that recount some of the Buddha's former lives during his long journey as a Bodhisatta aspiring to Awakening.

Availability of English translations:

Print: The Jataka or Stories of the Buddha's Former Births, various trans., E.B. Cowell, ed. (Oxford: Pali Text Society, 1913). Several short anthologies are also available, including the "retelling" of selected Jataka tales by Ken & Visakha Kawasaki in a series of Bodhi Leaf booklets published by the Buddhist Publication Society.

On-line: An online edition of Cowell's edition is available at the Internet Sacred Text Archive. Several Jataka stories are loosely translated in Ken & Visakha Kawasaki's very readable series of short booklets.

11. Niddesa — Exposition

This book, traditionally ascribed to Sariputta, is a series of commentaries on sections of the Sutta Nipata. The first part, the Mahaniddesa, is a commentary on the

Atthakavagga; the second, the Culaniddesa, a commentary on the Parayanavagga and the Khaggavisana Sutta (Sn 1.3).

Availability of English translations:

Print: None known.

On-line: Selected suttas.

12. Patisambhidamagga — Path of Discrimination

An analysis of Abhidhamma concepts.

Description courtesy of Hugo G, Tep Sastri, and Han Tun:

The Path of Discrimination (Patisambhidamagga) is the richest discourse by Arahant Sariputta Thera on the Buddha's Teachings in the questions-and-answers format. A.K. Warder succinctly described the most important feature of this great work by saying : "it expounds the way or path of 'discrimination' in its various aspects and tries to show exactly how understanding takes place in a practical sense, not simply in theory."

The book consists of thirty treatises. They span the various kinds of knowledges (associated with learning, virtue, concentration, dependent origination, comprehension, rise & fall of phenomena, dissolution, appearance of terror, equanimity about formations, and so on), views, breathing meditation, the five faculties, liberation, action (kamma), paths, truths, lovingkindness, powers, voidness, foundations of mindfulness, insight, and so on.

Availability of English translations:

Print: The Path of Discrimination, Ven. Ñānamoli, trans. (Oxford: Pali Text Society, 1982).

On-line: None known.

13. Apadana — Stories

Biographies, in verse, of the Buddha, 41 Paccekabuddhas ("silent" Buddhas), 549 arahant bhikkhus and 40 arahant bhikkhunis. Many of these stories are characterized by flowery paeans celebrating the glory, wonder, magnificence, etc. of the Buddha. The Apadana is believed to be a late addition to the Canon, added at the Second and Third Buddhist Councils.

Availability of English translations:

Print: Some excerpts are included in various volumes published by the Pali Text Society.

On-line: Four Apadāna Translations, as well as an introductory essay, by Ṭhānissaro Bhikkhu are available in pdf format at dhammatalks.org. Two of the translations—the Buddhāpadāna and Therāpadāna 21—have been chosen because of their value in the study of early Mahāyāna. Therāpadāna 502 has been chosen because it offers the clearest articulation of the Buddha-field as the highest of merit-field; Therāpadāna 80, because it offers an example of how a small seed of service can influence both the details of one's deva mansions during one's course through the levels of the cosmos and the particular features of one's ultimate awakening.

14. Buddhavamsa — History of the Buddhas

Biographical accounts of Gotama Buddha and of the 24 Buddhas who preceded him.

[??]

Availability of English translations:

Print: Minor Anthologies (Vol III) — Buddhavamsa: Chronicles of Buddhas and Cariyapitaka: Basket of Conduct, I.B. Horner, trans. (Oxford: Pali Text Society, 1975).

On-line: None known.

15. Cariyapitaka — Basket of Conduct

Stories, in verse, of 35 of the Buddha's previous lives. These stories, purportedly retold by the Buddha at Ven. Sariputta's request, illustrate the Bodhisatta's practice of seven of the ten paramis (perfections). [??]

Availability of English translations:

Print: Minor Anthologies (Vol III) Buddhavamsa: Chronicles of Buddhas and

Cariyapitaka: Basket of Conduct, I.B. Horner, trans. (Oxford: Pali Text Society, 1975).

On-line: None known.

The following books are included only in the Burmese edition of the Tipitaka; in the Sinhala and Thai editions they are regarded as paracanonical.

16. Nettippakarana

17. Petakopadesa

These two short books are "different from the other books of the Tipitaka because they are exegetical and methodological in nature" {GT p.138}. The Nettippakarana is "considered an important text that explains the doctrinal points of Buddhism" {HPL p.100}. [??]

Availability of English translations:

Print: The Guide (Nettippakarana), Ven. Ñānamoli, trans. (Oxford: Pali Text Society, 1962); Pitaka Disclosure (Petakopadesa), Ven. Ñānamoli, trans. (Oxford: Pali Text Society, 1964).

On-line: None known.

18. Milindapañha — Questions of Milinda

This collection of sutta-like passages recounts a long series of dialogues concerning profound points of Dhamma between the arahant Ven. Nagasena and the Bactrian Greek king Milinda (Menander). The king, a philosopher and skilled debater, poses to Ven. Nagasena one question after another concerning the Dhamma, each of which Ven. Nagasena masterfully answers, often with unusually vivid and apt similes. Like so many stories from the Pali canon, this one has a happy ending: the king is so deeply inspired by Ven. Nagasena's wisdom that he converts to Buddhism, hands over his kingdom to his son, joins the Sangha, and eventually becomes an arahant himself. The Milindapañha has long been revered by Theravada Buddhists around the world because it addresses many questions of Buddhist doctrine of the sort that often come up in the course of Dhamma study and meditation practice: "Are pleasant feelings skillful or unskillful?" "What is the difference between someone with attachment and someone without?" "Can an arahant ever break a Vinaya rule?" "Is it better to perform an unwholesome act knowingly or unknowingly?" "How far away is the Brahma-world?" "Why are some people healthy and others ill; some people attractive and others ugly; some rich, and others poor?" All told, the king asks some 237 questions[1] along these lines, making this one of the most comprehensive and useful Buddhist FAQs[2] in existence.

Availability of English translations:

Print: Milinda's Questions, I.B. Horner, trans. (Oxford: Pali Text Society, 1963 [2 vols.]). A paperback anthology of passages from I.B. Horner's translation is available in The Questions of King Milinda: an Abridgement of the Milindapañha, N.K.G. Mendis, ed. (Kandy: Buddhist Publication Society, 1993). A modern abridged edition is The Debate of King Milinda by Bhikkhu Pesala (Penang: Inward Path, 2001).

On-line: Selected passages. Pesala's abridged translation is also available online.

Notes

1.

As reckoned by Bhikkhu Pesala in The Debate of King Milinda (Penang: Inward Path, 2001).

2.

Frequently Asked Questions: A document containing a series of common questions and answers concerning a particular topic.

Sources

The books above marked with "[?]" are those of which I am completely ignorant.

Comments for these books are drawn entirely from other sources:

The Buddhist Religion: A Historical Introduction (4th ed.), by Robinson & Johnson (Belmont, CA: Wadsworth, 1996)

Guide to Tipitaka, by U Ko Lay (Delhi: Sri Satguru Publications, 1990) {"GT"}

Handbook of Pali Literature, by Somapala Jayawardhana (Colombo, Sri Lanka: Karunaratne & Sons, 1994) {"HPL"}

Pali Literature and Language, by Wilhelm Geiger (New Delhi: Oriental Books, 1978) {"PLL"}

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Sutta Pitaka

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MN

SN

AN

KN

Khp

Dhp

Ud

Iti

Sn

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Khuddaka Nikaya

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The Collection of Little Texts

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Khp Dhp Ud Iti Sn Vv Pv Thag Thig Jat Nm Ps Ap Bv Cp Nt Pk Miln

The Khuddaka Nikaya, or "Collection of Little Texts" (Pali khudda = "smaller; lesser"), the fifth division of the Sutta Pitaka, is a wide-ranging collection of fifteen books (eighteen in the Burmese Tipitaka) containing complete suttas, verses, and smaller fragments of Dhamma teachings. While many of these have been treasured and memorized by devout Buddhists around the world for centuries, others have never left the private domain of Pali scholars; some have yet to be translated into English.

Availability of English translations:

Print: Print editions of many of the books in the Khuddaka Nikaya are widely available from various sources. See the listings below under each book for some recommended editions.

On-line: The links below will take you to recommended translations of texts from the Khuddaka Nikaya that are available on this website and elsewhere on the Internet.

1. Khuddakapatha — The Short Passages

A collection of nine short passages that may have been designed as a primer for novice monks and nuns. It includes several essential texts that to this day are regularly chanted by laypeople and monastics around the world of Theravada Buddhism. These passages include: the formula for taking refuge; the ten precepts; and the Metta, Mangala, and Ratana suttas.

Availability of English translations:

Print: The complete Khuddakapatha appears in *Handful of Leaves* (Vol. 4), Thanissaro Bhikkhu, trans. (available free of charge from Metta Forest Monastery).

On-line: Translations by:

Thanissaro (complete)

Amaravati Sangha (excerpt)

Buddharakkhita (excerpt)

Narada (excerpt)

Ñānamoli (excerpt)

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2. Dhammapada — The Path of Dhamma

This much-beloved collection of 423 short verses has been studied and learned by heart over the centuries by millions of Buddhists around the world.

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Alternate translation: Horner
Translator's note

These two verses point to the healing symbolism of the Buddha's teaching. He is often pictured as the great physician who, seeing the suffering of all beings in the world, applies the medical formula of the four noble truths to 1) describe the symptoms of suffering; 2) investigate its specific causes; 3) using this information, reverse the causes to conceive a cure; and finally 4) lay out a flexible program of treatment that will lead a person out of affliction to lasting health of body and mind.

Notice that the medicine will only work if it is drunk. The heart of the Buddhist message is not so much the theoretical analysis of the human condition, subtle and compelling as it is, but rather the practical effect of actually taking the cure. The physician can do no more than offer us the medicine — it is up to each of us to drink of it ourselves. This is where the practice of meditation and the moment-to-moment cultivation of wholesome mind states is so important.

Since all of our afflictions ultimately grow from our attachments (upadana), and from the clinging constructions we forge (upadhi), the path to freedom or health (nibbuta = the cessation of suffering) will unfold as we learn to abandon these constructions and as they begin to wane (khaya). The mechanism for this cure is wisdom, which emerges as

we begin to meditate (bhavayitva) and hence see more clearly (passitva) the nature of our constructed experience. Being cured does not mean that the process of aging and dying simply stops (since whatever is constructed must undergo change). But we can, through wisdom, be "untouched" by aging and death. Health consists of a sufficiently deep understanding of the nature of things that we do not cling to anything in the world. Non-attachment is itself the cure.

Whatever medicines are found
In the world — many and varied —
None are equal to the Dhamma.
Drink of this, monks!

And having drunk
The medicine of the Dhamma,
You'll be untouched by age and death.
Having meditated and seen —
(You'll be) healed by ceasing to cling.
— Miln 335

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DN

MN

SN

AN

KN

Khp

Dhp

Ud

Iti

Sn

Abhidhamma

Khuddaka Milindapañha [info icon]

Milindapañha: The Questions of King Milinda
(excerpts)

translated from the Pali by

John Kelly

© 2005

Alternate translations: Horner | Olendzki

The Milindapañha, the eighteenth book of the Khuddaka Nikaya (according to the Burmese version of the Pali canon), consists of 7 parts as shown below. The conclusion to the Milindapañha states that it contains 262 questions, though in the editions available today only 236 can be found. Although not included as a canonical text in the traditions of all the Theravadin countries, this work is much revered throughout and is one of the most popular and authoritative works of Pali Buddhism.

Composed around the beginning of the Common Era, and of unknown authorship, the Milindapañha is set up as a compilation of questions posed by King Milinda to a revered senior monk named Nagasena. This Milinda has been identified with considerable confidence by scholars as the Greek king Menander of Bactria, in the dominion founded by Alexander the Great, which corresponds with much of present day Afghanistan. Menander's realm thus would have included Gandhara, where Buddhism was flourishing at that time.

What is most interesting about the Milindapañha is that it is the product of the encounter of two great civilizations — Hellenistic Greece and Buddhist India — and is thus of continuing relevance as the wisdom of the East meets the modern Western world. King Milinda poses questions about dilemmas raised by Buddhist philosophy that we might ask today. And Nagasena's responses are full of wisdom, wit, and helpful analogies.

Contents of the Milindapañha:

I. Background History

II. Questions on Distinguishing Characteristics (excerpts)

Characteristics of Attention and Wisdom (Miln II.1.8; Miln 32-33)

Characteristic of Wisdom (Miln II.1.14; Miln 39)

Characteristic of Contact (Miln II.3.8; Miln 60)

Characteristic of Feeling (Miln II.3.9; Miln 60)

Characteristic of Perception (Miln II.3.10; Miln 61)
Characteristic of Volition (Miln II.3.11; Miln 61)
Characteristic of Consciousness (Miln II.3.12; Miln 62)
Characteristic of Applied Thought (Miln II.3.13; Miln 62)
Characteristic of Sustained Thought (Miln II.3.14; Miln 62)
III. Questions for the Cutting Off of Perplexity (excerpts)
Transmigration and Rebirth (Miln III.5.5; Miln 71)
Soul (Miln III.5.6; Miln 71)
Non-Release From Evil Deeds (Miln III.5.7; Miln 72)
Simultaneous Arising in Different Places (Miln III.7.5; Miln 82-83)
Doing Evil Knowingly and Unknowingly (Miln III.7.8; Miln 84)
IV. Questions on Dilemmas
V. A Question Solved By Inference
VI. The Special Qualities of Asceticism
VII. Questions on Talk of Similes

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The Tipitaka (Pali ti, "three," + pitaka, "baskets"), or Pali canon, is the collection of primary Pali language texts which form the doctrinal foundation of Theravada Buddhism. The Tipitaka and the paracanonical Pali texts (commentaries, chronicles,

etc.) together constitute the complete body of classical Theravada texts.

The Pali canon is a vast body of literature: in English translation the texts add up to thousands of printed pages. Most (but not all) of the Canon has already been published in English over the years. Although only a small fraction of these texts are available on this website, this collection can be a good place to start.

The three divisions of the Tipitaka are:

Vinaya Pitaka

The collection of texts concerning the rules of conduct governing the daily affairs within the Sangha — the community of bhikkhus (ordained monks) and bhikkhunis (ordained nuns). Far more than merely a list of rules, the Vinaya Pitaka also includes the stories behind the origin of each rule, providing a detailed account of the Buddha's solution to the question of how to maintain communal harmony within a large and diverse spiritual community.

Sutta Pitaka

The collection of suttas, or discourses, attributed to the Buddha and a few of his closest disciples, containing all the central teachings of Theravada Buddhism. (More than one thousand sutta translations are available on this website.) The suttas are divided among five nikayas (collections):

Digha Nikaya — the "long collection"

Majjhima Nikaya — the "middle-length collection"

Samyutta Nikaya — the "grouped collection"

Anguttara Nikaya — the "further-factored collection"

Khuddaka Nikaya — the "collection of little texts":

Khuddakapatha

Dhammapada

Udana

Itivuttaka

Sutta Nipata

Vimanavatthu

Petavatthu

Theragatha

Therigatha

Jataka

Niddesa

Patisambhidamagga

Apadana

Buddhavamsa

Cariyapitaka

Nettipakarana (included only in the Burmese edition of the Tipitaka)

Petakopadesa (" ")

Milindapañha (" ")

Abhidhamma Pitaka

The collection of texts in which the underlying doctrinal principles presented in the Sutta

Pitaka are reworked and reorganized into a systematic framework that can be applied to an investigation into the nature of mind and matter.

For further reading

Where can I find a copy of the complete Pali canon (Tipitaka)? (Frequently Asked Question)

Beyond the Tipitaka: A Field Guide to Post-canonical Pali Literature

Pali Language Study Aids offers links that may be useful to Pali students of every level.

Handbook of Pali Literature, by Somapala Jayawardhana (Colombo: Karunaratne & Sons, Ltd., 1994). A guide, in dictionary form, through the Pali canon, with detailed descriptions of the major landmarks in the Canon.

An Analysis of the Pali Canon, Russell Webb, ed. (Kandy: Buddhist Publication Society, 1975). An indispensable "roadmap" and outline of the Pali canon. Contains an excellent index listing suttas by name.

Guide to Tipitaka, U Ko Lay, ed. (Delhi: Sri Satguru Publications, 1990). Another excellent outline of the Tipitaka, containing summaries of many important suttas.

Buddhist Dictionary, by Nyanatiloka Mahathera (Kandy: Buddhist Publication Society, 1980). A classic handbook of important terms and concepts in Theravada Buddhism.

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[A Field Guide to Post-canonical Pali Literature](#)

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A quick glance through the pages of the Pali Text Society's publications catalog should be enough to convince anyone that there is much more to classical Pali literature than the Tipitaka alone. Intermingled with the familiar Nikayas, Vinaya texts, and Abhidhamma are scores of titles with long, scarcely-pronounceable Pali names.

Although many western students of Buddhism may be unacquainted with these works (indeed, most have never been translated into English), these books have for centuries

played a crucial role in the development of Buddhist thought and practice across Asia and, ultimately, the West. In fact, in some countries they are as deeply treasured as the suttas themselves. But what are these ancient books, and what relevance do they have to the western student of Buddhism in the 21st century? Although complete answers to these questions lie well beyond the range of my abilities, I hope that this short document will provide enough of a road map to help orient the interested student as he or she sets out to explore this vast corpus of important Buddhist literature.

This article is in two parts. The Introduction provides historical background to the texts and offers some thoughts on why these texts are so valuable to the Theravada tradition. The Field Guide is essentially an annotated table of contents, in which I borrow heavily from a variety of sources to describe each text.

Introduction

The origins of the post-canonical texts

The Tipitaka (Pali canon) assumed its final form at the Third Buddhist Council (ca. 250 BCE) and was first committed to writing sometime in the 1st c. BCE. Shortly thereafter Buddhist scholar-monks in Sri Lanka and southern India began to amass a body of secondary literature: commentaries on the Tipitaka itself, historical chronicles, textbooks, Pali grammars, articles by learned scholars of the past, and so on. Most of these texts were written in Sinhala, the language of Sri Lanka, but because Pali — not Sinhala — was the lingua franca of Theravada, few Buddhist scholars outside Sri Lanka could study them. It wasn't until the 5th c. CE, when the Indian monk Buddhaghosa began the laborious task of collating the ancient Sinhala commentaries and translating them into Pali, that these books first became accessible to non-Sinhala speakers around the Buddhist world. These commentaries (*Atthakatha*) offer meticulously detailed explanations and analyses — phrase-by-phrase and word-by-word — of the corresponding passages in the Tipitaka.

After Buddhaghosa the catalog of post-canonical Pali literature continued to grow with the addition of commentaries by both Buddhadatta (5th c.) and Dhammapala (6th c.), and sub-commentaries (*Tika*) by Dhammapala on several of Buddhaghosa's *Atthakathas*. During this time, and in the centuries that followed, other writers prepared Pali translations of additional early Sinhala texts. These ranged from poetic hymns in celebration of the Buddha, to chronicles tracing the first millennium of Buddhist history, to detailed *Abhidhamma* textbooks. Most of the major post-canonical works, including the sub-commentaries, were completed by the 12th c.

Why these texts matter

Post-canonical Pali literature supplements the Tipitaka in several important ways. First, the chronicles and commentaries provide a vital thread of temporal continuity that links us, via the persons and historical events of the intervening centuries, to the Tipitaka's world of ancient India. A Tipitaka without this accompanying historical thread would forever be an isolated anachronism to us, its message lost in clouds of myth and fable, its pages left to gather dust in museum display cases alongside ancient Egyptian mummies. These texts remind us that the Dhamma is not an artifact but a practice, and

that we belong to a long line of seekers who have endeavored, through patient practice, to keep these teachings alive.

Second, almost everything we know today about the early years of Buddhism comes to us from these post-canonical books. Though the archaeological evidence from that era is scant and the Tipitaka itself contains only a handful of passages describing events that followed the Buddha's death,[1] the commentaries and chronicles contain a wealth of historical information with which we are able to partially reconstruct the early history of Buddhism. The texts illuminate a host of important historical events and trends: how the Tipitaka came to be preserved orally; when it was first written down, and why; how the Tipitaka came close to extinction; how the Buddha's teachings spread across south Asia; how and when the various schools and factions within Buddhism arose; and so on. But these are not just idle concerns for the amusement of academicians. Any practitioner, of any century, stands to benefit from understanding how the early Buddhists lived, how they put the Buddha's teachings into practice, what challenges they faced; we stand to learn from those who have gone before. And there are other lessons to be learned from history. For example, knowing that it was the actions of just a few individuals that averted the extinction of the Tipitaka[2] reminds us that it is ultimately up to individuals like ourselves to safeguard the teachings today. Without the post-canonical texts important lessons like these — if not the Tipitaka itself — might have been lost forever to the mists of time.

Third, these texts — particularly the commentaries — help us make sense of the suttas and give us clues about their context that we might otherwise miss. For example, the famous Satipatthana Sutta (MN 10) is popularly cited today as evidence that all one needs to achieve Awakening is a week or two of unrelenting mindfulness practice. But the commentary (Papañcasudani) suggests another viewpoint. It explains that the Buddha's audience for this particular discourse (the villagers of Kammāsadamman) were already well established in their practice of mindfulness and virtue. They were not coming to meditation practice "cold" but were, in fact, unusually well prepared to receive this deep teaching — a point not apparent from the text of the sutta itself. The commentary thus reminds us that there are some important fundamentals to be developed before one undertakes intensive meditation practice.

Finally, the commentaries often contain magnificent stories to illustrate and amplify upon points of Dhamma that are made in the suttas. For example, DhP 114 takes on a much richer meaning in light of the commentary's background story — the famous parable of Kisagotami and the mustard seed.[3] Commentarial stories like this one (and there are many more) offer valuable Dhamma teachings in their own right.

The authority of the texts

One might reasonably wonder: how can a collection of texts written a thousand years after the Buddha's death possibly represent his teachings reliably? How can we be sure they aren't simply derivative works, colored by a host of irrelevant cultural accretions? First of all, although many of these texts were indeed first written in Pali a thousand years after the Buddha, most Sinhala versions upon which they were based were

written much earlier, having themselves been passed down via an ancient and reliable oral tradition. But (one might object) mustn't those early texts themselves be suspect, since they are based only on hearsay? Perhaps, but by this argument we should reject the entire oral tradition — and hence the entire Tipitaka itself, which similarly emerged from an oral tradition long after the Buddha's death. Surely that is taking things too far.

But what of the credentials of the commentators themselves: can their words be trusted? In addition to living a monastic life immersed in Dhamma, the compilers of the commentaries possessed unimpeachable literary credentials: intimate acquaintance with the Tipitaka, mastery of the Pali and Sinhala languages, and expert skill in the art of careful scholarship. We have no reason to doubt either their abilities or the sincerity of their intentions.

And what of their first-hand understanding of Dhamma: if the commentators were scholars first and foremost, would they have had sufficient meditative experience to write with authority on the subject of meditation? This is more problematic. Perhaps commentators like Buddhaghosa had enough time (and accumulated merit) both for mastering meditation and for their impressive scholarly pursuits; we will never know. But it is noteworthy that the most significant discrepancies between the Canon and its commentaries concern meditation — in particular, the relationship between concentration meditation and insight.[4] The question of the authority of the post-canonical texts thus remains a point of controversy within Theravada Buddhism.

It is important to remember that the ultimate function of the post-canonical texts is — like that of the Tipitaka itself — to assist the student in the quest for nibbana, the highest goal of Buddhist practice. Concerns about authorship and authority recede when the texts are subjected to the same healthy skeptical attitude and empirical approach that should be familiar to every student of the suttas. If a commentary sheds light on a murky corner of a sutta or helps us understand a subtle point of Vinaya or of Abhidhamma, or if the chronicles remind us that we hold the future history of Dhamma in our hands, then to that extent they help us clear the path ahead. And if they can do even that much, then — no matter who wrote them and from whence they came — these texts will have demonstrated an authority beyond reproach.[5]

A Field Guide

In the following guide, I have arranged the most popular post-canonical titles thematically and by date (Common Era). Authors' names are followed by the date of authorship (if known). The authors of these texts were all monks, but for the sake of concision, I have dropped the honorific "Ven." from their names. Each non-commentarial title is followed by a brief description. Many of these descriptions were lifted verbatim from other sources (see Sources, below). Page numbers from these sources are given in the braces {}. Most of these titles have been published in romanized Pali by the Pali Text Society (PTS); the few for which English translations are available are noted with a dagger (†), followed by the translator, date of translation, and publisher.

For the purposes of this guide, the post-canonical texts may be grouped into the following categories:

Commentaries and Sub-commentaries

Quasi-canonical Texts

Chronicles and Historical Accounts

The Life of the Buddha

Abhidhamma Manuals

Miscellaneous

Commentaries and Sub-commentaries

Source Text Commentary (Atthakatha) Subcommentary (Tika)

VINAYA PITAKA Samantapasadika (Buddhaghosa; 5th c.) Vajirabuddhi-tika
(Vajirabuddhi; 11-12th c.)

Saratthadipani (Sariputta; 12th c.)

Vimativinodani (Mahakassapa of Cola; 12th c.)

Patimokkha Kankhavitani (Buddhaghosa; 5th c.) Vinayattamañjusa
(Buddhanaga; 12th c.)

SUTTA PITAKA

Digha Nikaya Sumangalavilasini (Buddhaghosa; 5th c.) Dighanikaya-tika
(Dhammapala; 6th c.)

Majjhima Nikaya Papañcasudani (Buddhaghosa; 5th c.) Majjhimanikaya-tika
(Dhammapala; 6th c.)

Samyutta Nikaya Saratthappakasini (Buddhaghosa; 5th c.)

Samyuttanikaya-tika (Dhammapala; 6th c.)

Anguttara Nikaya Manorathapurani (Buddhaghosa; 5th c.)

Saratthamañjusa-tika (Sariputta; 12th c.)

Khuddaka Nikaya

Khuddakapatha Paramatthajotika (I) (Buddhaghosa; 5th c.) -

Dhammapada Dhammapada-atthakatha (Buddhaghosa; 5th c.) †(E.W.
Burlingame, 1921, PTS) -

Udana Paramatthadipani (I)/Udana-atthakatha
(Dhammapala; 6th c.) -

Itivuttaka Paramatthadipani (II)/Itivuttaka-atthakatha (Dhammapala; 6th c.)

-

Suttanipata Paramatthajotika (II)/Suttanipata-atthakatha (Buddhaghosa; 5th c.)

-

Vimanavatthu Paramatthadipani (III)/Vimanavatthu-atthakatha
(Dhammapala; 6th c.) -

Petavatthu Paramatthadipani (IV)/Petavatthu-atthakatha (Dhammapala; 6th c.)

-

Theragatha Paramatthadipani (V)/Theragatha-atthakatha (Dhammapala; 6th c.)

-

Therigatha Paramatthadipani (VI)/Therigatha-atthakatha (Dhammapala; 6th c.)

-

Jataka Jatakathavannana/Jataka-atthakatha (Buddhaghosa; 5th c.) †(various,

1895, PTS) -

Niddesa Sadhammapajotika (Upasena; 5th c.) -

Patisambhidamagga Sadhammappakasini (Mahanama; 6th c.) -

Apadana Visuddhajanavilasini (unknown) -

Buddhavamsa Madhuratthavilasini (Buddhadatta; 5th c.) †(I.B. Horner,

1978, PTS) -

Cariyapitaka Paramatthadipani (VII)/Cariyapitaka-atthakatha (Dhammapala; 6th

c.) -

Nettipakarana

Petakopadesa

Milindapañha No commentaries exist for these books, which appear only in the Burmese edition of the Tipitaka. See Nettipakarana, Petakopadesa, and Milindapañha, below.

ABHIDHAMMA PITAKA

Dhammasangani Atthasalini (Buddhaghosa; 5th c.) †(Pe Maung Tin, 1920,

PTS) Linatthapada-vannana (Ananda Vanaratana; 7-8th c.)

Vibhanga Sammohavinodani (Buddhaghosa; 5th c.) †(U Narada, 1962, PTS)

-

Katthavatthu

Puggalapaññatti

Dhatukatha

Yamaka

Patthana Pañcappakaranatthakatha (Buddhaghosa; 5th c.). This commentary covers all five books. English translations exist for the portions concerning the Katthavatthu †(B.C. Law, 1940, PTS), Dhatukatha †(U Narada, 1962, PTS), and Patthana †(U Narada, 1969, PTS) -

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Quasi-canonical Texts

Nettipakarana and Petakopadesa (Mahakaccayana?; circa 1st c.?). "The Book of Guidance" and "Instruction on the Pitaka," respectively. These books are introductions to the teachings of Buddhism. The source material derives directly from the Sutta Pitaka. {HPL pp. 100,117-18} These two books appear in the Khuddaka Nikaya of the Burmese Tipitaka (but not in the Thai or Sri Lanka). †(Ñānamoli, 1962 & 1964, PTS) Milindapañha (author unknown; beginning of the Common Era). "Questions of Milinda." A record of the dialogues between King Milinda (the Bactrian Greek king Menander, r. 2nd c. BCE, who ruled over much of what is now Afghanistan) and the elder monk Nagasena concerning key points of Buddhist doctrine. {QKM p. 4} The text was probably based on a Sanskrit work composed around the beginning of the Common Era, and was translated into Pali in Sri Lanka before the 4th c. CE; some additions were probably made later. {PLL p. 26 ¶20; HPL p. 94} This book appears in the Khuddaka Nikaya of the Burmese Tipitaka (but not in the Thai or Sinhala). First translated into Sinhala in 1777. †(I.B. Horner, 1963, PTS)

Paritta (editor and date unknown). This ancient collection consists of material excerpted

directly from the Tipitaka: twenty-four short suttas and several brief excerpts, including the three refuges, the precepts, ten questions for the novice monk, and a review of the thirty-two parts of the body. In Buddhist countries monks often recite passages from the Paritta during important ceremonial gatherings (special full-moon days, cremation ceremonies, blessings, dedications of new temples, etc.) The Paritta texts have long been regarded as conferring special powers of protection upon those who hear or recite them. †(many; see, for example, *The Book of Protection*, by Piyadassi Thera, 1999, BPS)

Chronicles and Historical Accounts

Dipavamsa (author unknown; after 4th c.). *"The Island Chronicle."* This book, the first known book written in (and about) Sri Lanka, details the early Buddhist history of the island, from the Buddha's legendary first visits through the conversion of the island by Ven. Mahinda (3rd c. BCE). {HPL p. 53}

Mahavamsa (Mahanama; 6th c.). *"The Great Chronicle."* A history of Sri Lanka from the first visits by the Buddha up until the turn of the 4th c. The text is based on the Dipavamsa, but contains new material drawn from the Atthakatha (commentaries). {PLL p. 36 ¶28} This text has long served as a key reference for Buddhist historians and scholars. †(W. Geiger & Mabel H. Bode, 1912, PTS)

Culavamsa (various authors). *"The Lesser Chronicle."* A continuation of the Mahavamsa, extending from the turn of the 4th c. until the fall of the last Sinhalese king of Kandy (1815). {PLL p. 44 ¶38} Its contributors were: Dhammakitti (12th c.), Anonymous prior to the 18th c., Tibbotuvave Buddharakkhita (18th c.), and Hiddakuve Sumangala (1877). Many historians now consider the Culavamsa to be an integral part of the Mahavamsa, the artificial distinction between the two Chronicles having been introduced in the late 19th c. by the great Pali scholar Wilhelm Geiger. {HPL p. 81} †(Mrs. C. Mabel Rickmers, 1929, PTS)

Vamsatthappakasini (author unknown; 6th c.). Commentary of the Mahavamsa. Since the Mahavamsa itself is an expansion of the shorter Dipavamsa, the

Vamsatthappakasini is usually considered a sub-commentary (tika). {PLL p. 42 ¶35}

Mahabodhivamsa (Upatissa; 11th c.). This account of the sacred bodhi tree of Anuradhapura, Sri Lanka, is mostly a compilation of material from older texts, including the Mahavamsa. {PLL p. 36-37 ¶29} This book is venerated in Sri Lanka and "has given rise to well over fifty subsidiary titles in both Pali and Sinhala." {HPL p. 78} (Note: the bodhi tree at Anuradhapura continues to be an important destination for millions of Buddhist pilgrims. This gigantic tree is said to be a direct descendant of a cutting that was taken from the original bodhi tree under which the Buddha gained enlightenment, and was brought (ca. 240 BCE) by Ven. Sister Sanghamitta on a missionary expedition to Anuradhapura.)

Thupavamsa (Vacissara; 12th c.). A chronicle of the Mahathupa (Great Stupa) in Anuradhapura, Sri Lanka. {HPL p. 163} This work is "merely a compilation of pieces from Nidanakatha [the introduction to the Jatakavannana], Samantapasadika, and Mahavamsa with its tika [Vamsatthappakasini]." {PLL p. 41 ¶34}

Dathavamsa (Dhammakitti; 13th c.). A poem recounting the early history of the sacred Tooth Relic of the Buddha, from the time of its removal from the Buddha's funeral pyre until the building of the first temple in Anuradhapura, Sri Lanka (4th c.). {HPL pp. 40-41} This work is based on material found in the Mahavamsa along with additions that were

"probably culled from local tradition of Ceylon." {PLL p. 41 ¶34} (Note: The Tooth Relic — now enshrined in the Sacred Temple of the Tooth in Kandy, Sri Lanka — is still a favorite destination for pilgrims.)

Samantakutavannana (Vedehathera; 13th c.). "Description of the Adam's Peak." A poem in 796 stanzas that deals with the story of the Buddha's life and the legends of his three visits to Sri Lanka, including his third visit, during which it is said he left the print of his left foot on the summit of what is today known as Adam's Peak. {PLL p. 43 ¶36} (Note: Adam's Peak, in the central forests of the island, continues to be a celebrated pilgrimage spot for Sri Lankan Buddhists.) †(A. Hazelwood, 1986, PTS)

Hatthavanagalla-viharavamsa (author unknown; 13th c.). The life story, in prose and verse, of the Buddhist king Sirisanghabodhi (r. 247-249) of Anuradhapura, Sri Lanka. {HPL p. 55} First translated into Sinhala in 14th c.

Saddhamma-sangaha (Dhammakitti Mahasami; Thai; 14th c.). An outline of the literary and ecclesiastical history of Buddhism, including the first four councils, the first writing of Tipitaka, and the writing of the Tikas (sub-commentaries). The source material for this book comes from the Tipitaka and the Atthakathas. {HPL p. 129-30}

Cha-kesadhatuvamsa (unknown Burmese author). A short history of the construction of six stupas that enshrine the hair relics that the Buddha personally gave to six arahants. {HPL pp. 36-37}

Gandhavamsa (unknown Burmese author; 19th c.?). A catalog of ancient Buddhist commentators and their works. {PLL p. 48 ¶44.5}

Sasanavamsa (Paññasamin; Burmese; 19th c.). A history of Buddhism in India until the third Council, and then in Sri Lanka and other countries to which Buddhist missions had been sent. The source texts for this work include the Samantapasadika, Dipavamsa, Mahavamsa, and the Burmese chronicles. {PLL p. 49 ¶44} †(B.C. Law, 1952, PTS)

The Life of the Buddha

Jinalankara (Buddharakkhita; 12th c.). This poem of 278 verses gives an account of the Buddha's life up until his enlightenment. {PLL p. 41 ¶34.3}

Anagata-vamsa (Mahakassapa of Cola; 12th c.?). The life story of Metteyya, the next Buddha, told in verse. {HPL p. 9}

Jinacarita (Medhankara; 13th c.). An account of the life of the Buddha, told in a poem of 472 verses. {HPL p. 64}

Pajjamadhu (Buddhapiya Dipankara; 13th c.). A poem of 104 stanzas in praise of the Buddha's physical beauty and wisdom. {PLL p. 44}

Jinakalamali (Ratanapañña; Thai; 16th c.). This account of the life of the Buddha begins with his birth in a previous life as the Indian King Sattutapa, and continues through successive lives until his final birth as Siddhattha Gotama. It also includes descriptions of the Buddha's visits to Sri Lanka, the establishment of Buddhism there, and the early rise of Buddhism in Thailand. {HPL p. 65} †(N.A. Jayawickrama, 1962, PTS)

Abhidhamma Manuals

Abhidhammavātara (Buddhadatta; 5th c.). An introductory summary of the Abhidhamma. The Abhidhammattha-sangaha eventually superseded it as the best guide to Abhidhamma. {HPL pp. 5-6}

Ruparupa-vibhaga (Buddhadatta; 5th c.). A "short manual on Abhidhamma." {HPL p. 195}

Saccasankhepa (Culla-Dhammapala; South Indian; 7th c.). "Elements of Truth." A

"short treatise on Abhidhamma." {HPL p. 125; PLL p. 34 ¶26}

Abhidhammattha-sangaha (Anuruddha; 10th c.). A summary of the Abhidhamma, used to this day as an introductory text to Abhidhamma. †(S.Z. Aung and Mrs. C.A.F. Rhys Davids, 1910, PTS; an excellent modern English translation of this text is Bhikkhu Bodhi's A Comprehensive Manual of Abhidhamma, 1993, BPS)

Namarupa-pariccheda (Anuruddha; 10th c.). An "introduction to the study of Abhidhamma," in verse form. {HPL p. 99}

Paramattha-vinicchaya (Anuruddha; 10th c.). An "Abhidhamma text." {HPL p. 113}

Khemappakarana (Namarupa-samasa) (Khema; 10th c.). A "short manual on the Abhidhamma." {HPL p. 73}

Mohavicchedani (Mahakassapa of Cola; 12th c.). A manual on the matikas (topics) of the seven books of the Abhidhamma. One of the last Pali works written in India. {HPL pp. 97-98}

Namacaradipaka (Chappata; Burmese; 15th c.). A "work on Abhidhamma." {HPL p. 193}

Miscellaneous

Vimuttimagga (Upatissa; 1st c.). "The Path of Freedom." A short manual summarizing the path of Buddhist practice. The original Pali text was long believed to have been lost; for centuries, discussions about the text therefore relied on a 5th c. Chinese edition. A Pali edition was published in 1963. {HPL p. 175-6} †(Ehara, Soma Thera, and Kheminda Thera, 1967, BPS)

(Buddhaghosa; 5th c.). "The Path of Purification." An important manual of Buddhist meditation, based on both the Pali Tipitaka and the ancient Sinhala commentaries. This was Buddhaghosa's first opus, written at the behest of the elders of the Mahavihara community "in order to test his abilities prior to entrusting him with the weighty and responsible task of translating the Sinhala commentaries into Pali." {EHBC p. 4} The Visuddhimagga's emphasis on meditation practices that are scarcely mentioned in the suttas (the kasina meditations) fueled a controversy concerning the relationship between jhana and vipassana that persists to this day. {BR p.145} †(Pe Maung Tin, 1923-31, PTS; Nanamoli Thera, 1956, BPS)

Vinayavinicchaya (Buddhadatta; 5th c.). A summary, in verse form, of the first four books of the Vinaya. {HPL p. 177}

Uttaravinicchaya (Buddhadatta; 5th c.). A summary, in verse form, of the Parivara, the fifth and final book of the Vinaya. {HPL p. 167; PLL p. 33 ¶25}

Paramatthamañjusa (Dhammapala; 6th c.). Commentary on the Visuddhimagga. This, the earliest of all the tikas, "explains in detail the brief references found in the Visuddhimagga...[,] provides a storehouse of traditional interpretations" of Dhamma, and provides discussions on Pali grammar. {HPL p. 111-13}

Khuddasikkha (Dhammasiri; after 11th c.) and Mulasikkha (Mahasamin; after 11th c.). These are short summaries on monastic discipline, meant to be learned by heart. {PLL p. 35 ¶27}

Upasaka-janalankara (Sinhala Acariya Ananda Mahathera; 13th c.). "A Pali manual dealing with the Buddha's teachings for laymen." {HPL p. 168}

Sarasangaha (Siddhattha; 13th c.). A "manual of Dhamma" in prose and verse. {HPL p. 141}

Sandesakatha and Sima-vivada-vinichaya-katha (both by an unknown Burmese author;

19th c.). These two works "throw interesting sidelight on the relation between Ceylon and Burma." {PLL p. 48 ¶44}

Pañcagatidipana (author and date unknown). A poem of 114 stanzas that describes the five forms of rebirth: in hell, as an animal, as a hungry shade (peta), as a human, or as a celestial being (deva). {PLL p. 45 ¶40}

Saddhammopayana (author and date unknown). A collection of 629 short verses in praise of the Dhamma. {PLL p. 46 ¶41}

Tela-katha-gatha (author and date unknown). "The Oil-Cauldron Verses." A poem whose 98 stanzas "are ascribed to a Thera [senior monk] who was condemned to be thrown into a vessel full of boiling oil. He had been falsely accused of indirectly rendering help in an intrigue of the wife of King Tissa... The boiling oil cannot injure the Thera and he pronounces" stanzas that "deal with death and thought of death, of transience, of suffering, and of the unreality of the soul, etc." {PLL p. 46 ¶41}

Notes

1.

For example, DN 16, MN 108, and Vinaya Cullavagga XI and XII.

2.

In the early decades of the 1st c. BCE in Sri Lanka — then the hub of Theravada Buddhist scholarship and monastic training — several forces combined that would threaten the continuity of the ancient oral tradition by which the Pali Tipitaka had been passed down from one generation of monks to the next. A rebellion against the king and invasions from south India forced many monks to flee the island. At the same time a famine of unprecedented proportions descended on the island for a dozen years. The commentaries recount heroic stories of monks who, fearing that the treasure of the Tipitaka might forever be lost, retreated to the relative safety of the south coast, where they survived only on roots and leaves, reciting the texts amongst themselves day and night. The continuity of the Tipitaka hung by a thread: at one point only one monk was able to recite the Niddesa. {PLL p. 76}

3.

The commentary tells how Kisagotami, distraught by the death of her son, carried his corpse from door to door, in search of a cure for his ailment. Finally she met the Buddha, who promised a cure if she would simply fetch a few mustard seeds from a household that had never been touched by death. Unable to find any such household, she eventually came to her senses, understood the inevitability of death, and was at last able to let go of both the corpse and her grief. (The full story of Kisagotami's life is retold in *Great Disciples of the Buddha*, Bhikkhu Bodhi, ed. (Boston: Wisdom Publications, 1997).)

4.

See BR p.145.

5.

See "'When you know for yourselves...': The Authenticity of the Pali Suttas," by Thanissaro Bhikkhu.

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Paracanonical Texts
Beyond the Tipitaka
A Field Guide to Post-canonical Pali Literature
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A quick glance through the pages of the Pali Text Society's publications catalog should be enough to convince anyone that there is much more to classical Pali literature than the Tipitaka alone. Intermingled with the familiar Nikayas, Vinaya texts, and Abhidhamma are scores of titles with long, scarcely-pronounceable Pali names. Although many western students of Buddhism may be unacquainted with these works (indeed, most have never been translated into English), these books have for centuries played a crucial role in the development of Buddhist thought and practice across Asia and, ultimately, the West. In fact, in some countries they are as deeply treasured as the suttas themselves. But what are these ancient books, and what relevance do they have to the western student of Buddhism in the 21st century? Although complete answers to

these questions lie well beyond the range of my abilities, I hope that this short document will provide enough of a road map to help orient the interested student as he or she sets out to explore this vast corpus of important Buddhist literature.

This article is in two parts. The Introduction provides historical background to the texts and offers some thoughts on why these texts are so valuable to the Theravada tradition. The Field Guide is essentially an annotated table of contents, in which I borrow heavily from a variety of sources to describe each text.

Introduction

The origins of the post-canonical texts

The Tipitaka (Pali canon) assumed its final form at the Third Buddhist Council (ca. 250 BCE) and was first committed to writing sometime in the 1st c. BCE. Shortly thereafter Buddhist scholar-monks in Sri Lanka and southern India began to amass a body of secondary literature: commentaries on the Tipitaka itself, historical chronicles, textbooks, Pali grammars, articles by learned scholars of the past, and so on. Most of these texts were written in Sinhala, the language of Sri Lanka, but because Pali — not Sinhala — was the lingua franca of Theravada, few Buddhist scholars outside Sri Lanka could study them. It wasn't until the 5th c. CE, when the Indian monk Buddhaghosa began the laborious task of collating the ancient Sinhala commentaries and translating them into Pali, that these books first became accessible to non-Sinhala speakers around the Buddhist world. These commentaries (Atthakatha) offer meticulously detailed explanations and analyses — phrase-by-phrase and word-by-word — of the corresponding passages in the Tipitaka.

After Buddhaghosa the catalog of post-canonical Pali literature continued to grow with the addition of commentaries by both Buddhadatta (5th c.) and Dhammapala (6th c.), and sub-commentaries (Tika) by Dhammapala on several of Buddhaghosa's Atthakathas. During this time, and in the centuries that followed, other writers prepared Pali translations of additional early Sinhala texts. These ranged from poetic hymns in celebration of the Buddha, to chronicles tracing the first millennium of Buddhist history, to detailed Abhidhamma textbooks. Most of the major post-canonical works, including the sub-commentaries, were completed by the 12th c.

Why these texts matter

Post-canonical Pali literature supplements the Tipitaka in several important ways. First, the chronicles and commentaries provide a vital thread of temporal continuity that links us, via the persons and historical events of the intervening centuries, to the Tipitaka's world of ancient India. A Tipitaka without this accompanying historical thread would forever be an isolated anachronism to us, its message lost in clouds of myth and fable, its pages left to gather dust in museum display cases alongside ancient Egyptian mummies. These texts remind us that the Dhamma is not an artifact but a practice, and that we belong to a long line of seekers who have endeavored, through patient practice, to keep these teachings alive.

Second, almost everything we know today about the early years of Buddhism comes to

us from these post-canonical books. Though the archaeological evidence from that era is scant and the Tipitaka itself contains only a handful of passages describing events that followed the Buddha's death,[1] the commentaries and chronicles contain a wealth of historical information with which we are able to partially reconstruct the early history of Buddhism. The texts illuminate a host of important historical events and trends: how the Tipitaka came to be preserved orally; when it was first written down, and why; how the Tipitaka came close to extinction; how the Buddha's teachings spread across south Asia; how and when the various schools and factions within Buddhism arose; and so on. But these are not just idle concerns for the amusement of academicians. Any practitioner, of any century, stands to benefit from understanding how the early Buddhists lived, how they put the Buddha's teachings into practice, what challenges they faced; we stand to learn from those who have gone before. And there are other lessons to be learned from history. For example, knowing that it was the actions of just a few individuals that averted the extinction of the Tipitaka[2] reminds us that it is ultimately up to individuals like ourselves to safeguard the teachings today. Without the post-canonical texts important lessons like these — if not the Tipitaka itself — might have been lost forever to the mists of time.

Third, these texts — particularly the commentaries — help us make sense of the suttas and give us clues about their context that we might otherwise miss. For example, the famous Satipatthana Sutta (MN 10) is popularly cited today as evidence that all one needs to achieve Awakening is a week or two of unrelenting mindfulness practice. But the commentary (Papañcasudani) suggests another viewpoint. It explains that the Buddha's audience for this particular discourse (the villagers of Kammāsadamman) were already well established in their practice of mindfulness and virtue. They were not coming to meditation practice "cold" but were, in fact, unusually well prepared to receive this deep teaching — a point not apparent from the text of the sutta itself. The commentary thus reminds us that there are some important fundamentals to be developed before one undertakes intensive meditation practice.

Finally, the commentaries often contain magnificent stories to illustrate and amplify upon points of Dhamma that are made in the suttas. For example, DhP 114 takes on a much richer meaning in light of the commentary's background story — the famous parable of Kisagotami and the mustard seed.[3] Commentarial stories like this one (and there are many more) offer valuable Dhamma teachings in their own right.

The authority of the texts

One might reasonably wonder: how can a collection of texts written a thousand years after the Buddha's death possibly represent his teachings reliably? How can we be sure they aren't simply derivative works, colored by a host of irrelevant cultural accretions? First of all, although many of these texts were indeed first written in Pali a thousand years after the Buddha, most Sinhala versions upon which they were based were written much earlier, having themselves been passed down via an ancient and reliable oral tradition. But (one might object) mustn't those early texts themselves be suspect, since they are based only on hearsay? Perhaps, but by this argument we should reject the entire oral tradition — and hence the entire Tipitaka itself, which similarly emerged

from an oral tradition long after the Buddha's death. Surely that is taking things too far.

But what of the credentials of the commentators themselves: can their words be trusted? In addition to living a monastic life immersed in Dhamma, the compilers of the commentaries possessed unimpeachable literary credentials: intimate acquaintance with the Tipitaka, mastery of the Pali and Sinhala languages, and expert skill in the art of careful scholarship. We have no reason to doubt either their abilities or the sincerity of their intentions.

And what of their first-hand understanding of Dhamma: if the commentators were scholars first and foremost, would they have had sufficient meditative experience to write with authority on the subject of meditation? This is more problematic. Perhaps commentators like Buddhaghosa had enough time (and accumulated merit) both for mastering meditation and for their impressive scholarly pursuits; we will never know. But it is noteworthy that the most significant discrepancies between the Canon and its commentaries concern meditation — in particular, the relationship between concentration meditation and insight.[4] The question of the authority of the post-canonical texts thus remains a point of controversy within Theravada Buddhism.

It is important to remember that the ultimate function of the post-canonical texts is — like that of the Tipitaka itself — to assist the student in the quest for nibbana, the highest goal of Buddhist practice. Concerns about authorship and authority recede when the texts are subjected to the same healthy skeptical attitude and empirical approach that should be familiar to every student of the suttas. If a commentary sheds light on a murky corner of a sutta or helps us understand a subtle point of Vinaya or of Abhidhamma, or if the chronicles remind us that we hold the future history of Dhamma in our hands, then to that extent they help us clear the path ahead. And if they can do even that much, then — no matter who wrote them and from whence they came — these texts will have demonstrated an authority beyond reproach.[5]

A Field Guide

In the following guide, I have arranged the most popular post-canonical titles thematically and by date (Common Era). Authors' names are followed by the date of authorship (if known). The authors of these texts were all monks, but for the sake of concision, I have dropped the honorific "Ven." from their names. Each non-commentarial title is followed by a brief description. Many of these descriptions were lifted verbatim from other sources (see Sources, below). Page numbers from these sources are given in the braces {}. Most of these titles have been published in romanized Pali by the Pali Text Society (PTS); the few for which English translations are available are noted with a dagger (†), followed by the translator, date of translation, and publisher.

For the purposes of this guide, the post-canonical texts may be grouped into the following categories:

Commentaries and Sub-commentaries

Quasi-canonical Texts

Chronicles and Historical Accounts

The Life of the Buddha

Abhidhamma Manuals

Miscellaneous

Commentaries and Sub-commentaries

Source Text Commentary (Atthakatha) Subcommentary (Tika)

VINAYA PITAKA Samantapasadika (Buddhaghosa; 5th c.) Vajirabuddhi-tika
(Vajirabuddhi; 11-12th c.)

Saratthadipani (Sariputta; 12th c.)

Vimativinodani (Mahakassapa of Cola; 12th c.)

Patimokkha Kankhavitarani (Buddhaghosa; 5th c.) Vinayatthamañjusa
(Buddhanaga; 12th c.)

SUTTA PITAKA

Digha Nikaya Sumangalavilasini (Buddhaghosa; 5th c.) Dighanikaya-tika
(Dhammapala; 6th c.)

Majjhima Nikaya Papañcasudani (Buddhaghosa; 5th c.) Majjhimanikaya-tika
(Dhammapala; 6th c.)

Samyutta Nikaya Saratthappakasini (Buddhaghosa; 5th c.)

Samyuttanikaya-tika (Dhammapala; 6th c.)

Anguttara Nikaya Manorathapurani (Buddhaghosa; 5th c.)

Saratthamañjusa-tika (Sariputta; 12th c.)

Khuddaka Nikaya

Khuddakapatha Paramatthajotika (I) (Buddhaghosa; 5th c.) -

Dhammapada Dhammapada-atthakatha (Buddhaghosa; 5th c.) †(E.W.
Burlingame, 1921, PTS) -

Udana Paramatthadipani (I)/Udana-atthakatha
(Dhammapala; 6th c.) -

Itivuttaka Paramatthadipani (II)/Itivuttaka-atthakatha (Dhammapala; 6th c.)

-

Suttanipata Paramatthajotika (II)/Suttanipata-atthakatha (Buddhaghosa; 5th c.)

-

Vimanavatthu Paramatthadipani (III)/Vimanavatthu-atthakatha
(Dhammapala; 6th c.) -

Petavatthu Paramatthadipani (IV)/Petavatthu-atthakatha (Dhammapala; 6th c.)

-

Theragatha Paramatthadipani (V)/Theragatha-atthakatha (Dhammapala; 6th c.)

-

Therigatha Paramatthadipani (VI)/Therigatha-atthakatha (Dhammapala; 6th c.)

-

Jataka Jatakavannana/Jataka-atthakatha (Buddhaghosa; 5th c.) †(various,
1895, PTS) -

Niddesa Sadhammapajotika (Upasena; 5th c.) -

Patisambhidamagga Sadhammapakasini (Mahanama; 6th c.) -

Apadana Visuddhajanavilasini (unknown) -

Buddhavamsa Madhuratthavilasini (Buddhadatta; 5th c.) †(I.B. Horner, 1978, PTS) -
Cariyapitaka Paramatthadipani (VII)/Cariyapitaka-atthakatha (Dhammapala; 6th c.) -

Nettipakarana
Petakopadesa

Milindapañha No commentaries exist for these books, which appear only in the Burmese edition of the Tipitaka. See Nettipakarana, Petakopadesa, and Milindapañha, below.

ABHIDHAMMA PITAKA

Dhammasangani Atthasalini (Buddhaghosa; 5th c.) †(Pe Maung Tin, 1920, PTS)
Linatthapada-vannana (Ananda Vanaratana; 7-8th c.)
Vibhanga Sammohavinodani (Buddhaghosa; 5th c.) †(U Narada, 1962, PTS)

-
Katthavatthu

Puggalapaññatti

Dhatukatha

Yamaka

Patthana Pañcappakaranatthakatha (Buddhaghosa; 5th c.). This commentary covers all five books. English translations exist for the portions concerning the Katthavatthu †(B.C. Law, 1940, PTS), Dhatukatha †(U Narada, 1962, PTS), and Patthana †(U Narada, 1969, PTS) -

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-
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Quasi-canonical Texts

Nettipakarana and Petakopadesa (Mahakaccayana?; circa 1st c.?). "The Book of Guidance" and "Instruction on the Pitaka," respectively. These books are introductions to the teachings of Buddhism. The source material derives directly from the Sutta Pitaka. {HPL pp. 100,117-18} These two books appear in the Khuddaka Nikaya of the Burmese Tipitaka (but not in the Thai or Sri Lanka). †(Ñānamoli, 1962 & 1964, PTS)
Milindapañha (author unknown; beginning of the Common Era). "Questions of Milinda." A record of the dialogues between King Milinda (the Bactrian Greek king Menander, r. 2nd c. BCE, who ruled over much of what is now Afghanistan) and the elder monk Nagasena concerning key points of Buddhist doctrine. {QKM p. 4} The text was probably based on a Sanskrit work composed around the beginning of the Common Era, and was translated into Pali in Sri Lanka before the 4th c. CE; some additions were probably made later. {PLL p. 26 ¶20; HPL p. 94} This book appears in the Khuddaka Nikaya of the Burmese Tipitaka (but not in the Thai or Sinhala). First translated into Sinhala in 1777. †(I.B. Horner, 1963, PTS)

Paritta (editor and date unknown). This ancient collection consists of material excerpted directly from the Tipitaka: twenty-four short suttas and several brief excerpts, including the three refuges, the precepts, ten questions for the novice monk, and a review of the thirty-two parts of the body. In Buddhist countries monks often recite passages from the Paritta during important ceremonial gatherings (special full-moon days, cremation

ceremonies, blessings, dedications of new temples, etc.) The Paritta texts have long been regarded as conferring special powers of protection upon those who hear or recite them. †(many; see, for example, *The Book of Protection*, by Piyadassi Thera, 1999, BPS)

Chronicles and Historical Accounts

Dipavamsa (author unknown; after 4th c.). *The "Island Chronicle."* This book, the first known book written in (and about) Sri Lanka, details the early Buddhist history of the island, from the Buddha's legendary first visits through the conversion of the island by Ven. Mahinda (3rd c. BCE). {HPL p. 53}

Mahavamsa (Mahanama; 6th c.). *"The Great Chronicle."* A history of Sri Lanka from the first visits by the Buddha up until the turn of the 4th c. The text is based on the Dipavamsa, but contains new material drawn from the Atthakatha (commentaries). {PLL p. 36 ¶28} This text has long served as a key reference for Buddhist historians and scholars. †(W. Geiger & Mabel H. Bode, 1912, PTS)

Culavamsa (various authors). *"The Lesser Chronicle."* A continuation of the Mahavamsa, extending from the turn of the 4th c. until the fall of the last Sinhalese king of Kandy (1815). {PLL p. 44 ¶38} Its contributors were: Dhammakitti (12th c.), Anonymous prior to the 18th c., Tibbotuvave Buddharakkhita (18th c.), and Hiddakuve Sumangala (1877). Many historians now consider the Culavamsa to be an integral part of the Mahavamsa, the artificial distinction between the two Chronicles having been introduced in the late 19th c. by the great Pali scholar Wilhelm Geiger. {HPL p. 81} †(Mrs. C. Mabel Rickmers, 1929, PTS)

Vamsatthappakasini (author unknown; 6th c.). Commentary of the Mahavamsa. Since the Mahavamsa itself is an expansion of the shorter Dipavamsa, the

Vamsatthappakasini is usually considered a sub-commentary (tika). {PLL p. 42 ¶35}

Mahabodhivamsa (Upatissa; 11th c.). This account of the sacred bodhi tree of Anuradhapura, Sri Lanka, is mostly a compilation of material from older texts, including the Mahavamsa. {PLL p. 36-37 ¶29} This book is venerated in Sri Lanka and "has given rise to well over fifty subsidiary titles in both Pali and Sinhala." {HPL p. 78} (Note: the bodhi tree at Anuradhapura continues to be an important destination for millions of Buddhist pilgrims. This gigantic tree is said to be a direct descendant of a cutting that was taken from the original bodhi tree under which the Buddha gained enlightenment, and was brought (ca. 240 BCE) by Ven. Sister Sanghamitta on a missionary expedition to Anuradhapura.)

Thupavamsa (Vacissara; 12th c.). A chronicle of the Mahathupa (Great Stupa) in Anuradhapura, Sri Lanka. {HPL p. 163} This work is "merely a compilation of pieces from Nidanakatha [the introduction to the Jatakatthavannana], Samantapasadika, and Mahavamsa with its tika [Vamsatthappakasini]." {PLL p. 41 ¶34}

Dathavamsa (Dhammakitti; 13th c.). A poem recounting the early history of the sacred Tooth Relic of the Buddha, from the time of its removal from the Buddha's funeral pyre until the building of the first temple in Anuradhapura, Sri Lanka (4th c.). {HPL pp. 40-41} This work is based on material found in the Mahavamsa along with additions that were "probably culled from local tradition of Ceylon." {PLL p. 41 ¶34} (Note: The Tooth Relic — now enshrined in the Sacred Temple of the Tooth in Kandy, Sri Lanka — is still a favorite destination for pilgrims.)

Samantakutavannana (Vedehathera; 13th c.). *"Description of the Adam's Peak."* A

poem in 796 stanzas that deals with the story of the Buddha's life and the legends of his three visits to Sri Lanka, including his third visit, during which it is said he left the print of his left foot on the summit of what is today known as Adam's Peak. {PLL p. 43 ¶36}

(Note: Adam's Peak, in the central forests of the island, continues to be a celebrated pilgrimage spot for Sri Lankan Buddhists.) †(A. Hazelwood, 1986, PTS)

Hatthavanagalla-viharavamsa (author unknown; 13th c.). The life story, in prose and verse, of the Buddhist king Sirisanghabodhi (r. 247-249) of Anuradhapura, Sri Lanka. {HPL p. 55} First translated into Sinhala in 14th c.

Saddhamma-sangaha (Dhammakitti Mahasami; Thai; 14th c.). An outline of the literary and ecclesiastical history of Buddhism, including the first four councils, the first writing of Tipitaka, and the writing of the Tikas (sub-commentaries). The source material for this book comes from the Tipitaka and the Atthakathas. {HPL p. 129-30}

Cha-kesadhatuvamsa (unknown Burmese author). A short history of the construction of six stupas that enshrine the hair relics that the Buddha personally gave to six arahants. {HPL pp. 36-37}

Gandhavamsa (unknown Burmese author; 19th c.?). A catalog of ancient Buddhist commentators and their works. {PLL p. 48 ¶44.5}

Sasanavamsa (Paññāsamin; Burmese; 19th c.). A history of Buddhism in India until the third Council, and then in Sri Lanka and other countries to which Buddhist missions had been sent. The source texts for this work include the Samantapasadika, Dipavamsa, Mahavamsa, and the Burmese chronicles. {PLL p. 49 ¶44} †(B.C. Law, 1952, PTS)

The Life of the Buddha

Jinalankara (Buddharakkhita; 12th c.). This poem of 278 verses gives an account of the Buddha's life up until his enlightenment. {PLL p. 41 ¶34.3}

Anagata-vamsa (Mahakassapa of Cola; 12th c.?). The life story of Metteyya, the next Buddha, told in verse. {HPL p. 9}

Jinacarita (Medhankara; 13th c.). An account of the life of the Buddha, told in a poem of 472 verses. {HPL p. 64}

Pajjamadhu (Buddhapiya Dipankara; 13th c.). A poem of 104 stanzas in praise of the Buddha's physical beauty and wisdom. {PLL p. 44}

Jinakalamali (Ratanapañña; Thai; 16th c.). This account of the life of the Buddha begins with his birth in a previous life as the Indian King Sattutapa, and continues through successive lives until his final birth as Siddhattha Gotama. It also includes descriptions of the Buddha's visits to Sri Lanka, the establishment of Buddhism there, and the early rise of Buddhism in Thailand. {HPL p. 65} †(N.A. Jayawickrama, 1962, PTS)

Abhidhamma Manuals

Abhidhammavataṛa (Buddhadatta; 5th c.). An introductory summary of the Abhidhamma. The Abhidhammattha-sangaha eventually superseded it as the best guide to Abhidhamma. {HPL pp. 5-6}

Ruparupa-vibhaga (Buddhadatta; 5th c.). A "short manual on Abhidhamma." {HPL p. 195}

Saccasankhepa (Culla-Dhammapala; South Indian; 7th c.). "Elements of Truth." A "short treatise on Abhidhamma." {HPL p. 125; PLL p. 34 ¶26}

Abhidhammattha-sangaha (Anuruddha; 10th c.?). A summary of the Abhidhamma, used to this day as an introductory text to Abhidhamma. †(S.Z. Aung and Mrs. C.A.F. Rhys Davids, 1910, PTS; an excellent modern English translation of this text is Bhikkhu

Bodhi's A Comprehensive Manual of Abhidhamma, 1993, BPS)

Namarupa-pariccheda (Anuruddha; 10th c.). An "introduction to the study of Abhidhamma," in verse form. {HPL p. 99}

Paramattha-vinicchaya (Anuruddha; 10th c.). An "Abhidhamma text." {HPL p. 113}

Khemappakarana (Namarupa-samasa) (Khemā; 10th c.). A "short manual on the Abhidhamma." {HPL p. 73}

Mohavicchedani (Mahakassapa of Cola; 12th c.). A manual on the matikas (topics) of the seven books of the Abhidhamma. One of the last Pali works written in India. {HPL pp. 97-98}

Namacaradipaka (Chappata; Burmese; 15th c.). A "work on Abhidhamma." {HPL p. 193}

Miscellaneous

Vimuttimaggā (Upatissa; 1st c.). "The Path of Freedom." A short manual summarizing the path of Buddhist practice. The original Pali text was long believed to have been lost; for centuries, discussions about the text therefore relied on a 5th c. Chinese edition. A Pali edition was published in 1963. {HPL p. 175-6} †(Ehara, Soma Thera, and Kheminda Thera, 1967, BPS)

(Buddhaghosa; 5th c.). "The Path of Purification." An important manual of Buddhist meditation, based on both the Pali Tipitaka and the ancient Sinhala commentaries. This was Buddhaghosa's first opus, written at the behest of the elders of the Mahavihara community "in order to test his abilities prior to entrusting him with the weighty and responsible task of translating the Sinhala commentaries into Pali." {EHBC p. 4} The Visuddhimaggā's emphasis on meditation practices that are scarcely mentioned in the suttas (the kasina meditations) fueled a controversy concerning the relationship between jhāna and vipassana that persists to this day. {BR p.145} †(Pe Maung Tin, 1923-31, PTS; Ñānamoli Thera, 1956, BPS)

Vinayavinicchaya (Buddhadatta; 5th c.). A summary, in verse form, of the first four books of the Vinaya. {HPL p. 177}

Uttaravinicchaya (Buddhadatta; 5th c.). A summary, in verse form, of the Parivāra, the fifth and final book of the Vinaya. {HPL p. 167; PLL p. 33 ¶25}

Paramatthamañjusa (Dhammapāla; 6th c.). Commentary on the Visuddhimaggā. This, the earliest of all the tikas, "explains in detail the brief references found in the Visuddhimaggā...[,] provides a storehouse of traditional interpretations" of Dhamma, and provides discussions on Pali grammar. {HPL p. 111-13}

Khuddasikkha (Dhammasiri; after 11th c.) and Mulasikkha (Mahasāmin; after 11th c.). These are short summaries on monastic discipline, meant to be learned by heart. {PLL p. 35 ¶27}

Upasaka-janāṅkara (Sihala Acariya Ananda Mahāthera; 13th c.). "A Pali manual dealing with the Buddha's teachings for laymen." {HPL p. 168}

Sarasāṅgaha (Siddhattha; 13th c.). A "manual of Dhamma" in prose and verse. {HPL p. 141}

Sandesakatha and Sima-vivada-vinichaya-katha (both by an unknown Burmese author; 19th c.). These two works "throw interesting sidelight on the relation between Ceylon and Burma." {PLL p. 48 ¶44}

Pañcagatidīpana (author and date unknown). A poem of 114 stanzas that describes the five forms of rebirth: in hell, as an animal, as a hungry shade (peta), as a human, or as

a celestial being (deva). {PLL p. 45 ¶40}

Saddhammopayana (author and date unknown). A collection of 629 short verses in praise of the Dhamma. {PLL p. 46 ¶41}

Tela-katha-gatha (author and date unknown). "The Oil-Cauldron Verses." A poem whose 98 stanzas "are ascribed to a Thera [senior monk] who was condemned to be thrown into a vessel full of boiling oil. He had been falsely accused of indirectly rendering help in an intrigue of the wife of King Tissa... The boiling oil cannot injure the Thera and he pronounces" stanzas that "deal with death and thought of death, of transience, of suffering, and of the unreality of the soul, etc." {PLL p. 46 ¶41}

Notes

1.

For example, DN 16, MN 108, and Vinaya Cullavagga XI and XII.

2.

In the early decades of the 1st c. BCE in Sri Lanka — then the hub of Theravada Buddhist scholarship and monastic training — several forces combined that would threaten the continuity of the ancient oral tradition by which the Pali Tipitaka had been passed down from one generation of monks to the next. A rebellion against the king and invasions from south India forced many monks to flee the island. At the same time a famine of unprecedented proportions descended on the island for a dozen years. The commentaries recount heroic stories of monks who, fearing that the treasure of the Tipitaka might forever be lost, retreated to the relative safety of the south coast, where they survived only on roots and leaves, reciting the texts amongst themselves day and night. The continuity of the Tipitaka hung by a thread: at one point only one monk was able to recite the Niddesa. {PLL p. 76}

3.

The commentary tells how Kisagotami, distraught by the death of her son, carried his corpse from door to door, in search of a cure for his ailment. Finally she met the Buddha, who promised a cure if she would simply fetch a few mustard seeds from a household that had never been touched by death. Unable to find any such household, she eventually came to her senses, understood the inevitability of death, and was at last able to let go of both the corpse and her grief. (The full story of Kisagotami's life is retold in Great Disciples of the Buddha, Bhikkhu Bodhi, ed. (Boston: Wisdom Publications, 1997).)

4.

See BR p.145.

5.

See "'When you know for yourselves...': The Authenticity of the Pali Suttas," by Thanissaro Bhikkhu.

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Paracanonical Texts
Beyond the Tipitaka
A Field Guide to Post-canonical Pali Literature
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A quick glance through the pages of the Pali Text Society's publications catalog should be enough to convince anyone that there is much more to classical Pali literature than the Tipitaka alone. Intermingled with the familiar Nikayas, Vinaya texts, and Abhidhamma are scores of titles with long, scarcely-pronounceable Pali names. Although many western students of Buddhism may be unacquainted with these works (indeed, most have never been translated into English), these books have for centuries played a crucial role in the development of Buddhist thought and practice across Asia and, ultimately, the West. In fact, in some countries they are as deeply treasured as the suttas themselves. But what are these ancient books, and what relevance do they have to the western student of Buddhism in the 21st century? Although complete answers to these questions lie well beyond the range of my abilities, I hope that this short document will provide enough of a road map to help orient the interested student as he or she sets out to explore this vast corpus of important Buddhist literature.

This article is in two parts. The Introduction provides historical background to the texts and offers some thoughts on why these texts are so valuable to the Theravada tradition. The Field Guide is essentially an annotated table of contents, in which I borrow heavily from a variety of sources to describe each text.

Introduction

The origins of the post-canonical texts

The Tipitaka (Pali canon) assumed its final form at the Third Buddhist Council (ca. 250 BCE) and was first committed to writing sometime in the 1st c. BCE. Shortly thereafter Buddhist scholar-monks in Sri Lanka and southern India began to amass a body of secondary literature: commentaries on the Tipitaka itself, historical chronicles, textbooks, Pali grammars, articles by learned scholars of the past, and so on. Most of these texts were written in Sinhala, the language of Sri Lanka, but because Pali — not Sinhala — was the lingua franca of Theravada, few Buddhist scholars outside Sri Lanka could study them. It wasn't until the 5th c. CE, when the Indian monk Buddhaghosa began the laborious task of collating the ancient Sinhala commentaries and translating them into Pali, that these books first became accessible to non-Sinhala speakers around the Buddhist world. These commentaries (Atthakatha) offer meticulously detailed explanations and analyses — phrase-by-phrase and word-by-word — of the corresponding passages in the Tipitaka.

After Buddhaghosa the catalog of post-canonical Pali literature continued to grow with the addition of commentaries by both Buddhaddatta (5th c.) and Dhammapala (6th c.), and sub-commentaries (Tika) by Dhammapala on several of Buddhaghosa's Atthakathas. During this time, and in the centuries that followed, other writers prepared Pali translations of additional early Sinhala texts. These ranged from poetic hymns in celebration of the Buddha, to chronicles tracing the first millennium of Buddhist history, to detailed Abhidhamma textbooks. Most of the major post-canonical works, including the sub-commentaries, were completed by the 12th c.

Why these texts matter

Post-canonical Pali literature supplements the Tipitaka in several important ways. First, the chronicles and commentaries provide a vital thread of temporal continuity that links us, via the persons and historical events of the intervening centuries, to the Tipitaka's world of ancient India. A Tipitaka without this accompanying historical thread would forever be an isolated anachronism to us, its message lost in clouds of myth and fable, its pages left to gather dust in museum display cases alongside ancient Egyptian mummies. These texts remind us that the Dhamma is not an artifact but a practice, and that we belong to a long line of seekers who have endeavored, through patient practice, to keep these teachings alive.

Second, almost everything we know today about the early years of Buddhism comes to us from these post-canonical books. Though the archaeological evidence from that era is scant and the Tipitaka itself contains only a handful of passages describing events that followed the Buddha's death,[1] the commentaries and chronicles contain a wealth of historical information with which we are able to partially reconstruct the early history

of Buddhism. The texts illuminate a host of important historical events and trends: how the Tipitaka came to be preserved orally; when it was first written down, and why; how the Tipitaka came close to extinction; how the Buddha's teachings spread across south Asia; how and when the various schools and factions within Buddhism arose; and so on. But these are not just idle concerns for the amusement of academicians. Any practitioner, of any century, stands to benefit from understanding how the early Buddhists lived, how they put the Buddha's teachings into practice, what challenges they faced; we stand to learn from those who have gone before. And there are other lessons to be learned from history. For example, knowing that it was the actions of just a few individuals that averted the extinction of the Tipitaka[2] reminds us that it is ultimately up to individuals like ourselves to safeguard the teachings today. Without the post-canonical texts important lessons like these — if not the Tipitaka itself — might have been lost forever to the mists of time.

Third, these texts — particularly the commentaries — help us make sense of the suttas and give us clues about their context that we might otherwise miss. For example, the famous Satipatthana Sutta (MN 10) is popularly cited today as evidence that all one needs to achieve Awakening is a week or two of unrelenting mindfulness practice. But the commentary (Papañcasudani) suggests another viewpoint. It explains that the Buddha's audience for this particular discourse (the villagers of Kammasadamman) were already well established in their practice of mindfulness and virtue. They were not coming to meditation practice "cold" but were, in fact, unusually well prepared to receive this deep teaching — a point not apparent from the text of the sutta itself. The commentary thus reminds us that there are some important fundamentals to be developed before one undertakes intensive meditation practice.

Finally, the commentaries often contain magnificent stories to illustrate and amplify upon points of Dhamma that are made in the suttas. For example, DhP 114 takes on a much richer meaning in light of the commentary's background story — the famous parable of Kisagotami and the mustard seed.[3] Commentarial stories like this one (and there are many more) offer valuable Dhamma teachings in their own right.

The authority of the texts

One might reasonably wonder: how can a collection of texts written a thousand years after the Buddha's death possibly represent his teachings reliably? How can we be sure they aren't simply derivative works, colored by a host of irrelevant cultural accretions? First of all, although many of these texts were indeed first written in Pali a thousand years after the Buddha, most Sinhala versions upon which they were based were written much earlier, having themselves been passed down via an ancient and reliable oral tradition. But (one might object) mustn't those early texts themselves be suspect, since they are based only on hearsay? Perhaps, but by this argument we should reject the entire oral tradition — and hence the entire Tipitaka itself, which similarly emerged from an oral tradition long after the Buddha's death. Surely that is taking things too far.

But what of the credentials of the commentators themselves: can their words be trusted? In addition to living a monastic life immersed in Dhamma, the compilers of the

commentaries possessed unimpeachable literary credentials: intimate acquaintance with the Tipitaka, mastery of the Pali and Sinhala languages, and expert skill in the art of careful scholarship. We have no reason to doubt either their abilities or the sincerity of their intentions.

And what of their first-hand understanding of Dhamma: if the commentators were scholars first and foremost, would they have had sufficient meditative experience to write with authority on the subject of meditation? This is more problematic. Perhaps commentators like Buddhaghosa had enough time (and accumulated merit) both for mastering meditation and for their impressive scholarly pursuits; we will never know. But it is noteworthy that the most significant discrepancies between the Canon and its commentaries concern meditation — in particular, the relationship between concentration meditation and insight.[4] The question of the authority of the post-canonical texts thus remains a point of controversy within Theravada Buddhism.

It is important to remember that the ultimate function of the post-canonical texts is — like that of the Tipitaka itself — to assist the student in the quest for nibbana, the highest goal of Buddhist practice. Concerns about authorship and authority recede when the texts are subjected to the same healthy skeptical attitude and empirical approach that should be familiar to every student of the suttas. If a commentary sheds light on a murky corner of a sutta or helps us understand a subtle point of Vinaya or of Abhidhamma, or if the chronicles remind us that we hold the future history of Dhamma in our hands, then to that extent they help us clear the path ahead. And if they can do even that much, then — no matter who wrote them and from whence they came — these texts will have demonstrated an authority beyond reproach.[5]

A Field Guide

In the following guide, I have arranged the most popular post-canonical titles thematically and by date (Common Era). Authors' names are followed by the date of authorship (if known). The authors of these texts were all monks, but for the sake of concision, I have dropped the honorific "Ven." from their names. Each non-commentarial title is followed by a brief description. Many of these descriptions were lifted verbatim from other sources (see Sources, below). Page numbers from these sources are given in the braces {}. Most of these titles have been published in romanized Pali by the Pali Text Society (PTS); the few for which English translations are available are noted with a dagger (†), followed by the translator, date of translation, and publisher.

For the purposes of this guide, the post-canonical texts may be grouped into the following categories:

Commentaries and Sub-commentaries

Quasi-canonical Texts

Chronicles and Historical Accounts

The Life of the Buddha

Abhidhamma Manuals

Miscellaneous

Commentaries and Sub-commentaries

Source Text Commentary (Atthakatha) Subcommentary (Tika)

VINAYA PITAKA Samantapasadika (Buddhaghosa; 5th c.) Vajirabuddhi-tika
(Vajirabuddhi; 11-12th c.)

Saratthadipani (Sariputta; 12th c.)

Vimativinodani (Mahakassapa of Cola; 12th c.)

Patimokkha Kankhavitarani (Buddhaghosa; 5th c.) Vinayatthamañjusa
(Buddhanaga; 12th c.)

SUTTA PITAKA

Digha Nikaya Sumangalavilasini (Buddhaghosa; 5th c.) Dighanikaya-tika
(Dhammapala; 6th c.)

Majjhima Nikaya Papañcasudani (Buddhaghosa; 5th c.) Majjhimanikaya-tika
(Dhammapala; 6th c.)

Samyutta Nikaya Saratthappakasini (Buddhaghosa; 5th c.)

Samyuttanikaya-tika (Dhammapala; 6th c.)

Anguttara Nikaya Manorathapurani (Buddhaghosa; 5th c.)

Saratthamañjusa-tika (Sariputta; 12th c.)

Khuddaka Nikaya

Khuddakapatha Paramatthajotika (I) (Buddhaghosa; 5th c.) -

Dhammapada Dhammapada-atthakatha (Buddhaghosa; 5th c.) †(E.W.
Burlingame, 1921, PTS) -

Udana Paramatthadipani (I)/Udana-atthakatha
(Dhammapala; 6th c.) -

Itivuttaka Paramatthadipani (II)/Itivuttaka-atthakatha (Dhammapala; 6th c.)

-

Suttanipata Paramatthajotika (II)/Suttanipata-atthakatha (Buddhaghosa; 5th c.)

-

Vimanavatthu Paramatthadipani (III)/Vimanavatthu-atthakatha
(Dhammapala; 6th c.) -

Petavatthu Paramatthadipani (IV)/Petavatthu-atthakatha (Dhammapala; 6th c.)

-

Theragatha Paramatthadipani (V)/Theragatha-atthakatha (Dhammapala; 6th c.)

-

Therigatha Paramatthadipani (VI)/Therigatha-atthakatha (Dhammapala; 6th c.)

-

Jataka Jatakathavannana/Jataka-atthakatha (Buddhaghosa; 5th c.) †(various,
1895, PTS) -

Niddesa Sadhammapajotika (Upasena; 5th c.) -

Patisambhidamagga Sadhammapakasini (Mahanama; 6th c.) -

Apadana Visuddhajanavilasini (unknown) -

Buddhavamsa Madhuratthavilasini (Buddhadatta; 5th c.) †(I.B. Horner,
1978, PTS) -

Cariyapitaka Paramatthadipani (VII)/Cariyapitaka-atthakatha (Dhammapala; 6th
c.) -

Nettipakarana
Petakopadesa

Milindapañha No commentaries exist for these books, which appear only in the Burmese edition of the Tipitaka. See Nettipakarana, Petakopadesa, and Milindapañha, below.

ABHIDHAMMA PITAKA

Dhammasangani Atthasalini (Buddhaghosa; 5th c.) †(Pe Maung Tin, 1920, PTS)
Linatthapada-vannana (Ananda Vanaratana; 7-8th c.)
Vibhanga Sammohavinodani (Buddhaghosa; 5th c.) †(U Narada, 1962, PTS)

-
Katthavatthu
Puggalapaññatti
Dhatukatha
Yamaka

Patthana Pañcappakaranatthakatha (Buddhaghosa; 5th c.). This commentary covers all five books. English translations exist for the portions concerning the Katthavatthu †(B.C. Law, 1940, PTS), Dhatukatha †(U Narada, 1962, PTS), and Patthana †(U Narada, 1969, PTS) -

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-
-
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Quasi-canonical Texts

Nettipakarana and Petakopadesa (Mahakaccayana?; circa 1st c.?). "The Book of Guidance" and "Instruction on the Pitaka," respectively. These books are introductions to the teachings of Buddhism. The source material derives directly from the Sutta Pitaka. {HPL pp. 100,117-18} These two books appear in the Khuddaka Nikaya of the Burmese Tipitaka (but not in the Thai or Sri Lankan). †(Ñānamoli, 1962 & 1964, PTS)
Milindapañha (author unknown; beginning of the Common Era). "Questions of Milinda." A record of the dialogues between King Milinda (the Bactrian Greek king Menander, r. 2nd c. BCE, who ruled over much of what is now Afghanistan) and the elder monk Nagasena concerning key points of Buddhist doctrine. {QKM p. 4} The text was probably based on a Sanskrit work composed around the beginning of the Common Era, and was translated into Pali in Sri Lanka before the 4th c. CE; some additions were probably made later. {PLL p. 26 ¶20; HPL p. 94} This book appears in the Khuddaka Nikaya of the Burmese Tipitaka (but not in the Thai or Sinhala). First translated into Sinhala in 1777. †(I.B. Horner, 1963, PTS)

Paritta (editor and date unknown). This ancient collection consists of material excerpted directly from the Tipitaka: twenty-four short suttas and several brief excerpts, including the three refuges, the precepts, ten questions for the novice monk, and a review of the thirty-two parts of the body. In Buddhist countries monks often recite passages from the Paritta during important ceremonial gatherings (special full-moon days, cremation ceremonies, blessings, dedications of new temples, etc.) The Paritta texts have long been regarded as conferring special powers of protection upon those who hear or recite them. †(many; see, for example, The Book of Protection, by Piyadassi Thera, 1999, BPS)

Chronicles and Historical Accounts

Dipavamsa (author unknown; after 4th c.). The "Island Chronicle." This book, the first known book written in (and about) Sri Lanka, details the early Buddhist history of the island, from the Buddha's legendary first visits through the conversion of the island by Ven. Mahinda (3rd c. BCE). {HPL p. 53}

Mahavamsa (Mahanama; 6th c.). "The Great Chronicle." A history of Sri Lanka from the first visits by the Buddha up until the turn of the 4th c. The text is based on the Dipavamsa, but contains new material drawn from the Atthakatha (commentaries). {PLL p. 36 ¶28} This text has long served as a key reference for Buddhist historians and scholars. †(W. Geiger & Mabel H. Bode, 1912, PTS)

Culavamsa (various authors). "The Lesser Chronicle." A continuation of the Mahavamsa, extending from the turn of the 4th c. until the fall of the last Sinhalese king of Kandy (1815). {PLL p. 44 ¶38} Its contributors were: Dhammakitti (12th c.), Anonymous prior to the 18th c., Tibbotuvave Buddharakkhita (18th c.), and Hiddakuve Sumangala (1877). Many historians now consider the Culavamsa to be an integral part of the Mahavamsa, the artificial distinction between the two Chronicles having been introduced in the late 19th c. by the great Pali scholar Wilhelm Geiger. {HPL p. 81} †(Mrs. C. Mabel Rickmers, 1929, PTS)

Vamsatthappakasini (author unknown; 6th c.). Commentary of the Mahavamsa. Since the Mahavamsa itself is an expansion of the shorter Dipavamsa, the

Vamsatthappakasini is usually considered a sub-commentary (tika). {PLL p. 42 ¶35}

Mahabodhivamsa (Upatissa; 11th c.). This account of the sacred bodhi tree of Anuradhapura, Sri Lanka, is mostly a compilation of material from older texts, including the Mahavamsa. {PLL p. 36-37 ¶29} This book is venerated in Sri Lanka and "has given rise to well over fifty subsidiary titles in both Pali and Sinhala." {HPL p. 78} (Note: the bodhi tree at Anuradhapura continues to be an important destination for millions of Buddhist pilgrims. This gigantic tree is said to be a direct descendant of a cutting that was taken from the original bodhi tree under which the Buddha gained enlightenment, and was brought (ca. 240 BCE) by Ven. Sister Sanghamitta on a missionary expedition to Anuradhapura.)

Thupavamsa (Vacissara; 12th c.). A chronicle of the Mahathupa (Great Stupa) in Anuradhapura, Sri Lanka. {HPL p. 163} This work is "merely a compilation of pieces from Nidanakatha [the introduction to the Jatakavannana], Samantapasadika, and Mahavamsa with its tika [Vamsatthappakasini]." {PLL p. 41 ¶34}

Dathavamsa (Dhammakitti; 13th c.). A poem recounting the early history of the sacred Tooth Relic of the Buddha, from the time of its removal from the Buddha's funeral pyre until the building of the first temple in Anuradhapura, Sri Lanka (4th c.). {HPL pp. 40-41} This work is based on material found in the Mahavamsa along with additions that were "probably culled from local tradition of Ceylon." {PLL p. 41 ¶34} (Note: The Tooth Relic — now enshrined in the Sacred Temple of the Tooth in Kandy, Sri Lanka — is still a favorite destination for pilgrims.)

Samantakutavannana (Vedehathera; 13th c.). "Description of the Adam's Peak." A poem in 796 stanzas that deals with the story of the Buddha's life and the legends of his three visits to Sri Lanka, including his third visit, during which it is said he left the print of his left foot on the summit of what is today known as Adam's Peak. {PLL p. 43 ¶36} (Note: Adam's Peak, in the central forests of the island, continues to be a celebrated

pilgrimage spot for Sri Lankan Buddhists.) †(A. Hazelwood, 1986, PTS)

Hatthavanagalla-viharavamsa (author unknown; 13th c.). The life story, in prose and verse, of the Buddhist king Sirisanghabodhi (r. 247-249) of Anuradhapura, Sri Lanka. {HPL p. 55} First translated into Sinhala in 14th c.

Saddhamma-sangaha (Dhammakitti Mahasami; Thai; 14th c.). An outline of the literary and ecclesiastical history of Buddhism, including the first four councils, the first writing of Tipitaka, and the writing of the Tikas (sub-commentaries). The source material for this book comes from the Tipitaka and the Atthakathas. {HPL p. 129-30}

Cha-kesadhatuvamsa (unknown Burmese author). A short history of the construction of six stupas that enshrine the hair relics that the Buddha personally gave to six arahants. {HPL pp. 36-37}

Gandhavamsa (unknown Burmese author; 19th c.?). A catalog of ancient Buddhist commentators and their works. {PLL p. 48 ¶44.5}

Sasanavamsa (Paññasamin; Burmese; 19th c.). A history of Buddhism in India until the third Council, and then in Sri Lanka and other countries to which Buddhist missions had been sent. The source texts for this work include the Samantapasadika, Dipavamsa, Mahavamsa, and the Burmese chronicles. {PLL p. 49 ¶44} †(B.C. Law, 1952, PTS)

The Life of the Buddha

Jinalankara (Buddharakkhita; 12th c.). This poem of 278 verses gives an account of the Buddha's life up until his enlightenment. {PLL p. 41 ¶34.3}

Anagata-vamsa (Mahakassapa of Cola; 12th c.?). The life story of Metteyya, the next Buddha, told in verse. {HPL p. 9}

Jinacarita (Medhankara; 13th c.). An account of the life of the Buddha, told in a poem of 472 verses. {HPL p. 64}

Pajjamadhu (Buddhapiya Dipankara; 13th c.). A poem of 104 stanzas in praise of the Buddha's physical beauty and wisdom. {PLL p. 44}

Jinakalamali (Ratanapañña; Thai; 16th c.). This account of the life of the Buddha begins with his birth in a previous life as the Indian King Sattutapa, and continues through successive lives until his final birth as Siddhattha Gotama. It also includes descriptions of the Buddha's visits to Sri Lanka, the establishment of Buddhism there, and the early rise of Buddhism in Thailand. {HPL p. 65} †(N.A. Jayawickrama, 1962, PTS)

Abhidhamma Manuals

Abhidhammavataṛa (Buddhadatta; 5th c.). An introductory summary of the Abhidhamma. The Abhidhammattha-sangaha eventually superseded it as the best guide to Abhidhamma. {HPL pp. 5-6}

Ruparupa-vibhaga (Buddhadatta; 5th c.). A "short manual on Abhidhamma." {HPL p. 195}

Saccasankhepa (Culla-Dhammapala; South Indian; 7th c.). "Elements of Truth." A "short treatise on Abhidhamma." {HPL p. 125; PLL p. 34 ¶26}

Abhidhammattha-sangaha (Anuruddha; 10th c.?). A summary of the Abhidhamma, used to this day as an introductory text to Abhidhamma. †(S.Z. Aung and Mrs. C.A.F. Rhys Davids, 1910, PTS; an excellent modern English translation of this text is Bhikkhu Bodhi's A Comprehensive Manual of Abhidhamma, 1993, BPS)

Namarupa-pariccheda (Anuruddha; 10th c.?). An "introduction to the study of Abhidhamma," in verse form. {HPL p. 99}

Paramattha-vinicchaya (Anuruddha; 10th c.?). An "Abhidhamma text." {HPL p. 113}

Khemappakarana (Namarupa-samasa) (Khema; 10th c.). A "short manual on the Abhidhamma." {HPL p. 73}

Mohavicchedani (Mahakassapa of Cola; 12th c.). A manual on the matikas (topics) of the seven books of the Abhidhamma. One of the last Pali works written in India. {HPL pp. 97-98}

Namacaradipaka (Chappata; Burmese; 15th c.). A "work on Abhidhamma." {HPL p. 193}

Miscellaneous

Vimuttimagga (Upatissa; 1st c.). "The Path of Freedom." A short manual summarizing the path of Buddhist practice. The original Pali text was long believed to have been lost; for centuries, discussions about the text therefore relied on a 5th c. Chinese edition. A Pali edition was published in 1963. {HPL p. 175-6} †(Ehara, Soma Thera, and Kheminda Thera, 1967, BPS)

(Buddhaghosa; 5th c.). "The Path of Purification." An important manual of Buddhist meditation, based on both the Pali Tipitaka and the ancient Sinhala commentaries. This was Buddhaghosa's first opus, written at the behest of the elders of the Mahavihara community "in order to test his abilities prior to entrusting him with the weighty and responsible task of translating the Sinhala commentaries into Pali." {EHBC p. 4} The Visuddhimagga's emphasis on meditation practices that are scarcely mentioned in the suttas (the kasina meditations) fueled a controversy concerning the relationship between jhana and vipassana that persists to this day. {BR p.145} †(Pe Maung Tin, 1923-31, PTS; Ñānamoli Thera, 1956, BPS)

Vinayavinicchaya (Buddhadatta; 5th c.). A summary, in verse form, of the first four books of the Vinaya. {HPL p. 177}

Uttaravinicchaya (Buddhadatta; 5th c.). A summary, in verse form, of the Parivara, the fifth and final book of the Vinaya. {HPL p. 167; PLL p. 33 ¶25}

Paramatthamañjusa (Dhammapala; 6th c.). Commentary on the Visuddhimagga. This, the earliest of all the tikas, "explains in detail the brief references found in the Visuddhimagga...[,] provides a storehouse of traditional interpretations" of Dhamma, and provides discussions on Pali grammar. {HPL p. 111-13}

Khuddasikkha (Dhammasiri; after 11th c.) and Mulasikkha (Mahasamin; after 11th c.). These are short summaries on monastic discipline, meant to be learned by heart. {PLL p. 35 ¶27}

Upasaka-janalankara (Sihala Acariya Ananda Mahathera; 13th c.). "A Pali manual dealing with the Buddha's teachings for laymen." {HPL p. 168}

Sarasangaha (Siddhattha; 13th c.). A "manual of Dhamma" in prose and verse. {HPL p. 141}

Sandesakatha and Sima-vivada-vinichaya-katha (both by an unknown Burmese author; 19th c.). These two works "throw interesting sidelight on the relation between Ceylon and Burma." {PLL p. 48 ¶44}

Pañcagatidipana (author and date unknown). A poem of 114 stanzas that describes the five forms of rebirth: in hell, as an animal, as a hungry shade (peta), as a human, or as a celestial being (deva). {PLL p. 45 ¶40}

Saddhammopayana (author and date unknown). A collection of 629 short verses in praise of the Dhamma. {PLL p. 46 ¶41}

Tela-katha-gatha (author and date unknown). "The Oil-Cauldron Verses." A poem

whose 98 stanzas "are ascribed to a Thera [senior monk] who was condemned to be thrown into a vessel full of boiling oil. He had been falsely accused of indirectly rendering help in an intrigue of the wife of King Tissa... The boiling oil cannot injure the Thera and he pronounces" stanzas that "deal with death and thought of death, of transience, of suffering, and of the unreality of the soul, etc." {PLL p. 46 ¶41}

Notes

1.

For example, DN 16, MN 108, and Vinaya Cullavagga XI and XII.

2.

In the early decades of the 1st c. BCE in Sri Lanka — then the hub of Theravada Buddhist scholarship and monastic training — several forces combined that would threaten the continuity of the ancient oral tradition by which the Pali Tipitaka had been passed down from one generation of monks to the next. A rebellion against the king and invasions from south India forced many monks to flee the island. At the same time a famine of unprecedented proportions descended on the island for a dozen years. The commentaries recount heroic stories of monks who, fearing that the treasure of the Tipitaka might forever be lost, retreated to the relative safety of the south coast, where they survived only on roots and leaves, reciting the texts amongst themselves day and night. The continuity of the Tipitaka hung by a thread: at one point only one monk was able to recite the Niddesa. {PLL p. 76}

3.

The commentary tells how Kisagotami, distraught by the death of her son, carried his corpse from door to door, in search of a cure for his ailment. Finally she met the Buddha, who promised a cure if she would simply fetch a few mustard seeds from a household that had never been touched by death. Unable to find any such household, she eventually came to her senses, understood the inevitability of death, and was at last able to let go of both the corpse and her grief. (The full story of Kisagotami's life is retold in *Great Disciples of the Buddha*, Bhikkhu Bodhi, ed. (Boston: Wisdom Publications, 1997).)

4.

See BR p.145.

5.

See "'When you know for yourselves...': The Authenticity of the Pali Suttas," by Thanissaro Bhikkhu.

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The Vinaya Pitaka, the first division of the Tipitaka, is the textual framework upon which the monastic community (Sangha) is built. It includes not only the rules governing the life of every Theravada bhikkhu (monk) and bhikkhuni (nun), but also a host of procedures and conventions of etiquette that support harmonious relations, both among the monastics themselves, and between the monastics and their lay supporters, upon

whom they depend for all their material needs.

When the Buddha first established the Sangha, the community initially lived in harmony without any codified rules of conduct. As the Sangha gradually grew in number and evolved into a more complex society, occasions inevitably arose when a member would act in an unskillful way. Whenever one of these cases was brought to the Buddha's attention, he would lay down a rule establishing a suitable punishment for the offense, as a deterrent to future misconduct. The Buddha's standard reprimand was itself a powerful corrective:

It is not fit, foolish man, it is not becoming, it is not proper, it is unworthy of a recluse, it is not lawful, it ought not to be done. How could you, foolish man, having gone forth under this Dhamma and Discipline which are well-taught, [commit such and such offense]?... It is not, foolish man, for the benefit of un-believers, nor for the increase in the number of believers, but, foolish man, it is to the detriment of both unbelievers and believers, and it causes wavering in some.

— The Book of the Discipline, Part I, by I.B. Horner (London: Pali Text Society, 1982), pp. 36-37.

The monastic tradition and the rules upon which it is built are sometimes naïvely criticized — particularly here in the West — as irrelevant to the "modern" practice of Buddhism. Some see the Vinaya as a throwback to an archaic patriarchy, based on a hodge-podge of ancient rules and customs — quaint cultural relics that only obscure the essence of "true" Buddhist practice. This misguided view overlooks one crucial fact: it is thanks to the unbroken lineage of monastics who have consistently upheld and protected the rules of the Vinaya for almost 2,600 years that we find ourselves today with the luxury of receiving the priceless teachings of Dhamma. Were it not for the Vinaya, and for those who continue to keep it alive to this day, there would be no Buddhism.

It helps to keep in mind that the name the Buddha gave to the spiritual path he taught was "Dhamma-vinaya" — the Doctrine (Dhamma) and Discipline (Vinaya) — suggesting an integrated body of wisdom and ethical training. The Vinaya is thus an indispensable facet and foundation of all the Buddha's teachings, inseparable from the Dhamma, and worthy of study by all followers — lay and ordained, alike. Lay practitioners will find in the Vinaya Pitaka many valuable lessons concerning human nature, guidance on how to establish and maintain a harmonious community or organization, and many profound teachings of the Dhamma itself. But its greatest value, perhaps, lies in its power to inspire the layperson to consider the extraordinary possibilities presented by a life of true renunciation, a life lived fully in tune with the Dhamma.

Contents

I. Suttavibhanga — the basic rules of conduct (Patimokkha) for bhikkhus and bhikkhunis, along with the "origin story" for each one.

II. Khandhaka

A. Mahavagga — in addition to rules of conduct and etiquette for the Sangha, this section contains several important sutta-like texts, including an account of the period immediately following the Buddha's Awakening, his first sermons to the group of five monks, and stories of how some of his great disciples joined the Sangha and themselves attained Awakening.

B. Cullavagga — an elaboration of the bhikkhus' etiquette and duties, as well as the rules and procedures for addressing offences that may be committed within the Sangha.

III. Parivara — A recapitulation of the previous sections, with summaries of the rules classified and re-classified in various ways for instructional purposes.

See also:

The Bhikkhuni Patimokkha of the Six Schools, by Chatsumarn Kabilsingh (Bangkok: Thammasat University, 1991). A comparative look at the nuns' Patimokkha rules in six Buddhist schools.

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See also these entries in the General Index: Monastic Life, Vinaya.

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The Sutta Pitaka, the second division of the Tipitaka, consists of more than 10,000 suttas (discourses) delivered by the Buddha and his close disciples during and shortly after the Buddha's forty-five year teaching career, as well as many additional verses by other members of the Sangha. More than one thousand sutta translations are available on this website.

The suttas are grouped into five nikayas, or collections:

Digha Nikaya

The "Long" Discourses (Pali digha = "long") consists of 34 suttas, including the longest ones in the Canon. The subject matter of these suttas ranges widely, from colorful folkloric accounts of the beings inhabiting the deva worlds (DN 20) to down-to-earth practical meditation instructions (DN 22), and everything in between. Recent scholarship suggests that a distinguishing trait of the Digha Nikaya may be that it was "intended for the purpose of propaganda, to attract converts to the new religion." [1]

Majjhima Nikaya

The "Middle-length" Discourses (Pali majjhima = "middle") consists of 152 suttas of varying length. These range from some of the most profound and difficult suttas in the Canon (e.g., MN 1) to engaging stories full of human pathos and drama that illustrate important principles of the law of kamma (e.g., MN 57, MN 86).

Samyutta Nikaya

The "Grouped" Discourses (Pali samyutta = "group" or "collection") consists of 2,889 relatively short suttas grouped together by theme into 56 samyuttas.

Anguttara Nikaya

The "Further-factored" Discourses (Pali anga = "factor" + uttara = "beyond," "further") consists of several thousand short suttas, grouped together into eleven nipatas according to the number of items of Dhamma covered in each sutta. For example, the Eka-nipata ("Book of the Ones") contains suttas about a single item of Dhamma; the Duka-nipata ("Book of the Twos") contains suttas dealing with two items of Dhamma, and so on.

Khuddaka Nikaya

The "Division of Short Books" (Pali khudda = "smaller," "lesser"), consisting of fifteen books (eighteen in the Burmese edition):

Khuddakapatha — The Short Passages

Dhammapada — The Path of Dhamma

Udana — Exclamations

Itivuttaka — The Thus-saids

Sutta Nipata — The Sutta Collection

Vimanavatthu — Stories of the Celestial Mansions

Petavatthu — Stories of the Hungry Ghosts

Theragatha — Verses of the Elder Monks

Therigatha — Verses of the Elder Nuns

Jataka — Birth Stories

Niddesa — Exposition

Patisambhidamagga — Path of Discrimination

Apadana — Stories

Buddhavamsa — History of the Buddhas

Cariyapitaka — Basket of Conduct

Nettipakarana (Burmese Tipitaka only)

Petakopadesa (Burmese Tipitaka only)

Milindapañha — Questions of Milinda (Burmese Tipitaka only)

Notes

1.

Bhikkhu Bodhi, Connected Discourses of the Buddha (Somerville, Mass.: Wisdom Publications, 2000), p.31, referring to Joy Manné's "Categories of Sutta in the Pali Nikayas and Their Implications for Our Appreciation of the Buddhist Teaching and Literature," Journal of the Pali Text Society 15 (1990): 29-87.

See also: "Befriending the Suttas: Tips on Reading the Pali Discourses"

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The Digha Nikaya, or "Collection of Long Discourses" (Pali digha = "long") is the first division of the Sutta Pitaka, and consists of thirty-four suttas, grouped into three vaggas, or divisions:

Silakkhandha-vagga — The Division Concerning Morality (13 suttas)

Maha-vagga — The Large Division (10 suttas)

Patika-vagga — The Patika Division (11 suttas)

For a complete translation, see Maurice Walshe's *The Long Discourses of the Buddha: A Translation of the Digha Nikaya* (formerly titled: *Thus Have I Heard*) (Boston: Wisdom Publications, 1987).

A selected anthology of 12 suttas from the Digha Nikaya, *Handful of Leaves, Volume One*, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

The translator appears in the square brackets []. The braces {} contain the volume and starting page number in the PTS romanized Pali edition.

DN 1: Brahmajāla Sutta — The All-embracing Net of Views {D i 1} [Bodhi | Thanissaro]. In this important sutta, the first in the Tipitaka, the Buddha describes sixty-two philosophical and speculative views concerning the self and the world that were prevalent among spiritual seekers of his day. In rejecting these teachings — many of which thrive to this day — he decisively establishes the parameters of his own.

DN 2: Samaññaphala Sutta — The Fruits of the Contemplative Life {D i 47} [Thanissaro]. King Ajatasattu asks the Buddha, "What are the fruits of the contemplative life, visible in the here and now?" The Buddha replies by painting a comprehensive portrait of the Buddhist path of training, illustrating each stage of the training with vivid similes.

DN 9: Potthapada Sutta — About Potthapada {D i 178} [Thanissaro]. The wandering ascetic Potthapada brings to the Buddha a tangle of questions concerning the nature of perception. The Buddha clears up the matter by reviewing the fundamentals of concentration meditation and showing how it can lead to the ultimate cessation of perception.

DN 11: Kevatta (Kevaddha) Sutta — To Kevatta {D i 211} [Thanissaro]. This discourse explores the role of miracles and conversations with heavenly beings as a possible basis for faith and belief. The Buddha does not deny the reality of such experiences, but he points out that — of all possible miracles — the only reliable one is the miracle of instruction in the proper training of the mind. As for heavenly beings, they are subject to greed, anger, and delusion, and so the information they give — especially with regard to the miracle of instruction — is not necessarily trustworthy. Thus the only valid basis for faith is the instruction that, when followed, brings about the end of one's own mental defilements. The tale that concludes the discourse is one of the finest examples of the early Buddhist sense of humor. [TB]

DN 12: Lohicca Sutta — To Lohicca {D i 224} [Thanissaro]. A non-Buddhist poses some good questions: If Dhamma is something that one must realize for oneself, then what is the role of a teacher? Are there any teachers who don't deserve some sort of criticism? The Buddha's reply includes a sweeping summary of the entire path of practice.

DN 15: Maha-nidana Sutta — The Great Causes Discourse {D ii 55} [Thanissaro]. One of the most profound discourses in the Pali canon, which gives an extended treatment of the teachings of dependent co-arising (paticca samuppada) and not-self (anatta) in an outlined context of how these teachings function in practice. An explanatory preface is included.

DN 16: Maha-parinibbana Sutta — Last Days of the Buddha/The Great Discourse on the Total Unbinding {D ii 137; chapters 5-6} [Vajira/Story | Thanissaro]. This wide-ranging sutta, the longest one in the Pali canon, describes the events leading up to, during, and immediately following the death and final release (parinibbana) of the Buddha. This colorful narrative contains a wealth of Dhamma teachings, including the Buddha's final instructions that defined how Buddhism would be lived and practiced long after the Buddha's death — even to this day. But this sutta also depicts, in simple language, the poignant human drama that unfolds among the Buddha's many devoted followers around the time of the death of their beloved teacher.

DN 20: Maha-samaya Sutta — The Great Assembly/The Great Meeting {D ii 253} [Piyadassi | Thanissaro]. A large group of devas pays a visit to the Buddha. This sutta is

the closest thing in the Pali canon to a "Who's Who" of the deva worlds, providing useful material for anyone interested in the cosmology of early Buddhism.

DN 21: Sakka-pañha Sutta — Sakka's Questions {D ii 276; chapter 2} [Thanissaro (excerpt)]. Sakka, the deva-king, asks the Buddha about the sources of conflict, and about the path of practice that can bring it to an end. This discourse ends with a humorous account about Sakka's frustration in trying to learn the Dhamma from other contemplatives. It's hard to find a teacher when you're a king.

DN 22: Maha-satipatthana Sutta — The Great Establishing of Mindfulness Discourse {D ii 290} [Burma Piṭaka Assn. | Thanissaro]. This sutta sets out the full formula for the practice of establishing mindfulness, and then gives an extensive account of one phrase in the formula: what it means to remain focused on any of the four frames of reference—body, feelings, mind, and mental qualities—in and of itself. [The text of this sutta is identical to that of the Satipatthana Sutta (MN 10), except that the Majjhima version omits the exposition of the Four Noble Truths (sections 5a,b,c and d in part D of this version).] [TB]

DN 26: Cakkavatti Sutta — The Wheel-turning Emperor {D iii 58} [Thanissaro (excerpt)]. In this excerpt the Buddha explains how skillful action can result in the best kind of long life, the best kind of beauty, the best kind of happiness, and the best kind of strength.

DN 29: Pāsādika Sutta — The Inspiring Discourse {D iii 117} [Thanissaro]. Toward the end of his life, the Buddha describes his accomplishment in establishing, through the Dhamma and Vinaya, a complete holy life that will endure after his passing. Listing some of the criticisms that might be leveled against him and his Dhamma-Vinaya, he shows how those criticisms should be refuted. [TB]

DN 31: Sigalovada Sutta — The Buddha's Advice to Sigalaka/The Discourse to Sigala {D iii 180} [Kelly/Sawyer/Yareham | Narada]. The householder's code of discipline, as described by the Buddha to the layman Sigala. This sutta offers valuable practical advice for householders on how to conduct themselves skillfully in their relationships with parents, spouses, children, pupils, teachers, employers, employees, friends, and spiritual mentors so as to bring happiness to all concerned.

DN 32: Atanatiya Sutta — Discourse on Atanatiya {D iii 194} [Piyadassi]. One of the "protective verses" (paritta) that are chanted to this day for ceremonial purposes by Theravada monks and nuns around the world. See Piyadassi Thera's The Book of Protection.

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The Majjhima Nikaya, or "Middle-length Discourses" of the Buddha, is the second of the five nikayas (collections) of the Sutta Pitaka.

This nikaya consists of 152 discourses by the Buddha and his chief disciples, which together constitute a comprehensive body of teaching concerning all aspects of the Buddha's teachings.

For a complete translation, see *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikaya*, translated by Bhikkhu Ñānamoli and Bhikkhu Bodhi (Boston: Wisdom Publications, 1995).[1] The Introduction to that book contains a synopsis of the Buddha's teachings and their expression in the Majjhima.

A selected anthology of 82 suttas from the Majjhima Nikaya, *Handful of Leaves, Volume Two*, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

The translator appears in the square brackets []. The braces {} contain the volume and starting page number in the Pali Text Society's romanized Pali edition.

The sutta summaries appearing below that are marked "[BB]" were adapted from Bhikkhu Bodhi's summaries (in *The Middle Length Discourses of the Buddha*) and are used with permission. Those marked "[TB]" were provided by Thanissaro Bhikkhu. The

rest were written by the ATI editor.

Note

1.

Owners of this book will find this printable table of contents [PDF icon] very helpful. It is designed to be cut in half and stuck inside the cover. It was prepared by Bhikkhu Kumara & Tahn Varado.

MN 1: Mulapariyaya Sutta — The Root Sequence {M i 1} [Thanissaro]. In this difficult but important sutta the Buddha reviews in depth one of the most fundamental principles of Buddhist thought and practice: namely, that there is no thing — not even Nibbana itself — that can rightly be regarded as the source from which all phenomena and experience emerge.

MN 2: Sabbasava Sutta — Discourse on All Āsavas/All the Fermentations {M i 6} [Burma Piṭaka Assn. | Thanissaro]. The Buddha teaches seven methods for eliminating from the mind the deeply rooted defilements (sensuality, becoming, views, and ignorance) that obstruct the realization of Awakening.

MN 4: Bhaya-bherava Sutta — Fear & Terror {M i 16} [Thanissaro]. What would it take to live in solitude in the wilderness, completely free of fear? The Buddha explains.

MN 5: Anaṅgaṇa Sutta — Unblemished {M i 24} [Thanissaro]. Ven. Sāriputta explains the blemishes of the mind: the influences of evil, unskillful wishes. [TB]

MN 6: Ākaṅkheyya Sutta — If One Would Wish {M i 33} [Thanissaro]. The wishes that can be fulfilled by brining the precepts to perfection, being committed to inner tranquility of awareness, not neglecting jhāna, being endowed with insight, and frequenting empty dwellings. [TB]

MN 7: Vatthupama Sutta — The Simile of the Cloth {M i 36} [Nyanaponika]. With a simple simile the Buddha illustrates the difference between a defiled mind and a pure mind. [BB]

MN 8: Sallekha Sutta — The Discourse on Effacement {M i 40} [Nyanaponika]. The Buddha explains how unskillful qualities in the heart can be eradicated through meditation.

MN 9: Sammaditthi Sutta — The Discourse on Right View/Right View {M i 46} [Ñānamoli/Bodhi | Thanissaro]. How the four noble truths, dependent co-arising, and the knowledge that ends mental fermentation all build upon the basic dichotomy between skillful and unskillful action.

[SuttaReadings.net icon] MN 10: Satipatthana Sutta — The Establishing of Mindfulness Discourse {M i 55} [Nyanasatta | Soma | Thanissaro]. This sutta sets out the full formula for the practice of establishing mindfulness, and then gives an extensive account of one phrase in the formula: what it means to remain focused on any of the four frames of reference—body, feelings, mind, and mental qualities—in and of itself. [TB] [The text of this sutta is identical to that of the Maha-satipatthana Sutta (DN 22), but without its detailed exposition of the Four Noble Truths (sections 5a,b,c and d in part D of that version).]

MN 11: Cula-sihanada Sutta — The Shorter Discourse on the Lion's Roar {M i 63} [Ñānamoli/Bodhi]. The Buddha declares that only through practicing in accord with the Dhamma can Awakening be realized. His teaching is distinguished from those of other religions and philosophies through its unique rejection of all doctrines of self. [BB]

MN 12: Maha-sihanada Sutta — The Great Discourse on the Lion's Roar {M i 68} [Ñānamoli/Bodhi]. The Buddha expounds the ten powers of a Tathagata, his four kinds of intrepidity, and other superior qualities which entitle him to "roar his lion's roar in the assemblies." [BB]

MN 13: Maha-dukkhakkhandha Sutta — The Great Mass of Stress {M i 83} [Thanissaro]. In deliciously graphic terms, the Buddha describes the allures and drawbacks of sensuality, physical form, and feeling. What better incentive could there be to escape samsara once and for all?

MN 14: Cula-dukkhakkhandha Sutta — The Lesser Mass of Stress {M i 91} [Thanissaro]. What mental qualities must be abandoned in order to free oneself of greed, aversion, and delusion? Can painful austerities be used to purify oneself and burn away the karmic fruit of past misdeeds? Through question-and-answer dialogues with the lay follower Mahanama and with a group of Jain ascetics, the Buddha lays these questions to rest.

MN 18: Madhupindika Sutta — The Ball of Honey {M i 108} [Thanissaro]. A man looking to pick a fight asks the Buddha to explain his doctrine. The Buddha's answer mystifies not only the man, but also a number of monks. Ven. Maha Kaccana finally provides an explanation, and in the course of doing so explains what is needed to bring the psychological sources of conflict to an end.

MN 19: Dvedhavitakka Sutta — Two Sorts of Thinking {M i 114} [Thanissaro]. The Buddha recounts the events leading up to his Awakening, and describes his discovery that thoughts connected with sensuality, ill-will, and harmfulness do not lead one to Awakening, while those connected with their opposites (renunciation, non ill-will, and harmlessness) do.

[SuttaReadings.net icon] MN 20: Vitakkasanthana Sutta — The Removal of Distracting Thoughts/The Relaxation of Thoughts {M i 118} [Soma | Thanissaro]. The Buddha offers five practical methods of responding wisely to unskillful thoughts (thoughts connected with desire, aversion, or delusion).

[SuttaReadings.net icon] MN 21: Kakacupama Sutta — The Parable of the Saw/The Simile of the Saw {M i 122} [Thanissaro | Buddharakkhita (excerpt)]. The Buddha tells the story of a wise slave who deliberately tests her mistress's patience. The Buddha invokes several memorable similes here to illustrate the correct way to develop patience.

MN 22: Alagaddupama Sutta — The Snake Simile/The Water-Snake Simile {M i 130} [Nyanaponika | Thanissaro]. Using two famous similes, the Buddha shows how the development of right view calls for the skillful application both of grasping and of letting-go. The sutta includes one of the Canon's most important expositions on the topic of not-self.

MN 24: Ratha-vinita Sutta — Relay Chariots {M i 145} [Thanissaro]. Using the simile of a set of relay chariots, Ven. Punna Mantaniputta explains the relationship of the factors of the path to the goal of the holy life. [TB]

MN 26: Ariyapariyesana Sutta — The Noble Search {M i 160} [Thanissaro]. Most of us spend a good part of our lives looking for happiness in all the wrong places. In this sutta the Buddha recounts the story of his own search and points out where a true and lasting happiness can be found.

MN 27: Cula-hatthipadopama Sutta — The Shorter Elephant Footprint Simile {M i 175}